

**“Postmodern Times
(Truth & Trust)”
Year C, Term 4**

**This unit gives credit towards the Certificate II units....
VU23822 Engage with complex texts to participate in the
community; &
VU23827 Create complex texts to participate in the
community.**



**Grades
7-10**

History & Social Studies

History & Social Studies (Grades 7-10)

“Postmodern Times (Truth & Trust)”

SUMMARY:

This Social Studies course includes History, Geography, Civics & Ideologies of Australian and Western Civilisation (1945–2000 AD).

Course Duration: 8 Weeks with 3 Lessons per Week: (Total = 24 Lessons)

Overarching Character Theme: Truth (*Absolute Truth vs Relativism*)

Minor Themes: Historical events of the 20th Century after World War 2; Christian worldview versus other ideologies; the rise of ‘cancel culture’ and other destructive practices; bias in the media and resistance to ideological coercion.

Additional Features Across Lessons:

- **Biblical Integration** – Key Scriptures, worldview comparisons, prophetic themes (esp. in Weeks 2, 4, and 8)
- **Thinking Questions and Narration** – Students summarise key arguments and evaluate ideologies
- **Hands-On Projects** – Creative posters, debates, annotated news analysis, personal reflections
- **Civics Focus Points** – Democracy, civil participation, citizenship, civic literacy
- **Geography Lens** – Migration, population changes, international relations, global impact

RESOURCES:

All the information you need is included within the informational story in each lesson plan.

The hands-on or creative activities are designed to use materials you will likely have already in your home, but you should maintain some **art and craft materials**.

Each child will also need a **History Journal** (i.e., a lined exercise book for writing responses to questions, planning notes for creative projects, and other activities). It is also helpful to have a good **dictionary**.

Three lessons a week will provide the basic learning. To enjoy a richer learning experience, you could supplement the lessons with extra books about the topics in this unit, from your local library.

Some suggestions for extra reading include but are not limited to...

- To be advised

Prior to starting each week, review the recommended resources.

Contents

Week	Description	Page
Week 1	Ideological Foundations and Post-War Reconstruction	
Week 2	Israel & the Western World	
Week 3	Migration & Multiculturalism	
Week 4	Civil Rights & the Fight for Justice	
Week 5	Cold War Conflicts & Ideological Control	
Week 6	The Space Race & Technological Faith	
Week 7	The Rise of the Counterculture	
Week 8	The Globalising World & Postmodern Turn	
Week 9	Assessment	

History & Social Studies (Grades 7-10)

“Postmodern Times (Truth & Trust)”

◆ Week 1 – Ideological Foundations and Post-War Reconstruction

Theme: Truth in Crisis – From WWII to Global Cooperation

1. **Cancel Culture and the Battle Between Truth and Relativism** (Melanie Phillips as teacher)
 2. **The Establishment of the United Nations** – Goals, values, tensions (Democracy vs globalism)
 3. **The Significance of World War II on the Australian Economy and Society** – Women, industry, veterans, post-war rebuilding
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◆ Week 2 – Israel and the Western World

Theme: Biblical Prophecy, Restoration, and Contested Narratives

4. **The Establishment of the State of Israel (1948)** – Historical and biblical perspectives
 5. **Arab-Israeli Conflict and International Reactions** – Media, alliances, and war ethics
 6. **Australia’s Role in Supporting Israel and UN Peacekeeping** – Diplomacy and moral choices
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◆ Week 3 – Migration and Multiculturalism

Theme: Welcoming the Stranger – Ideals, Identity, and Challenges

7. **Post-War Immigration to Australia (1945–1970s)** – Populate or perish, displaced persons
 8. **Asian and Middle Eastern Migration Waves (1970s–2000)** – Changing demographics and cultures
 9. **Ideologies of Multiculturalism vs Assimilation** – Civic cohesion, truth, and tensions
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◆ Week 4 – Civil Rights and the Fight for Justice

Theme: Justice and Identity – Whose Rights? Whose Truth?

10. **Aboriginal Rights and Land Movements** – Wave Hill, 1967 Referendum, Mabo
 11. **Migrant and Ethnic Minority Rights in Australia** – Representation, inclusion, conflict
 12. **The Women’s Rights Movement** – From dignity to radical feminism: a Christian critique
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◆ Week 5 – Cold War Conflicts and Ideological Control

Theme: Democracy vs Communism – A Clash of Absolute Worldviews

13. **The Cold War Overview** – Superpowers, nuclear threat, Berlin Wall
14. **Australia and the Cold War (ANZUS, Vietnam War)** – Foreign policy and social impact
15. **Propaganda, Espionage, and Indoctrination** – How worldviews were enforced and resisted

◆ Week 6 – The Space Race and Technological Faith

Theme: Tower of Babel Revisited – Man’s Pursuit of Glory or Knowledge?

16. **The US-Soviet Space Race** – Rockets, moon landing, media spectacle

17. **Scientific Progress or Human Pride?** – Who gets the glory?

18. **Christian Reflections on Science, Dominion, and the Heavens** – Psalm 8 and technological humility

◆ Week 7 – The Rise of the Counterculture

Theme: Truth Rejected – The Age of Self

19. **The 1960s–1970s Hippy Movement** – Rebellion, drugs, peace protests

20. **The Sexual Revolution and Redefinition of Morality** – From free love to broken homes

21. **The Rise of Environmentalism and Earth Worship** – From stewardship to Gaia

◆ Week 8 – The Globalising World and Postmodern Turn

Theme: Truth Redefined – Whose Voice Shapes the Future?

22. **The Rise of Globalisation (Trade, Technology, Culture)** – Internet, McWorld, and outsourcing

23. **Postmodernism and Deconstruction of Western Values** – Truth as a social construct

24. **Christian Response to Global Culture** – Mission, discernment, and holding fast to truth

Mapping Chart: How the History Course addresses the Cert II Units of Competency

Unit & Element	Performance Criteria	Where Addressed in Course
VU23822 – Element 1 Establish own purpose and need for accessing	1.1 Establish own purpose and need for accessing texts	Week 1 Intro Lesson (Part B): Thinking Questions – “Why do you personally need to understand these topics?”
	1.2 Access and select texts to meet purpose and need	Week 1 Intro Lesson: Students identify topics of interest and select texts from course guide
	1.3 Confirm source of texts	Week 1 Intro Lesson: Activity on confirming sources (course guide, recommended resources)
	1.4 Compare and confirm relevance of texts to own community participation needs	Week 1 Intro Lesson: Reflection task on relevance to community/church issues
VU23822 – Element 2 Analyse content in texts	2.1 Select and apply reading strategies	Extra Lesson after Week 2: “Analysing Texts for Truth and Citizenship” – Skimming, scanning, noting emotive language
	2.2 Analyse features of texts	Same Extra Lesson – Identify tone, structure, persuasive language
	2.3 Extract and summarise main ideas	Same Extra Lesson – Summarise two texts
	2.4 Analyse supporting information	Same Extra Lesson – Evaluate statistics, quotes, visuals
	2.5 Confirm content meets own purposes or needs	Same Extra Lesson – Reflection on how texts equip students for citizenship and Christian influence
VU23822 – Element 3 Critically evaluate texts	3.1 Evaluate means used by author to achieve purpose	Extra Lesson after Week 3: “Critically Evaluating Texts – Truth, Bias, and Worldview”
	3.2 Apply strategies to critically analyse texts	Same Extra Lesson – Analyse tone, language, structure
	3.3 Assess relevance to intended audience and purpose	Same Extra Lesson – Identify audience and relevance
	3.4 Evaluate effectiveness of texts	Same Extra Lesson – Comparative critique task
VU23827 – Element 1 Plan complex texts for community participation	1.1 Determine purpose and audience	Week 9 Culminating Project – Planning stage
	1.2 Source information	Week 9 Culminating Project – Research from course topics and external sources
	1.3 Research relevant content	Week 9 Culminating Project – Include historical facts and civic issues
	1.4 Determine features of the text	Week 9 Culminating Project – Letter vs poster features

Unit & Element	Performance Criteria	Where Addressed in Course
VU23827 – Element 2 Produce complex texts for community participation	1.5 Select format and organise structure	Week 9 Culminating Project – Layout planning
	2.1 Arrange and integrate content	Week 9 Culminating Project – Combine research and ideas logically
	2.2 Draft complex texts	Week 9 Culminating Project – Create two texts
	2.3 Review for accuracy	Week 9 Culminating Project – Proofreading step
	2.4 Edit for clarity and effectiveness	Week 9 Culminating Project – Editing step
	2.5 Present according to requirements	Week 9 Culminating Project – Submit in correct format

Key Observations

- The **extra lessons** at the end of Week 2 and Week 3 explicitly address **VU23822 Elements 2 and 3**.
- The **Week 9 Culminating Project (Option B)** fully addresses **VU23827 Elements 1 and 2**.
- Christian worldview integration is consistent with the course theme and supports PC 2.5 and 3.4 (purpose and ethical evaluation).
- Activities include **reading, analysis, critical evaluation, planning, drafting, and producing texts**, which align perfectly with both units.

WEEK 1

IDEOLOGICAL FOUNDATIONS AND POST- WAR RECONSTRUCTION

Introductory Lesson 1 (Part A): Cancel Culture and the Battle Between Truth and Relativism

Unit Theme: Ideologies of the West (1945–2000)

Christian Worldview Theme: Absolute Truth vs Relativism

Lesson Format: Self-tutorial | Tutor optional | Independent Study

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
- **Civics – AC9HC10K05:** Analyse the challenges to and ways of sustaining a resilient democracy and cohesive society.
- **Civics – AC9HC10S03:** Evaluate differing perspectives and interpretations on civic issues.
- **Geography – AC9HG10K01:** Examine how worldviews and ideologies influence human behaviour and decisions.

A) Introduction: The Worldview Crisis of the 20th Century

Imagine you're walking through a grand cathedral built on centuries of thought, morality, and order. Then, piece by piece, the stained-glass windows are smashed, the pillars are questioned, and people are told the building never had any real foundation.

That's what has happened to Western civilisation since the mid-20th century. The pillars – Judeo-Christian morality, belief in objective truth, reason, justice, and liberty – have been gradually replaced by ideologies that claim *truth is relative*, *speech can be violence*, and *traditional values are oppressive*.

This lesson introduces you to this ideological shift using the voice and reasoning of British commentator Melanie Phillips. You'll explore "Cancel Culture" not merely as a social trend, but as a symptom of a broader worldview conflict: *Absolute Truth vs Moral Relativism*.

B) Informational Story

Title: “The Collapse of Reason: Why Cancel Culture is a War on Truth”

Presented in first-person narrative as if Melanie Phillips is speaking to the class



Good morning students.

Let me begin by saying this: we are living through a cultural meltdown.

For most of human history, civilisations upheld the idea that truth existed outside of us. It could be discovered, debated, written into laws, and passed down to children. In the West, this truth was underpinned by the Judeo-Christian worldview: a view that began with the premise that God created the universe; He gave moral laws; He created human beings in His image.

But in the 20th century, something shifted. Western elites – educators, media figures, and political leaders – began to believe not in **objective truth**, but in **subjective experience**. This means that a person’s own experience, thoughts and feelings became more important than whether a thing was actually true or not. Feelings began to trump facts. Personal identity replaced shared morality. And from that came a deeply destructive idea: that *all truth claims are equal*, and therefore *none are valid*. This way of thinking is called ‘**relativism**’.

Let me give you a modern example: ‘Cancel Culture’.

Cancel Culture has only become prevalent since the year 2000, but is the result of the shift in ideas and values from the last 70 years. Cancel culture pretends to be about justice – but it’s actually about having power over the other person. If someone expresses a viewpoint that doesn’t fit today’s “approved” narrative – perhaps they speak up for biblical marriage, or express concern about gender ideology, or they defend Western civilisation – they are likely to be smeared, silenced, or fired. It doesn’t matter whether their argument is logical or kind. The very fact that they *disagree* is treated as ‘harmful’; so they must be ‘cancelled’.

This is not reasoned debate. It is coercion. ‘**Coercion**’ is the use of force or threats to make someone do something they do not want to do.



Have you ever heard a young child in the playground say something like... “If you don’t do (such and such)..... I won’t be your friend.” Just like little



children, many people regress into a form of coercion when they are frustrated that the other person disagrees with them or doesn’t see things their way – so they **YELL LOUDER!** instead of thinking of another way to explain themselves. They think that if they yell louder it makes their argument more powerful. It’s really a form of bullying – it’s ‘coercion’..

Why does this matter for democracy? ‘Democracy’ is based on the valuing of freedom of speech, freedom of religion, freedom of association (ie., being able to meet together and to choose who you meet with), freedom

to trade and earn a living, plus minimal government control such as valuing individual ownership of money and property (rather than everything being owned and controlled by the government). Coercion is an important issue to guard against in a 'democratic society' because free societies depend on free speech (the ability to speak truth, challenge falsehood, and explore ideas without fear). Once we destroy that freedom in the name of 'tolerance', we lose everything that made our Western civilisation strong.

How would society look without freedom?

Without freedom, society becomes a place where truth is suppressed, history is rewritten, and individuals are afraid to speak lest they be silenced or worse. Freedom is not merely the ability to speak or act without restraint, but the bedrock of a moral and rational society. Without freedom, we are left with ideological tyranny – where dissent is punished, truth is rebranded as extremism, and the institutions meant to safeguard liberty become enforcers of conformity.

Cancel Culture is not just a passing trend. It is the fruit of decades of **relativist ideology** – the belief that there is no ultimate truth, no fixed morality, no God. If you remove God, you remove the only reliable basis for truth. What remains is power, feelings, and ideological tyranny.

In my own journalism, I've seen this play out. People I interviewed in universities told me they were too afraid to question certain dogmas, especially on race, gender, or Western history. If they did, they would be labelled as hateful, bigoted, or even unsafe. Not because they were unkind, but because they *disagreed*.

This is not justice – it is inversion. **Inversion** is where what is actually 'good' becomes seen as 'evil', and what is actually evil is now seen to be 'good'.



Let's look at a recent example of this. On September 10, 2025, Charlie Kirk, was speaking to a group of students at Utah Valley University. He was speaking about freedom and the need for robust respectful conversation rather than violence. Because someone didn't like what he was saying (speaking up for freedom, truth and Christian values) he was shot dead (leaving his wife Erika with two young children). This is not just a personal tragedy but a chilling symbol of the decline of freedom, truth and values. Kirk's assassination is a stark warning: when freedom of speech is squashed, and political discourse becomes a battlefield, violence is no longer unthinkable – it becomes inevitable.

Right now, we are at a moment in history where our Western civilisation is "choosing to self-destruct." For more than 30 years, I have been warning that radical ideologies, moral relativism, and the abandonment of Judeo-Christian values are hollowing out the foundations of Western civilization. Unfortunately, the murder of Kirk, is not an isolated act but part of a broader cultural sickness – one that demands urgent moral and intellectual resistance. The choice is stark: reclaim freedom and reason, or face the collapse of everything that once made the West a beacon of hope.

For those of you in the class who are Christians, you are not only inheritors of truth – you are to be defenders of truth. The Church must not retreat into silence. We must speak clearly, and stand fearlessly, while acting lovingly – knowing that truth is not invented by man but revealed by God.

So let me leave you with this: Cancel Culture is a battle not just for free speech – it is a battle for *truth itself*. And without truth, there can be no civilisation.

C) Year 7-10: Narration

In your own words, either write a 150–200 word summary of Melanie Phillips' key argument, or tell it to your tutor. Be sure to include:

- What cancel culture is
 - What relativism means
 - Why she believes truth matters
 - What she believes the consequences are for society
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D) Reflective Questions

Answer the set appropriate for your level.

Year 7 & 8 – Basic Comprehension (Short Answer):

- What does Melanie Phillips say is the root cause of cancel culture?
- How does relativism differ from a belief in absolute truth?
- What dangers does she associate with silencing people who disagree?

Year 9 – Analytical (Paragraph Responses):

- Do you agree that cancel culture threatens democracy? Why or why not?
- How does Melanie Phillips link the decline of Christianity to the rise of cancel culture?
- Can you think of a historical or current example where speaking truth came at a personal cost?

Year 10 – Advanced Critical Thinking (Essay Response):

- Write a short essay (400–500 words): “*Is Cancel Culture a Threat to Civilisation?*” Use points from Melanie Phillips' reasoning, your own examples, and biblical principles.
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E) Hands-On or Creative Activities

Choose one:

Year 7: Poster Project – Design a poster titled “*Truth Still Matters*” with a Bible verse, a quote from Melanie Phillips, and symbols representing Western civilisation.

Year 8: Debate Simulation – In a group or with your tutor, hold a mock debate between “Relativists” and “Truth Defenders.” Research both sides to be well prepared for your debate and then present the debate respectfully.

Year 9 & 10: Propaganda Analysis – Find a modern advertisement, social media trend, or news article. Analyse how it reflects relativist or absolute truth ideas. Annotate it.

F) Biblical Connection

Key Scripture: John 18:37–38 (NKJV)

“Everyone who is of the truth hears My voice.” Pilate said to Him, “What is truth?”



This moment – Pilate’s cynical question – still echoes today. In a world of competing voices and ideologies, Jesus declares Himself to be *the* truth (John 14:6). Christianity teaches that truth is not fluid – it is rooted in God’s nature, revealed through Scripture, and embodied in Christ.

Cancel Culture reflects a culture that has rejected this. But we are called not to conform to the world, but to *renew our minds* (Romans 12:2), *speak the truth in love* (Ephesians 4:15), and *stand firm* (1 Corinthians 16:13).

Wrap-Up

In this first lesson, you’ve begun to understand the ideological clash between **Absolute Truth** and **Relativism**, and how **Cancel Culture** is a visible outcome of that deeper shift. In future lessons, we will trace how these ideologies shaped major events, social changes, and global conflicts between 1945 and 2000 AD – from the Cold War to cultural revolutions, to the rise of new global powers.

Introductory Lesson 1 (Part B): Overview of “Postmodern Times (Truth & Trust)” – Why History Matters for Citizenship and Christian Influence

Purpose of the Lesson

- To introduce students to the scope of the 8-week course.
 - To help students **scan through the course topics**, noticing key themes and issues.
 - To fulfill **VU23822 Element 1**:
 - **1.1** Establish own purpose and need for accessing the texts.
 - **1.2** Access and select texts to meet purpose and need.
 - **1.3** Confirm source of the texts.
 - **1.4** Compare and confirm relevance of texts to own community participation needs.
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Teaching Section

A) Why Study History? Why This Course Matters

- History is not just about dates and facts; it shapes how we think, vote, and live as citizens.
- Understanding ideologies (e.g., democracy vs communism, truth vs relativism) helps us protect freedoms and promote justice.
- As Christians, we are called to be “**salt and light**” (Matthew 5:13–16):
 - **Salt** preserves truth and prevents decay.
 - **Light** shines in darkness, guiding others toward what is good.
- Engaging with these topics equips you to:
 - Speak truth in a culture of confusion.
 - Make informed decisions as a citizen.
 - Influence your community positively.

B) Course Overview

- **Week 1:** Ideological Foundations & Post-War Reconstruction
- **Week 2:** Israel & the Western World
- **Week 3:** Migration & Multiculturalism
- **Week 4:** Civil Rights & Justice
- **Week 5:** Cold War Conflicts
- **Week 6:** Space Race & Technological Faith
- **Week 7:** Counterculture & Sexual Revolution
- **Week 8:** Globalisation & Postmodernism

C) Why These Topics Are Relevant

- They explain why our society looks the way it does.
- They show how ideas shape laws, freedoms, and moral standards.
- They help us respond wisely to current issues like cancel culture, identity politics, and globalisation.

Activity: Thinking Questions

Students answer in their **History Journal**:

1. **Purpose (PC 1.1):**
Why do you personally need to understand these topics? How might they affect your life as a citizen and as a Christian?
 2. **Selection (PC 1.2):**
Which two topics from the course overview interest you most? Why?
 3. **Source Confirmation (PC 1.3):**
Where will you find reliable information for this course? (Hint: The course guide, lesson texts, and recommended resources.)
 4. **Relevance (PC 1.4):**
How do these topics connect to issues in your community or church? Give one example.
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Writing Task

Write a **150–200 word reflection** answering:

- Why is it important for Christians to engage with history and civic issues?
 - How can being “salt and light” influence your approach to these topics?
 - Which topics do you think will challenge your thinking the most, and why?
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Resources

- **Course Guide:** “Postmodern Times (Truth & Trust)”
 - Bible verses: Matthew 5:13–16; Romans 12:2; John 8:32
 - History Journal
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Assessment Alignment

- **VU23822 Element 1** fully addressed through:
 - Purpose-setting
 - Text selection and confirmation
 - Relevance analysis
- Thinking questions and writing task provide evidence for PC 1.1–1.4.

Lesson 3: The Establishment of the United Nations

Unit Theme: Post-War Reconstruction & Global Ideologies

Christian Worldview Theme: Cooperation, Peace, and the Pursuit of Justice

Ideological Theme: Absolute Truth vs Relativism

Curriculum Links (Australian Curriculum v9)

History – AC9HH10K01: Analyse the ideologies, conflicts and transformations that shaped the modern world.

Civics – AC9HC10K01: Examine the key features and values of Australia’s system of government compared with another global organisation.

Geography – AC9HG10K01: Examine how worldviews and ideologies influence human behaviour and decisions.

A) Introduction: What Kind of Peace Will We Build?

World War II left over 60 million people dead and whole nations devastated. Leaders around the globe knew that unless something changed, future wars would be even worse – possibly world-ending.

But how do you build a peaceful world when every nation has its own worldview, values, and truth claims? Do you unite them under a common standard – or allow each to go their own way?

In this lesson, you’ll examine how and why the **United Nations** was founded in 1945, and consider the *truth claims* and *ideals* that lay beneath it. Is the UN a force for good – or a flawed human attempt at unity without a foundation in truth?

B) Informational Story: “A New Tower or a Second Chance?”

Presented as a historical narrative and worldview analysis

On 26 June 1945, in the grand halls of San Francisco’s War Memorial Opera House, 50 nations signed the **Charter of the United Nations**. The world was still reeling from the horror of the Holocaust, atomic bombs, and ruined cities. The goal was ambitious: *“To save succeeding generations from the scourge of war.”*

The UN replaced the failed League of Nations and aimed to do far more. It had bold ideals: maintaining peace, defending human rights, promoting international cooperation, and ensuring justice across borders.

But here’s the deeper question: *On what basis would these nations agree about justice?* What *truth* would unite them?

The UN Charter spoke of “faith in fundamental human rights” and “the dignity and worth of the human person.” These are deeply biblical ideas. Yet, the UN was not built upon Scripture, but on a mixture of worldviews, representing competing ideologies. It aimed for moral unity without a clear moral lawgiver.

The Dilemma of Truth

Think about this: how can the UN promote peace if member states disagree on what peace, rights, or justice even mean? One country may defend religious liberty. Another may silence it. One may protect unborn life. Another may call it a right to end it.

By 1948, the UN adopted the **Universal Declaration of Human Rights (UDHR)**. It was an inspiring document – speaking of equality, dignity, conscience, and freedom. But again, the Declaration never answered the question: *Why are humans valuable?* What gives us rights? Is it God? Nature? The State?

The truth is, while many ideas in the UDHR echo biblical morality, they do so without acknowledging any clear foundation for what they believe. Some critics describe the UN as a modern-day **Tower of Babel** – humanity trying to unite and save itself without God. To analyse this – let's look at the history of the UN and its current actions.

Australia's Role in the Early Days of the UN.

Australia, under the leadership of H.V. Evatt, played a major role in the early UN. Evatt championed the rights of smaller nations and served as President of the General Assembly in 1948. He believed passionately in international cooperation. Australia also contributed to UN peacekeeping missions and supported the re-establishment of the State of Israel.



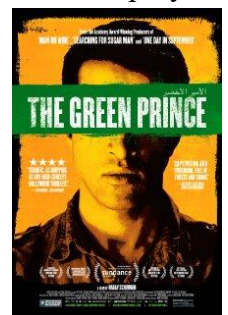
Yet, from early on, Christians and conservatives have raised concerns. Was the UN beginning to promote a globalist morality – one that redefined human rights according to modern ideologies, rather than timeless truths?

Over time, new UN agendas have emerged: gender redefinition, abortion rights, climate alarmism. These are no longer about preventing war – they are about promoting a secular-humanist ideology and a *new moral order*, often at odds with Christian teaching.

So, what is the UN?

In recent years, the UN has given in to lies promoted by terrorist and totalitarian regimes, and has funded groups that commit grossly inhumane acts of violence; and then put sanctions on nations and groups that are trying to do good.

One example of these twisted priorities is the United Nations Relief and Works Agency (UNRWA). In spite of UNRWA's claims to the contrary, it has been proven that UNRWA-funded schools in GAZA employ HAMAS terrorists, and for the last 18 years, their school curriculum and teachers have taught hatred of Jews and that it is good to kill Jews. Unbelievably, their Mathematics curriculum contains examples like "If you have killed 4 Jews, how many more Jews do you need to kill to reach your goal of killing 10 Jews."



(Refer to the video documentary: "The Green Prince", where Mosab Hassan Yousef, the son of the founder of the terrorist organisation Hamas reveals the truth of the Hamas death cult)

This training of Gazan children for 18 years, indoctrinating them to hate and kill Jews as one of their highest moral duties, resulted in the tragic events of October 7, 2023, in which Gazan terrorists entered Israel and killed 1200 people, burning babies alive and beheading men and raping women then dismembering them. Then proudly uploading videos of their actions so their parents could applaud their efforts. And this was all funded by the UN.

Since October 7, 2023, Israel has been fighting a war for its very existence, fighting anti-Israel terrorist groups on seven distinct fronts, each involving different adversaries and strategic challenges, while trying to

retrieve the hostages who were captured on October 7. Israel has been constantly attacked with hundreds of rocket-bombs each week from its neighbours.

While fighting the Hamas terrorists, the Israeli Defence Force (IDF) sends messages to the citizens of Gaza, warning them to move safely away from the next area of battle. While fighting with the terrorists, the IDF also provides millions of tonnes of food for the Gazan citizens. The care that the IDF takes to minimise civilian casualties and to feed the people of the country they are at war with, is completely without precedent. No other country at war has ever been so careful or humane; and has never been expected to do so.

At the same time, the UN has repeatedly failed to deliver its own promised food supplies. The photo is of a large storage site within Gaza containing 1,000 lorries-worth of aid that the United Nations (UN) has failed to deliver to the people. It is left to rot in the sun because the UN truck drivers fear being ambushed by Hamas terrorists who ambush the trucks (often killing the truck drivers), and then Hamas steals the food, stores it in warehouses, and sells it to the people.



(<https://www.telegraph.co.uk/world-news/2025/07/25/israel-gives-tour-of-un-aid-left-rotting-in-gaza/>)

At the same time as Israel feeds the Gazan/Palestinian people, and the UN fails to provide their aid supplies, the UN accuses the Israeli's of genocide. These accusations are an insane example of the 'inversion' of terms, we spoke about in the previous lesson. There is a group that is intent on committing 'genocide', but it is not Israel.

The Koran (the Islamic Holy Book) commands Muslims to kill Jews and Christians.

(Koran.....2:191 , 23:28 , 3:85 , 5:33 , 8:12 , 8:60 , 8:65 , 9:5 , 9:30 , 9:123 , 22:19 , 47:4 , 68:4 , 33:21 , 65:4; Bukhari 7:62-88 , 6:298).

The founding documents of Hamas and the Palestinian Authority also call for the complete take-over of the land of Israel plus the extermination of Jews

So, if the UN is so intent on supporting these inhumane terrorist regimes, it begs the question... "Is the UN truly a noble effort to try to build peace – or a symbol of man's ongoing rebellion against God's moral rule? Can peace be lasting if it's not rooted in truth?"

C) Year 7-10: Narration

Write a 150–200 word summary in your own words explaining:

- What the UN was created to do
 - Why it seemed necessary after WWII
 - How its foundations reflect both biblical and secular ideas
 - The dangers of promoting rights without acknowledging God
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D) Reflective Questions

Year 7-10: Comprehension (Short Answer)

1. What were the four main purposes of the United Nations?
2. How did World War II lead to the creation of the UN?
3. What role did Australia play in the early UN?

Year 9: Interpretation (Paragraph Response):

4. What biblical ideas are reflected in the UN Charter and Universal Declaration of Human Rights?
5. Why might Christians be concerned about the moral direction of the modern UN?
6. Compare the UN's vision of global peace with the biblical concept of peace (shalom).

Year 10: Critical Thinking (Extended Response):

7. "Peace without truth is just delay." Do you agree or disagree? Explain with examples from history and Scripture.... or
 8. Write a short essay (400–500 words): *Can the United Nations bring true peace without a shared foundation in God's truth?*
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E) Year 7-10: Hands-On and Creative Activities

Choose one:

1. **UN Poster Analysis** – Find a modern UN campaign poster (e.g., climate, gender equality, sustainable development). Annotate it for underlying worldview assumptions.
 2. **Write a Declaration** – Draft your own "Declaration of Biblical Human Rights" using Scripture to support each right.
 3. **Speech Re-enactment** – Write and present a short speech as H.V. Evatt, defending Australia's role in creating the UN. Include both idealism and warnings.
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F) Biblical Connection

Key Verse: Psalm 2:1–3 (NKJV)

"Why do the nations rage, and the people plot a vain thing?
The kings of the earth set themselves, and the rulers take counsel together,
Against the Lord and against His Anointed, saying,
'Let us break Their bonds in pieces and cast away Their cords from us.'"

Mankind has always sought peace – but without submission to God, that peace cannot last. The UN's desire to promote dignity, justice, and equality is admirable – but without the King of kings, it becomes Babel again.

Christians are called to "*seek peace and pursue it*" (Psalm 34:14) while also bearing witness to the **Prince of Peace** – Jesus Christ (Isaiah 9:6).

Wrap-Up

The UN was born out of horror and hope. It represents humanity's longing to build a better world – but also its temptation to replace God with human ideals.

As you continue this course, keep asking: *What is the true foundation of justice, freedom, and peace?* The Christian worldview offers an answer the world desperately needs.

Lesson 3: The Significance of World War II on the Australian Economy and Society

Unit Theme: Foundations of Post-War Australia

Christian Worldview Theme: Stewardship, Resilience, and God’s Sovereignty in National History

Ideological Theme: Duty, Truth, and National Identity in a Changing World

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Geography – AC9HG10K03:** Explain how economic, demographic and social change influences human settlements.
 - **Civics – AC9HC10K05:** Examine challenges to social cohesion and ways of sustaining a resilient society.
-

A) Introduction: What Happens After the War?

World War II changed everything for Australia. Not just our military, but our economy, workforce, population, and even our identity as a nation.

In this lesson, you’ll explore how WWII reshaped Australian society, both practically and ideologically. From factories to families, from immigration to innovation, the war left behind a new nation – one that needed to decide what kind of future it would build.

As Christians, we ask: Did Australia steward its blessings wisely? Did we remain grounded in truth – or drift into worldly ideologies during prosperity?

B) Informational Story: “From Sacrifice to Stability – The Transformation of Post-War Australia”

Historical narrative with worldview commentary

In 1939, when war broke out in Europe, Australia still saw itself as a loyal outpost of the British Empire. Our population was small, our military limited, and our economy heavily reliant on agriculture and Britain’s market.

By 1945, the world – and Australia – had changed.

A Nation Mobilised

During the war, over 1 million Australians served in uniform, and many more contributed on the home front. For the first time, Australian cities became targets (e.g. Darwin bombings), and our alliances shifted dramatically. Prime Minister John Curtin famously declared in 1941 that Australia would look to America for defence – marking the beginning of a new foreign policy orientation.

Women entered the workforce in unprecedented numbers. They worked in munitions factories, offices, farms, and the military services. Though many returned to domestic roles after the war, their contribution opened the door for future gender role debates and shifting expectations.

Economic Transformation

War required rapid industrialisation. Munitions factories, shipbuilding, steel production, and transport industries grew quickly. This laid the foundation for a new manufacturing economy after 1945.



Government spending and national planning also increased. Rationing, war bonds, and price controls introduced centralised economic control. After the war, Australia didn't return to "business as usual." Instead, it adopted a more planned economy, expanded public services, and embraced Keynesian economic ideas (government intervention in markets).



The **Snowy Mountains Scheme**, launched in 1949, symbolised this new era – big projects, big vision, and a belief that human effort could overcome nature itself. This was both inspiring and dangerous: it encouraged national pride but sometimes sidelined any sense of humility before God.

Social Shifts

Australia's society also changed. The war brought us closer to the USA (culturally and militarily), and further from Britain. The Anzac spirit – sacrifice, courage, mateship – remained a moral compass, but it was now mixed with post-war materialism and a desire for comfort.

Immigration programs brought in European displaced persons, radically changing the cultural landscape. This "populate or perish" approach aimed to grow the population fast to protect national security. While it opened new opportunities, it also raised questions about identity, cohesion, and worldview – issues we'll explore in future lessons.

Christian Reflection

Post-war Australia saw both blessing and danger. We were spared invasion. We prospered. But in the excitement of peace and progress, many forgot God. Churches grew at first – then declined. Material wealth increased – but so did secularism. The nation had new opportunities for truth – but also temptations to drift from it.

C) Year 7-10: Narration

In your own words, summarise the following points. Either speak out your narration to your parent or teacher; or write down what you can remember (150–200 words):

- How WWII changed Australia's economy
- How it changed society (e.g. gender roles, alliances, immigration)
- Whether these changes helped or hurt Australia's moral and spiritual foundation

D) Reflective Questions

Year 7&8: Comprehension (Short Answer):

1. What major changes happened to Australia's economy during and after WWII?
2. How did the war impact the role of women in Australian society?
3. What was the "Snowy Mountains Scheme," and what did it symbolise?

Year 9 & 10: Interpretation (Paragraph Response):

4. Why do you think Australia begin looking to the USA instead of Britain for protection?
5. In what ways did post-war immigration reshape Australia's society and identity?
6. How did wartime sacrifice influence post-war attitudes to citizenship, work, and comfort?

Critical Thinking (Optional Extended Response):

7. "*Australia gained materially after WWII but lost spiritually.*" Do you agree or disagree? Justify your view with examples from the lesson and biblical principles.... or ...
8. Research one major post-WWII development project in Australia (e.g. Snowy Scheme, Holden factory, Woomera rocket range). What worldview assumptions shaped it?

E) Year 7-10: Hands-On and Creative Activities

Choose one:

1. **Poster Timeline** – Create a visual timeline (1940–1950) of key post-war changes in Australia. Include political, economic, and social events.
2. **Oral History Project** – If possible, interview an older family member about how WWII affected their family or community. Present a written or recorded summary.
3. **Newspaper Front Page** – Design a mock 1946 newspaper front page titled "*A New Australia is Rising*". Include one article each on economy, immigration, and family life.

F) Biblical Connection

Key Verse: Deuteronomy 8:10–14 (NKJV)

"When you have eaten and are full, then you shall bless the Lord your God... Beware that you do not forget the Lord your God... lest – when you have eaten and are full... your heart is lifted up, and you forget the Lord..."

After hardship, nations often become proud and forgetful. God warned Israel not to let prosperity replace praise. Australia's blessings after WWII should have brought greater humility and gratitude. Yet, as society prospered, it often turned inward – trusting in human strength more than divine grace.

Our calling as Christians is to remember who holds nations in His hands (Daniel 2:21) and to live as faithful stewards – grateful in suffering, humble in success.

Wrap-Up

Australia's post-war transformation was rapid and powerful. It lifted millions out of poverty and reshaped the national landscape. But with that came a shift in values, reliance, and identity.

As we study the next chapter – *the Establishment of the State of Israel* – we'll see how global ideology, prophecy, and politics shaped history. Stay alert to the deeper battle: *truth vs relativism* in every decision.

Lesson 4: The Re-establishment of the State of Israel (1948)

Unit Theme: Post-War Reconstruction & the Jewish Homeland

Christian Worldview Theme: God's Sovereignty in History and the Fulfilment of Prophecy

Ideological Theme: Identity, Nationhood, and Moral Legitimacy

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
- **Geography – AC9HG10K01:** Examine how worldviews and ideologies influence human behaviour and decisions.
- **Civics – AC9HC10K05:** Analyse challenges to sustaining a resilient democracy and cohesive society.

A) Introduction: A Nation Reborn – or a Global Controversy?

For nearly 2,000 years, the Jewish people lived in exile. Persecuted in Europe, rejected in the Middle East, dispersed across continents – yet somehow preserving their identity, culture, and hope of returning to their ancient homeland.

In 1948, that hope was realised: Israel became a nation once more.

To some, this was a miracle. To others, a political nightmare. In this lesson, we examine the events that led to the creation of the modern State of Israel – its historical, moral, and spiritual roots – and explore why it remains one of the most hotly debated developments of the 20th century.

B) Informational Story: “From Holocaust to Homeland – The Re-birth of Israel”

Historical narrative with worldview and biblical commentary

Imagine standing in Tel Aviv on May 14, 1948. Crowds gather around radios, their breath held. The voice of David Ben-Gurion, leader of the Jewish Agency, declares:

“We hereby proclaim the establishment of the Jewish State in Eretz-Israel, to be known as the State of Israel.”



The people cheer. For the first time in nearly two thousand years, Jews have reclaimed a homeland of their own, and on the very land that their ancestors trod. A miracle? Many certainly thought so.

But how did this moment come to pass?

The Historical Foundations

The idea of a Jewish homeland wasn't new. The **Zionist movement**, beginning in the late 1800s, aimed to establish a safe national home for Jews in Palestine, which was then under Ottoman, and later British, control. Early Jewish settlers faced hardship, malaria, and hostility. But they also brought farming innovations, Hebrew revival, and spiritual hope.

In 1917, Britain issued the **Balfour Declaration**, supporting a Jewish national home. After World War I, the League of Nations gave Britain the **Mandate for Palestine**, expecting them to facilitate this goal – though Arab opposition grew intense.

The Holocaust: Catalyst for Urgency

Between 1939 and 1945, Nazi Germany murdered 6 million Jews. The Holocaust shocked the conscience of the world. Suddenly, the idea of a Jewish homeland was no longer just a political goal – it was a moral necessity.

Where could the Jewish survivors go? Many nations, including Australia and the U.S., were reluctant to accept large numbers of displaced Jews. So, the pressure grew to allow mass Jewish immigration to Palestine.

UN Partition Plan and Independence

In 1947, the newly formed **United Nations** proposed a **Partition Plan**: two states, one Jewish, one Arab. The Jews accepted. The Arabs rejected. When the British withdrew in 1948, Ben-Gurion declared independence.

Immediately, five Arab nations attacked. The **War of Independence** began. Israel survived, prevailed, and grew stronger.

Australia's Role

Australia was one of the first countries to vote *in favour* of the UN Partition Plan. H.V. Evatt, then President of the UN General Assembly, was instrumental. Australia supported Israel diplomatically and has maintained close ties, particularly in times of crisis (right up until 2025, when the Labour government rejected Israel in favour of the Palestinian Arabs).

A Prophetic Perspective

For Christians, the establishment of Israel is more than just history – it is a signpost in God's plan.

“I will bring them back into their own land which I gave to their fathers...” (Jeremiah 16:15)

“Can a nation be born in a day?” (Isaiah 66:8)

Many see these verses as fulfilled in 1948. Others caution that modern Israel is not yet walking in faith, and spiritual restoration is still to come (Romans 11). Regardless, the return of the Jewish people to the land of Israel is one of the most significant prophetic events of the 20th century.

Controversy and Conflict

But not everyone rejoiced. Arab Palestinians were displaced after fleeing the war-zone. Over 700,000 became refugees. The Arab world viewed Israel as a Western colonial imposition. The conflict has never ended.

This supposed expulsion of the Palestinian Arabs is called the Nakbah which means ‘catastrophe’ in Arabic. However, Arabian eye-witness accounts tell a very different story. For example - there is a man named Mosab Hassan Yousef, who is actually the son of the founder of Hamas; and he shares what his grandmother, an eyewitness, said of the events of 1948.

At the time, the Arabs in surrounding regions outside of Palestine, did not accept that Israel would reclaim their traditional homeland and regain their status as an official Nation-State, so these neighbouring Arabs were determined to invade and free the land from the Israelis. Mossab Yousef’s grandmother recounts that she was not evicted by the Israelis. Instead, she claims she was told by the invading Arabs from neighbouring countries that she should leave her farm and flee so she would not get caught up in the war. This confirms other accounts which tell of how the neighbouring Arabs were so sure of themselves that they told all the Arab residents they would wipe out the Israelis within a matter of days or weeks, and then once they had cleansed the land of Jews, then these Arabs would be able to come back and reclaim their homes (Yusef, 2014).

So, it was the invading Arab soldiers who ordered the Palestinian Arabs to leave their farms and homes. Then after the Israelis warded off the warring Arabs, and closed the borders for security reasons, those Arabs who had left were not able to come back to Israel, and so they became refugees outside of Israel; but they received no help or support from the outside Arabs who had ordered them to leave their homes.

Today, the debate rages: Is Israel a legitimate moral nation or an oppressor? Many voices in media and politics side against Israel. But few understand the biblical or historical context. After Lesson 6 in this study guide, we have included a historical research article titled “Whose Land is Palestine (its History, Archaeology and DNA)”. This article discusses all the angles including historical and legal documents, and cites the Bible plus Islamic and eyewitness commentators, plus archaeological findings and DNA evidence.

C) Year 7-10: Narration

In your own words (150–200 words), summarise:

- Why Israel was established
 - What role the Holocaust played
 - Australia’s involvement
 - The Christian perspective on Israel’s restoration
-

D) Reflective Questions

Year 7-10: Comprehension (Short Answer):

1. What is Zionism, and why did it emerge?
2. What was the Holocaust’s impact on the movement for a Jewish homeland?
3. What was the UN Partition Plan, and how did different groups respond?

Year 10: Interpretation (Paragraph Response):

4. Why did some nations support the creation of Israel, and others oppose it?

5. What biblical prophecies are connected to the return of Jews to the land of Israel?
6. How does the creation of Israel illustrate the tension between truth and relativism?

Critical Thinking (Optional Extended Response):

7. Write a short essay (400–500 words): *Was the establishment of Israel in 1948 a political act, a prophetic fulfilment, or both? Justify your response with history and Scripture.*

E) Hands-On and Creative Activities

1. **Year 7-10: Map and Timeline** – Create a map showing the land allocations in the 1947 UN Partition Plan. Accompany it with a timeline of key events from 1897–1948.
 2. **Optional Declaration Speech** – Write and perform a speech as if you were David Ben-Gurion, declaring independence to a crowd in 1948. Include historical and prophetic references.
 3. **Optional Debate Roleplay** – In pairs or groups, take roles as Zionist Jews, Arab leaders, British officials, and UN diplomats. Debate the morality of the Partition Plan.
-

F) Biblical Connection

Key Scriptures: Isaiah 66:8; Jeremiah 31:10; Romans 11:25–27

“Hear the word of the Lord, O nations, and declare it... ‘He who scattered Israel will gather him, and keep him as a shepherd does his flock.’” (Jeremiah 31:10)

The birth of modern Israel is not merely a political event. For many Christians, it is a fulfilment of ancient promises. Yet it also reminds us: God’s purposes involve both justice and mercy – for Jews, Arabs, and the whole world. Christ is the only true source of lasting peace in the Middle East and beyond.

Wrap-Up

Israel’s rebirth was a moment of triumph and tragedy – a return and a division. It marks a key turning point in 20th-century history and prophecy. As you continue in this course, you’ll see how this small nation became a lightning rod for ideologies, truth claims, and global conflicts.

Lesson 5: Arab–Israeli Conflict and International Reactions

Unit Theme: Israel, Conflict, and the World’s Moral Compass

Christian Worldview Theme: Justice, Truth, and the Call for Discernment

Ideological Theme: Competing Narratives and the Battle for Legitimacy

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Civics – AC9HC10S03:** Evaluate differing perspectives and interpretations on civic issues.
 - **Geography – AC9HG10K01:** Examine how worldviews and ideologies influence human behaviour and decisions.
-

A) Introduction: A Conflict of Land or a Clash of Worldviews?

Since 1948, the Middle East has been marked by repeated wars, uprisings, and diplomatic standoffs. But the Arab–Israeli conflict is not primarily concerned with territory – it is a war over *truth claims*.

Whose land is it? Who was there first? Who is the aggressor and who is the victim? These questions divide global opinion and drive media headlines.

In this lesson, you’ll explore the root causes of the Arab–Israeli conflict, how different nations and ideologies interpret it, and how Christians can respond with clarity and compassion.

B) Informational Story: “Through the Lens of Truth – Understanding the Arab–Israeli Conflict”

Historical narrative with worldview commentary

The day after Israel declared independence in 1948, it was attacked by Egypt, Jordan, Syria, Lebanon, and Iraq. Their aim was clear: to destroy the new Jewish state before it could take root.

Yet Israel survived.

This was the **First Arab–Israeli War** – and it would not be the last. Over the next 25 years, major wars followed:

- **1956 Suez Crisis**
- **1967 Six-Day War**
- **1973 Yom Kippur War**

Each war began with Arab aggression or attempted alliances against Israel. Each ended with Israel holding more land than before. The result? Refugees, rage, and a deepening global divide.

The Palestinian Question

In the midst of this were the **Palestinian Arabs** – many of whom fled their homes in 1948 during the war.

Over 700,000 became refugees, and generations have now grown up in camps, stateless, and often exploited by their own leaders. The neighbouring Arab countries have not assisted them, because it helps gain international sympathy and monetary aid if they stay being seen as the ‘victims’.

Palestinian identity grew in opposition to Israel. Groups like the **Palestine Liberation Organization (PLO)** emerged, pledging the destruction of Israel as a path to national rebirth.

In 1987, the first **Intifada** (uprising) began – stone-throwing youth clashing with Israeli soldiers. A second, far bloodier uprising began in 2000. Suicide bombings, airstrikes, peace talks, and broken truces became the rhythm of the region.

Media Narratives and Moral Confusion

In the West, something strange began to happen. Despite its democratic government, its press freedom, and its human rights protections, the **Islamic terrorist perpetrators of violence began to be seen as the ‘victims’, while Israel (merely defending itself) began to be portrayed as the villain.** Why?

- Because it was stronger militarily
- Because it was seen as a “Western” state in the Middle East
- Because the language of “oppressor vs oppressed” fitted modern ideologies

In the age of **relativism**, truth becomes subjective. Israel’s ancient and moral claim to the land is ignored. Instead, the conflict is presented as simple colonialism.

The Role of the UN and International Community

The United Nations has passed more resolutions condemning Israel than any other nation. Bodies like the UN Human Rights Council and UNESCO have been criticised for bias in these matters. Meanwhile, actual human rights violations in North Korea, China, or Iran have received far less attention.

Australia’s Changing Position

Australia initially supported Israel strongly – voting for the 1947 Partition Plan and maintaining warm relations for decades. But over time, political shifts, media influence, and globalist ideologies have pressured Australia toward “even-handedness,” often ignoring the ideological roots of the conflict, and ignoring the acts of terrorists. In 2025, the position of the Australian government swung completely to supporting the terrorists (Hamas) and the illegitimate Egyptian run ‘Palestinian Authority’ while rejecting Israel’s legitimate right to self-defence. We must understand that when the pro-Palestinian activists chant “*From the River to the Sea, Palestine will be free!*”... they are not calling for a peaceful 2-State solution. “From the river to the sea” means they want to kill all Jews and take over all of Israel’s territory from the Jordan River to the Mediterranean Sea.



The Christian View: Both Truth and Compassion

As Christians, we are called to pray for peace (Psalm 122:6), seek truth (Proverbs 23:23), and care for all people – Jew and Arab alike. Yet we are also warned not to be deceived by lies, propaganda, or emotional manipulation.

We must understand:

- Israel is not perfect, but it has the right to exist in peace within their traditional homeland.

- The Palestinian people deserve dignity and responsible leadership (not a leadership whose Constitution calls for the annihilation of Israel).
- The conflict is both physical and *spiritual* – a rejection of all that is good and true.

Ultimately, only the **Prince of Peace** can bring lasting resolution.

C) Year 7-10: Narration

Write a 150–200 word summary including:

- Key reasons for the Arab–Israeli conflict
 - How media and ideology shape perceptions
 - How Christians should view and respond to the conflict
-

D) Reflective Questions

Year 7 & 8: Comprehension (Short Answer):

1. What triggered the First Arab–Israeli War?
2. What is the significance of the Six-Day War?
3. Who are the Palestinian people, and what is the Palestinian Authority - originally called the Palestinian Liberation Organisation (PLO)?

Year 9 & 10: Interpretation (Paragraph Response):

4. Why is Israel often portrayed as the aggressor in media?
5. How do relativist ideologies shape international responses to the conflict?
6. What role does the UN play, and how has Australia's stance shifted?

Critical Thinking (Optional Extended Response):

7. *"In a world of competing narratives, only God's truth can bring justice."* Do you agree? Use Scripture, history, and current examples to explain.
-

E) Hands-On and Creative Activities

1. **Year 7-10: Media Comparison** – Choose two articles about the same incident (one pro-Israel, one pro-Palestinian). Compare headlines, word choices, and omissions. Annotate for bias.
 2. **Optional Peace Proposal Roleplay** – As an Israeli, a Palestinian, and a UN mediator, draft a peace proposal that reflects justice and biblical values.
 3. **Optional Infographic** – Design a one-page infographic titled *"What Christians Should Know About the Arab–Israeli Conflict."* Include Scripture, facts, and warnings about false narratives.
-

F) Biblical Connection

Key Verses: Psalm 122:6; Genesis 12:3; Romans 12:18

“Pray for the peace of Jerusalem: ‘May they prosper who love you.’” (Psalm 122:6)

God loves the Jewish people – but also the nations. Christians are called to pursue peace while holding fast to truth. We are not to be swayed by propaganda or pressured into silence. We are to be peacemakers (Matthew 5:9) who refuse to compromise righteousness.

Wrap-Up

The Arab–Israeli conflict is not merely a dispute over land. It is a conflict of ideologies, a test of truth, and a stage for the world’s moral confusion.

As we turn next to **Australia’s role in peacekeeping and diplomacy**, you’ll explore how nations try to bring peace – and what worldview shapes their success or failure.

Lesson 6: Australia's Role in Supporting Israel and UN Peacekeeping

Unit Theme: Global Responsibility and Moral Diplomacy

Christian Worldview Theme: Peacemaking, Justice, and Moral Courage

Ideological Theme: National Integrity vs Global Pressure

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Civics – AC9HC10K05:** Examine the challenges to and ways of sustaining a resilient democracy and cohesive society.
 - **Geography – AC9HG10K03:** Explain how economic, demographic and social change influences national and international relationships.
-

A) Introduction: What Kind of Ally Will We Be?

In the aftermath of World War II, Australia emerged as more than just a British outpost – it became a voice in international diplomacy. This role came with difficult choices: Would Australia speak truth, even when unpopular? Would we stand with Israel, support peacekeeping efforts, and uphold justice?

This lesson explores Australia's historic role in international affairs – especially its early support for Israel and its participation in global peacekeeping. You'll also examine how Australia's diplomatic voice reflects (or denies) deeper convictions about truth, justice, and national identity.

B) Informational Story: “A Small Nation with a Loud Voice – Australia on the Global Stage”

Historical narrative with worldview commentary

In 1947, the newly created **United Nations** debated a plan to divide Palestine into two states: one Jewish, one Arab. The proposal was controversial. Emotions ran high.

But one voice rose with clarity and courage: **Dr Herbert Vere (H.V.) Evatt**, Australia's Minister for External Affairs and the President of the UN General Assembly.

Evatt passionately supported the **UN Partition Plan**, arguing that the Jewish people had both a moral and legal right to a homeland after centuries of persecution, culminating in the Holocaust. Thanks in part to his leadership, the plan passed. In 1948, **Australia was among the first countries to recognise the renewed State of Israel.**



It was a bold move. Australia stood with a tiny, new nation against the backdrop of immense Arab opposition and the hesitation of the greater-powers.

Peacekeeping and Moral Authority

Following this, Australia became a consistent contributor to **UN Peacekeeping Missions**. From the Sinai

Peninsula in 1956 to Rwanda in the 1990s, Australian troops and personnel were often praised for their fairness, courage, and professionalism.

But peacekeeping is not only logistics – it's moral. It requires:

- Identifying who needs protection
- Defining justice clearly
- Avoiding false neutrality

And it often requires choosing *sides* – something modern diplomacy is usually reluctant to do.

Changing Tides

Over time, Australia's international voice has changed. Where once we spoke clearly for justice (e.g. in Israel's defence or support for Western values), today our politicians often speak in vague generalities.

Statements about the Middle East, for example, often avoid naming terrorism or denouncing anti-Semitism (ie., anti-Jewish prejudice). Pressures from media, trade partners, and globalist ideology have pulled Australia toward a cautious, often *morally unclear* diplomacy.

Some argue this is wisdom. Others call it cowardice.

Biblical Model: The Watchman

In Ezekiel 33, God warns the prophet that he must act as a **watchman**: sounding the alarm when danger approaches. If the watchman stays silent, the people's blood is on his hands.

Australia – especially as a once-Christian nation – has a duty to speak truth on the world stage. When we send peacekeepers, write UN resolutions, or vote in international assemblies, we are declaring what we believe about justice.



Silence, neutrality, or vague moralism often serve *injustice* rather than peace.

C) Year 7-10: Narration

In your own words (150–200 words), summarise:

- Australia's early support for Israel and why it mattered
- How peacekeeping can be a moral act
- Why truth and clarity matter in international diplomacy

D) Reflective Questions

Year 7 & 8: Comprehension (Short Answer):

1. Who was H.V. Evatt, and what role did he play at the UN?
2. In what year did Australia recognise the State of Israel?
3. Name two countries where Australia has sent UN peacekeepers.

Year 9 & 10: Interpretation (Paragraph Response):

4. Why does peacekeeping require a moral framework, not just military neutrality?
5. How has Australia's international stance changed since the 1940s–50s?
6. What does Ezekiel 33 teach us about national responsibility?

Year 10: Critical Thinking (Extended Response):

7. Write a short essay (400–500 words): “*Australia’s international voice must be shaped by truth, not popularity.*” Use examples from history, Scripture, and current events.
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E) Optional Hands-On and Creative Activities

Choose one:

1. **Speech Reenactment** – Write and perform a short speech in the voice of H.V. Evatt, explaining why Australia must support the creation of Israel in 1947.
 2. **Peacekeeper’s Diary** – Imagine you’re an Australian UN peacekeeper in the Middle East. Write a diary entry describing the challenges of upholding justice in a real conflict zone.
 3. **Policy Poster** – Design a poster titled “*Australia’s Global Voice for Peace and Truth*”. Include a timeline, quotes, and moral principles that should guide foreign policy.
-

F) Biblical Connection

Key Scriptures: Ezekiel 33:1–6; Proverbs 31:8–9; Micah 6:8

“Speak up for those who cannot speak for themselves... defend the rights of the poor and needy.” (Proverbs 31:8–9)

God calls nations – and their leaders – to be voices for the voiceless. Australia’s early actions in supporting Israel and promoting international justice reflect moments of moral clarity. But the temptation to remain “neutral” in the face of evil is always near.

As Christians, we must encourage our nation to act justly, love mercy, and walk humbly with God (Micah 6:8) – even in global politics.

Wrap-Up

Australia has played a significant role in shaping the post-war global order. But with that voice comes responsibility: to stand for truth, defend life, and avoid moral compromise.

Next, we turn to Australia’s internal changes: **Migration and Multiculturalism** – a story of welcome, challenge, and identity.

Year 7 – 10 EXTRA READING:

Who's Land is Palestine – (its History, Archaeology & DNA)

by Bruce McNeice

You may well have seen media videos or news articles about the wars between Israel and people called Palestinian. Because of its great significance to world events, and to our understanding of how truth is being distorted, we will now look at the Palestinian issue in depth.

Over the last 70 years, there has been an ongoing debate around who has legitimate right to the region that has become known as Palestine. Should the land belong to the Jewish people? Or have they conquered, occupied and displaced the Palestinian people?

Both groups claim they are the legitimate landowners; social media shows very passionate arguments for and against each position; and whole nations are buying into the debate and making policy decisions that influence government spending and military alliances. So, it is an important issue with far-reaching implications; but when different sides tell such different versions of the events of the last hundred and fifty years, how can we be certain about what is really true? So, in order to do the topic justice, I decided to do a survey of historical documents over the last 150 years to try to gain some insight into the truth.

When I was doing my research and digging for the truth regarding the Palestinian question, I looked at both the ancient history and the modern records of eye-witness accounts of events and historical or government documents that might provide some context, plus what is written in both the Bible and the Quran and what certain Islamic and Israeli scholars say on the issue, as well as other historians. I was as careful as I could be, to not be led by my own biases. I looked for documented evidence from both sides, and then allowed the facts to take me wherever the truth would lead. In this session, I will look at the historical documents and documented events with eye-witness accounts, archaeological findings and even DNA evidence from archaeological sites that trace the origins of the inhabitants of the region.

I won't bore you with all of the research citations in the midst of the text, but if you want to search the source documents, there is an extensive bibliography at the end of this article. Also, many of my source documents used the terms BC & AD which were the common terms for dates until the more recent revisioning of history, changing to BCE and CE, so I will use the older terms BC and AD for years before and after Christ.

We will begin our investigation with the modern events from AD 1948, which have caused the most controversy, and then take a look at the ancient background, and finally address a legal issue in common law regarding ownership based on land-use and investment in infrastructure.

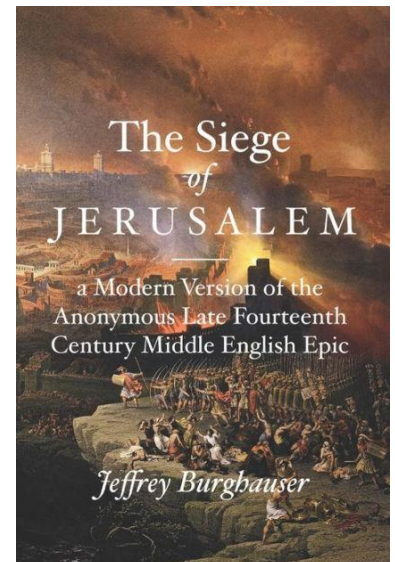
I encourage you to stick with me until the end as there are a lot of facts and fiction to sort through, but the conclusions are astounding and very important. These are the findings of my research...

The Controversy of Ancestral Ownership Rights:

The controversy about who had the ancestral rights to the land, began when Israel was declared an autonomous State by international decree in 1948. However, contrary to popular belief, the research shows the Jews were not just a group of outsider interlopers coming in to ‘occupy’ a foreign land. Although many Jews had been forced out of their homeland at various times over the centuries due to the various conquests, a remnant of Jews had always remained in Jerusalem and the surrounding areas.

By the fourteenth century when Israel fell under Muslim rule, there were Jewish communities in at least thirty cities, including Haifa, Hebron (ie., the West Bank), Gaza, Jerusalem and Safed.

According to a [British census in 1864](#), Jews constituted a **majority** of the population of Jerusalem. In 1875, an Ottoman [census of Jerusalem](#) confirmed the Jewish majority in



Jerusalem and another census in 1905 showed Jews represented two-thirds of the Jerusalem population.

Jews living in other countries, nearly always maintained a connection to their homeland. For centuries, those Jews who were living abroad had a common statement ...they would say

“Next year in Jerusalem”.



This phrase is also found in Joseph Ibn Abitur's 10th century poem "A'amir Mistatter", which is found in the Cairo Geniza Collection (housed in a range of museums) and appears in many Ashkenazic Makhzors as a prayer for the Shabbat before Passover. Jews in the Diaspora in Eastern Europe began to return to Israel in 1770 AD. Many Jews, also, left Eastern Europe in the late 18th and early 19th centuries in order to pray and die in the four sacred cities of the Holy Land: Jerusalem, Safed, Tiberias and Hebron.

Before the State of Israel was internationally recognised in 1948, there were Jews, Christians, and Moslem Arabs living in the area the British had called ‘Palestine’. The Jews and Christians had their own communities; and most Arabs lived in small villages usually working for the Turkish landholders in a kind of feudal system. There were also some nomadic Arabs, Beduins moving through the land. However, at this time, there was actually no organized people group or administrative region called ‘Palestine’.

After World War I, when the Western allies conquered the Ottoman Turks, the British became temporary caretakers of the region until the Israelis and/or the Palestinians could settle into a self-determined State of their own. This period from 1917 until 1948 was known as the British Mandate. From 1917, the British renewed the old Roman name of ‘Palestine’ to refer to the area that is now Israel, Gaza, and the West Bank, etc. Later in this session, I will go into the origins of the word Palestine.

During this period, the term ‘Palestinian’ was used to describe the Jewish community living in this region, although the Jews never liked being called ‘Palestinian’ because they had their own distinct culture; and in the Hebrew language the term means ‘other nations’ or ‘invading nations’.



It is interesting that records show the Arabs living in the region only began calling themselves 'Palestinian' (or 'Festini' in Arabic) from 1964. Before then, they referred to themselves as Arabs. And so, before 1964, there wasn't three groups (Jews, Arabs and Palestinians). There were only Jews and Arabs; and both had either British or Egyptian passports that said 'Palestinian' because that is the name the British decided to refer to

the geographical area, not referring to a nation or government administration of any sort (Golda, 2024).

1964 was when the Palestinian Liberation Organisation formed, being led by Yasser Arafat. In 1987 it was declared to be a terrorist organisation for terrorist acts against Israelis and against Jews in the USA (Wikipedia, 2025).

When the State of Israel began to officially reclaim their ancestral home in 1948, they offered the local Arabs citizenship with equal rights if they could live peacefully under an Israeli government. However, most of the Palestinian Arabs did not take up the offer for fear of being marginalised or persecuted. Whereas Arabs who have assimilated peacefully, report that they have been justly treated with all the same benefits and access to community facilities, education and social security benefits as their Jewish neighbours. There is no enforced apartheid, although some Arabs have created exclusively Arab neighbourhoods.

Both the Palestinian Liberation Organisation and Hamas have promoted a story that in 1948, the Israelis massacred or evicted all the Palestinian Arabs who then became refugees. This supposed event is called the Nakbah which means 'catastrophe' in Arabic. However, Arabian eye-witness accounts tell a very different story. There is a man named Mosab Hassan Yousef, who is the son of the founder of Hamas; and he shares what his grandmother, an eyewitness, said of the events of 1948.

At the time, the Arabs in surrounding regions outside of Palestine, did not accept that Israel would reclaim their status as an official Nation-State, so these neighbouring Arabs were determined to invade and free the land from the Israelis. Mossab Yousef's grandmother was not evicted by the Israelis. Instead, she claims she was told by the invading Arabs from neighbouring countries that she should leave her farm and flee so she would not get



caught up in the war. This confirms other accounts which tell of how the Arabs were so sure of themselves that they told all the Arab residents they would wipe out the Israelis within a matter of days or weeks, and then once they had cleansed the land of Jews, then these Arabs would be able to come back and reclaim their homes (Yusef, 2014).

So, it was the invading Arab soldiers who ordered the Palestinian Arabs to leave their farms and homes. Then after the Israelis warded off the warring Arabs, and closed the borders for security reasons, those Arabs who had left were



not able to come back to Israel, and so they became refugees outside of Israel; but they received no help or support from the outside Arabs who had ordered them to leave their homes. Mosab Hassan Yousef, who was the son of the founder of Hamas, went on to explain that his grandmother never had a negative word to say about the Israelis, and never accused them of being ‘colonialists’ or ‘occupiers’. (Yousef, 1999).

Origin of the Word Palestine:

We know from ancient literature that the Israelis have lived in the region for 4000 years; however, I wanted to research the question...are there also ancient records of a Palestinian nation inhabiting the region?

The word Palestine was first used by the Greek historian, Herodotus in ~450 BC who wrote about "Palaistina, a province of Syria" (Godley, 1920). The Greeks called the area Palaistina, but it was not called that by the resident Jewish population (Britanica, 2024)

Most authorities agree that the term ‘Palestine’ is derived from the term ‘Philistia’, which meant ‘other nations’ or ‘invading nations’. Biblical accounts record a group of invaders called Philistines. The Philistines were a tribe of sea-fairing people who invaded the Gaza area, during the 12th century BC. DNA analysis of archaeological material in the Gaza area, showed the Philistines came from the Aegean/Grecian area of Crete. They did not have Arab lineage. (Britanica, 2024). The Philistines were very aggressive and constant enemies of Israel between 1100 BC and 1000 BC (Jeremiah, 2024). Archaeologists have determined the Philistines arrived on the coast around 1175 BC and so the Israelis and Philistines



did coexist in the area from 1175 for the next few centuries.

However, the Philistine population declined during the Assyrian conquest of the region in the 8th and 7th centuries BC (Ben-Schlomo, 2019). After the Babylonian conquest by Nebuchadnezzar II, the Philistine peoples and their distinct culture disappeared completely – that’s by about the 7th century BC.



An Ancient Homeland:

Now what about the Israeli’s. The Israelis trace their genealogy back to at least Abraham, who at around 1854 BC, built an altar on Mount Moriah, which would later become the site of the first Jewish Temple in the heart of Jerusalem.

The land of Israel is the birthplace of the Jewish people. Abraham had 8 sons (Genesis 21:1), however the Israelis are descendants of Abraham’s son Isaac and his son Jacob.

Approximately 4,000 years ago, Abraham moved to the land of Israel where he lived with his family, raised his children and in 1823 BC Abraham purchased land from a Hittite owner, to bury his wife and himself. This was in Hebron which is in the Southern West Bank. In Genesis chapter 21 and 26, Abraham and Isaac also legitimately acquired the area of Beersheba from Abimalech King of Gerar, and then they dug the

famous wells of Beersheba. From “Dan to Beersheba” is a biblical phrase used nine times^[1] in the Hebrew Bible to refer to the settled areas of the Tribes of Israel between Dan in the Northern Galilee and Beersheba in the Southern Negev. (Gwan, 2010; Wikipedia, 2025)

Even through periods of captivity and exile into other countries, a remnant from descendants of the line of Abraham, Isaac & Jacob, continued living in the area as their homeland, until the present day.

Abraham did have other sons apart from Isaac. One of his sons, Ishmael was born to Abraham’s servant Hagar, and according to Jewish tradition, Hagar returned to Abraham after his wife Sarah’s death, and her name was changed to Keturah. Then Hagar/Keturah bore six more sons. Ishmael and the other sons of Hagar/Keturah, became the Arab people. But these Arab ancestors did not make their home in the region now called Palestine.

In Islamic tradition, Ishmael settled in Mecca (Saudi Arabia); and according to the Bible, Ishmael's descendants then settled in regions from Havilah to Shur, which is now Iraq & Jordan to the border of Egypt. Ishmael's sons became tribal chiefs in these regions.

The term "Ishmaelite" was also used to refer to Keturah’s later sons who became the nomadic groups that roamed the deserts of Sinai and Arabia. I mention this because the Arabs often trace their lineage back to Abraham, however Hagar-Keturah’s sons did not continue to live in Palestine, only Abraham’s son Isaac and his descendants continued to live in Palestine. The Arabs, who were descended from Hagar, only began to move into the region after the Moslem Conquest in the sixth century AD.



Imam Abdul Hadi Palazzi, leader of the Italian Muslim Assembly, quotes the Qur'an to support Judaism's special connection to the Temple Mount. According to Palazzi, *"The most authoritative Islamic sources affirm the Temples."* He adds that Jerusalem is sacred to Muslims because of its prior holiness to Jews and its standing as home to the biblical prophets and kings David and Solomon, all of whom he says are sacred figures in Islam. He claims that the Qur'an *"expressly recognizes that Jerusalem plays the same role for Jews that Mecca has for Muslims"*. (Margolis 2001)

When asked what the [Qur'an](#) says about the State of Israel, Imam Palazzi replied:

"The Qur'an cannot deal with the State of Israel as we know it today, since that State only came into existence in 1948, i.e. many centuries after the Qur'an itself was revealed. However, the Qur'an specifies that the Land of Israel is the homeland of the Jewish people, that God Himself gave that Land to them as heritage and ordered them to live therein. It also announces [as it also predicts in the Bible] that – before the end of time – the Jewish people will come from many different countries to retake possession of that heritage of theirs. Whoever denies this actually denies the Qur'an itself. If he is not a scholar, and in good faith believes what other people say about this issue, he is an ignorant Muslim. If, on the contrary, he is informed about what the Qur'an says, and then openly opposes it, he ceases to be a Muslim". (Imam Palazzi, 2010)

Khaleel Mohammed, Islamic Law scholar of the San Diego State University, noted that Chapter 5 verse 21 of the Qur'an, and the [medieval exegetes](#) of the Qur'an, say that Palestine (the land of Israel) belongs to the Jews.



Verses 20-21 translates as:

"[Remember what Moses said to the Israelites]: O my people! Enter the Holy Land which God has written for you, and do not turn tail, otherwise you will be losers."

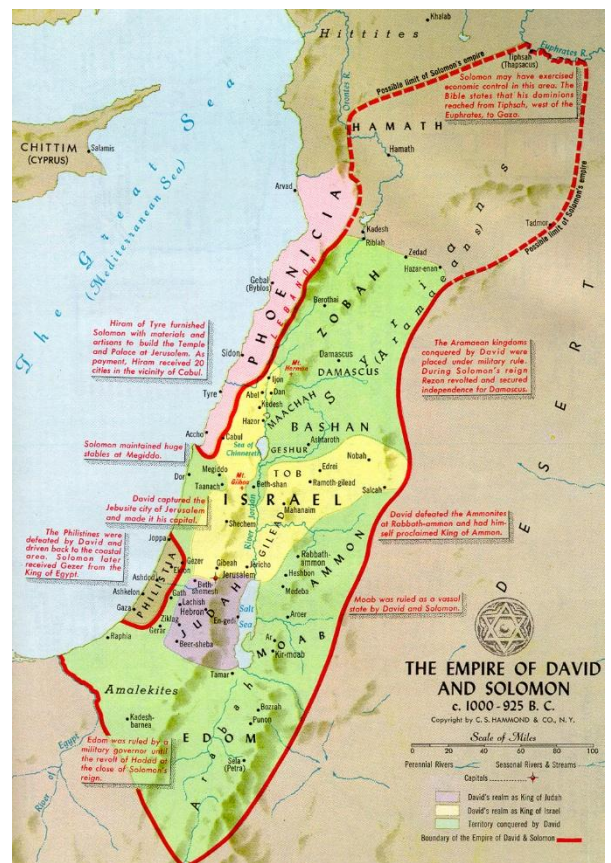
Kaleel states that "Mohammed here understands "written" to mean this is the final word from God on the subject". (Cobb, 2007)

This is very interesting – so both the Bible and the Quran confirm the area of Palestine & Israel belongs to the Jews, and has done so for 4000 years.

Now, if we follow the line of Abraham, Isaac and Jacob, the 12 sons of Jacob became the twelve tribes of Israel.

Approximately 3,000 years ago, these 12 tribes of Israel established a monarchy in the land that includes Israel, Gaza, the West Bank (Judea and Samaria), the Golan Heights, and parts of Lebanon, Syria and Jordan. (See the map below) Even the word 'Judea' (in the West bank) means land of the Jews.

King Saul united the 12 Tribes as a Jewish nation. Then King David ruled first from Hebron – (today part of the West Bank), and then he established Jerusalem as the capital of the Jewish nation. In 978 BC King David purchased the threshing floor from Aranah (or Ornan) for 50 shekels of silver, to build an altar on the peak of Mount Moriah. (Ben-Schlomo, 2019).



Later, King Solomon built a Temple in Jerusalem, known as the First Temple on this site.

This is the same site as Abraham built an altar 850 years earlier. This sacred area, known as the Temple Mound, in Jerusalem had been captured and taken over by many conquering nations; but we have records of two individuals (Abraham and King David) actually purchasing this property plus another at Hebron (in the West Bank region) for a fairly agreed price.

Conquests & Displacement:

After the Babylonian conquest by Nebuchadnezzar II, the Philistine peoples and their distinct culture disappeared completely. Whereas, the Jewish people, with their distinctive culture, language and religion continued in spite of being conquered by numerous empires including the Persians, Alexander the Great, and the Romans.

In 132 AD the Roman Emperor Hadrian, created a name for the land derived from the phrase that Herodotus had used. Hadrian coined the name “Syria-Palaestina” to eliminate any Jewish connection to the region that had been their homeland for around 2000 years. The Jewish people had been subservient to the Roman Empire for two centuries; however the people continued to revolt and rebel against their oppressors with uprisings. There was an uprising in 70 AD after which the Jewish temple was destroyed. Then the Bar Kokhba revolt in 132 AD, sparked a harsh punishment where up to 600,000 Jews were killed by the Romans, and most others were expelled or sent into slavery. The Roman Emperor Hadrian used the term “Syria-Palaestina”, because it had more of a geographical meaning compared to Judea which had a Jewish connotation. Hadrian wanted to wipe out the problematic Israelis once and for all; so he exiled the Jews, changed the name of the region to ‘Syria-Palaestina’, and then changed the name of Jerusalem to ‘Alia-Capitolina’ (Perry, 2022; Kerstein, 2018; Wikipedia, 2024; Ben-Schlomo, 2019).



At the end of the Roman Empire, Constantine the Great converted to Christianity, and began the Byzantine empire. So, the Byzantines had control of the area until the Muslim conquest of Jerusalem took place



in 636–638 AD, when the Rashidun Caliphate under the leadership of Caliph Umar ibn al-Khattāb captured the city from the Byzantine Empire. At this time, many Arabs flooded into the area, and most of the local people were forced to convert to Islam, although some Jewish and Christian communities remained (Khan, 2020). There has always been a remnant of Jews living in their traditional homeland.

In 1099 AD so-called ‘Christian’ Crusaders conquered this area (Israel/Palestine). It is lamentable, that although these crusaders marched under a ‘Christian’ banner, they certainly were not following the teachings of Jesus Christ, as they slaughtered both Jews and Muslims.



A century later, in 1187 AD, the Muslim Sultan Saladin once again conquered Jerusalem (Cartwright, 2018).

Then a few centuries later, in 1453 AD the Ottoman Turks took control of the region until 1917 AD, when they were conquered by the Western Allied forces during World War 1.



In Summary: Who are the real colonialists?

So, with all these groups conquering one another, I'm trying to work out who are the real colonialists. Clearly the historical evidence shows the Jews have the longest continual claim on the land as a distinct people group who had a remnant of their population inhabiting the area with the same language, the same religion, eating the same kinds of foods, and with the same cultural traditions for nearly 4,000 years. No other group can say the same, probably no other group in the whole world.

The word 'colonialist' infers taking political control over another country, occupying it with settlers, displacing its indigenous people, and exploiting it economically. However, we find that the Israelis are the indigenous people of the area.

In a strange reversal of what is becoming a common misconception about Israel being 'colonialists'; it is now obvious that the Moslem Arabs and Ottomans (as well as the Romans) were the real colonialists who displaced many of the Jews from their true homeland of thousands of years. Then in 1948, when the Jews tried to reclaim their homeland, it was the warring neighbouring Arabs who actually evicted the Palestinian Arabs, and turned them into refugees. The whole 'colonialist' & 'genocide' accusation is a complete fabrication and rewriting of history.

The Issue of Property Rights Based on Improvement:

Now, let's look at an interesting point of law that is not well known. If we ignore who initially purchased the land, the question becomes – how far do we go back to find who owns the land now? We recognise that in history, things change over time and various groups take control. In most countries, as in Israel, the land and property changes hands many times over the centuries, and there could be a kind of logical or legal argument validating right of current ownership if a group of people, have invested significantly and improved a property, piece of land or buildings and infrastructure over time. In Western countries this kind of squatter law still exists. So, could this be the case with the land of Palestine? Is there any evidence that the Arab population in Palestine, after displacing the Jews, had significantly developed the land and infrastructure to justify their claim of ownership? What was the land like before Israel regained its status as a Nation-State in 1948?

Fortunately, we have documented eyewitness accounts during the 19th century. At this time there was a lot of interest in the region by archaeologists because of its famous literary history. Various archaeologists, scientists and pilgrims gained permission from the Ottoman Government to explore the region during the 1800's, and they documented what they saw of the landscape and people who inhabited the area. One famous author, Mark Twain, travelled through the whole region in 1867 AD, visiting many of the ancient

Biblical cities and landmarks.

Twain was particularly struck by how barren the country was, and how few people there were.

As he travelled through the Jezreel Valley, usually one of the more fertile areas, he noted *“there is not a solitary village throughout its whole extent – not for thirty miles in either direction.... [and] one may ride ten miles hereabouts and not see ten human beings.”* As he continued his travels he described ... *“a desolate country whose soil is rich enough, but is given over wholly to weeds – a silent mournful expanse... a desolation is here that not even imagination can grace with the pomp of life and action... We never saw a human being on the whole route... There was hardly a tree or shrub anywhere. Even the olive and the cactus, those fast friends of the worthless soil, had almost deserted the country.”* Then further on his journey, he told of how his way was blocked by a band of aggressive beggars who were living in squalid conditions, demanding he give them whatever he had. He also said ... *“Jerusalem sits in sackcloth and ashes”*.

Now this doesn't mean there were no inhabitants of Palestine. After the Jews were conquered by the Muslims in the 7th Century, and again in the 12th century, Arabs moved into the area; and by 1878, an official 'Atlas of Israel' claimed there were 725 little settlements throughout Palestine that had Arabs in them. There were also nomadic Beduins moving through the land. Records show that the Arab population were part of a feudal system where mostly it was the wealthy Turks who owned the land, and the impoverished Arab peasants worked the land to some extent. Mark Twain does describe Damascus and the coastal areas as being “fertile”, and “under high cultivation”; these areas being mostly farms that were purchased and cultivate by Jewish people moving back into their traditional homeland from about the 1850's.

The German geographer Alexander Scholch concluded that between 1856 and 1882, Palestine produced an agricultural surplus which was marketed in neighbouring countries, such as Egypt and Lebanon, and increasingly exported to Europe (Reddit). This was largely from Jewish farmers who had bought coastal properties.

And what about Yassar Arafat's infamous speech to the UN, in which he claimed that *“Palestine was a verdant land teeming with Palestinians before the Zionist Jews began coming into the country in 1881.”* Other historical records and eye-witness accounts show this to be a retrospective revisioning of history. Certainly, the coastal areas were more green and productive. However, much of the benefit and wealth derived from the more fertile coastal farmlands, was being taken out of the country by the Ottoman Turk government; and very little, if any wealth was being reinvested by the Arabs or Turks into infrastructure that would benefit the local inhabitants. Apart from the farming areas owned by the jews, most of the towns were in ruins, and no attempt had been made by the Arabs or Turks to improve the vast areas of rocky wasteland throughout the region.

Arafat claims that in 1881, the land was ‘verdant and teeming with Palestinians’. However, in that same year, 1881, there was another reliable eye-witness named Arthur Penman Stanley, a prominent courtier from Queen Victoria's court. Stanley said ... *“In Judea, I looked South and I looked North; and I see nothing. It is a barren expanse. When oh when will the Jews come and bring this land back to life?”*



Both Arthur Penman Stanley and Mark Twain should be credible sources because they did not have any reputation of lying, they were not biased towards the State of Israel because it didn't exist at that time, plus there are a flood of other authors of that era who also attested to the same things...

(William F Lynch; Thomas Shaw; Francois Volney; James Silk Buckingham; Lord Lindsay; Henry B Churton; & Arthur Holingsworth). Another historian, Abram Sachar wrote a book "A History of the Jews" which also corroborates with Mark Twain's observations of the land being desolate, and the towns in ruins, with very few people in it

Now, let's revisit our argument for squatter's ownership rights based on investment into infrastructure...

So, if the Arabs, having conquered the land in the 7th and 12th centuries, and dispossessed many of the Jews – if they had then established a viable State, a viable national identity or national consciousness, and had organised themselves to build up the infrastructure of a nation; then maybe they would have had a valid claim to ownership of the land. But that is not what happened. After taking over the towns from the Jews in earlier centuries, the Arabs did very little to improve the land or build up any infrastructure.

On the other hand, there are also records showing that there was a definite movement of predominantly Ashkenazi Jews who were legitimately buying up large areas of land in the coastal regions of Palestine between 1860 and 1930 AD, and then making productive farms. (Ilan Pappé 2022; Hadawi 1957; British Mandate 1945). Ah - so this now makes sense of the report by the German geographer Alexander Scholch, that between 1856 and 1882, Palestine produced an agricultural surplus, because the Jews had been buying up land in the coastal regions to rejuvenate it.

Whereas the Ottomans and Arabs had done nothing to improve the land and infrastructure, it has been a vastly different story with the Jews.

The historian Abram Sachar recorded statistics showing how the increase of Jews in the area began to have the effect of bringing the land to life again. Since Israel became an official State, and began to rejuvenate the land, more Arabs moved in. Both Jews and Arabs were increasing in population, and both the Jews and the Arabs in Israel began to enjoy a much higher standard of living. In contrast, statistics show that the well-being in all the surrounding Arab countries remained static (until vast oil deposits were discovered in some Arab countries). But the Jews created city infrastructure where there was previously sand, rocks, or swamp. Through conservation land-care projects and innovative water management, the Jews have converted desert wasteland into productive farmland.

They also invested heavily into innovative business and technology to boost a free-market economy, to the point where they now have one of the highest Gross Domestic Product and wealth per capita of any nation in the world. And, they did all this while being violently opposed by neighbouring Arab groups, and being stifled by the British and the UN.



In contrast – after Israel’s withdrawal from the Gaza Strip in 2005, and Hamas took over from the Egyptian run ‘Palestinian Authority’, Hamas destroyed all the productive greenhouses because they had been built by the Jews, and they ordered the death penalty for anyone who sells land to a Jew. Then, instead of investing in the welfare of the local residents, they have consistently stolen foreign aid supplies from their own people, and invested heavily into weapons with the purpose of destroying Israel. Since Hamas began to rule Gaza in 2005, they have taught the children in Gaza that their ultimate purpose in life is to kill Jews, because (they claim) all the land of Israel belongs to the Palestinian people.



After 18 years of this indoctrination, the children who grew up with this hatred, became the Gazan Hamas soldiers who invaded an Israeli music festival on October 7, 2023.

They killed 1200 Israelis, burning babies alive, raping and then mutilating women, beheading young men, and videoing all this to send to their parents who cheered them on.



After October 7, 2023, the 2 year war in Gaza has been an attempt by the Israeli Defence Force to retrieve 251 hostages taken during the siege. Dozens of these hostages have been starved and killed. Two years later, at the writing of this lesson (7 October 2025) the IDF are still trying to retrieve the rest of the hostages (or their remains).

Conclusion:

So, how can we summarise all the historical evidence? Having considered historical sources including both the Bible and the Quran, plus government documents, archaeology and eye-witness accounts from multiple sources on both sides, we can establish seven conclusions of fact versus fiction.....

- i) The Israelis have made their home in the land for 4000 years, and have never abandoned or given up that claim. There was always a remnant living in and around Jerusalem and further afield within Palestine, constituting a majority of the population of the area. Whereas there is no DNA connection between the Palestinian Arabs and the ancient people of Gaza (the Philistines). The Arabs are not descended from the original Philistines from which the

name Palestine is derived - the Philistines were from Greece - the ancestors of the Arabs settled or roamed the countries of Syria, Saudi-Arabia and into Egypt.

- ii) We have evidence of the Israelis legally purchasing their land for a fair price both in ancient times, and then again buying up vast tracts of land during the 18th and 19th centuries. But the Persians, Romans, Crusaders and Moslems, forcefully took the land from the Jews during various invasions throughout history. These are the real genocidal ‘colonialists’ who each tried to wipe out the Jews.
- iii) If we look at a legal precedent with the squatter laws, we find the Arabs did very little to improve the land, or to build any significant infrastructure; whereas the Israelis have converted desert and swamp into productive uses, and made massive investment into improving infrastructure.
- iv) Whereas the Israelis formed a legitimate government in 1948; the Arabs didn’t call themselves Palestinian until 1964, and did not form a recognised government until the Egyptian-run Palestinian Authority was formed in 1993 from the Oslo Accords. Then, when the Gazans did finally form a government, they primarily invested into weapons instead of investing in infrastructure for the benefit of their own people; and so, they have to rely on foreign aid to feed the people.
- v) We discovered that far from evicting the Palestinian Arabs, the Israelis had offered them citizenship if they could live peacefully under an Israeli State. The whole Arab ‘Nakbah’ narrative about being evicted and the massacres of locals, just did not happen. In fact, it was the invading Arabs from neighbouring countries that ordered the Palestinian Arabs to flee, and this is what caused the refugee problem, when the neighbouring Arab countries refused to help settle those who were displaced, because it is more politically beneficial for them to remain to be seen as “the victims” of the conflict.
- vi) Regarding the accusation of colonialism, we see that the Arabs were the real colonialists who took over the productive farms and pushed the Jewish people out of their homeland that they had occupied for thousands of years. But the conquerors didn’t care for the land, largely left it a wasteland, and had very little investment into infrastructure improvements, and didn’t even rally together to form their own administration until after 1964.
- vii) Regarding the accusation of the Jews committing ‘genocide’, we see that the Israelis had offered the Arabs peaceful co-existence under an Israeli State, and those who have assimilated into Israel have enjoyed all the rights of Israeli citizens; whereas the modern Palestinians have a mandate (as it says in the Koran) to kill all Jews and Christians. (Koran.....2:191 , 23:28 , 3:85 , 5:33 , 8:12 , 8:60 , 8:65 , 9:5 , 9:30 , 9:123 , 22:19 , 47:4 , 68:4 , 33:21 , 65:4; plus Bukhari 7:62–88 , 6:298). The Palestinian Authority and Hamas had also issued a law giving the death penalty to anyone who sells land to a Jew.
The Palestinians do not want a peaceful ‘two-state solution’. Their slogan “From the River top the Sea: Palestine will be free” means their goal is to kill every Jew and take over the whole of Israel (from the Jordan River to the Mediterranean Sea. They are the ones intent on ‘genocide’. Not the Israelis.

In contrast, the Israelis have a mandate to improve their own world, and to be a blessing to the world around them, and they try to live peacefully (but while defending themselves if necessary).

Considering all the evidence, maybe you can decide –

What is the truth about colonialism and genocide?

Who are the real terrorists?

And who has the most legitimate claim to the land of Israel that has been called Palestine?

And one final question – What will you do? Will you stand up for truth and true justice; or will you go along with the lies and deceptive narratives that are so popular on social media and the main-stream media?

It's worth thinking about.

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Extra Lesson for students seeking credit for Certificate II in General Education:

Analysing Texts for Truth and Citizenship – Responding to Ideologies and Global Issues

Purpose of the Lesson

- To teach students how to **analyse content in texts** relevant to community participation.
 - To apply reading strategies, extract main ideas, analyse supporting information, and confirm relevance to personal and community goals.
 - To reinforce the Christian responsibility to “**be salt and light**” (Matthew 5:13–16) by engaging thoughtfully with civic issues.
-

Alignment with VU23822 Element 2

- **2.1** Select and apply reading strategies to make meaning from texts.
 - **2.2** Analyse the features of texts.
 - **2.3** Extract and summarise main ideas in texts.
 - **2.4** Analyse supporting information.
 - **2.5** Confirm content of texts meets own purposes or needs (goal: good citizenship and Christian influence).
-

Teaching Section

A) Why This Matters

Before we dive into the skills, let’s understand the significance:

- **Connection to Previous Lessons:**
 - Week 1 introduced **Cancel Culture and Truth vs Relativism**—a cultural trend that silences opposing views rather than debating them.
 - Week 2 explored **Israel, the UN, and global justice**—issues that show how international decisions and media narratives shape public opinion.
These topics are not just historical—they are **current and influential**, affecting freedom of speech, morality, and peace.
- **Why Critical Reading Is Essential:**
 - Media and online platforms often present **biased or incomplete information**. Headlines can be sensational, images can manipulate emotions, and facts can be cherry-picked.

- If we accept everything at face value, we risk being misled and making poor decisions as citizens.
 - **Christian Responsibility:**
 - Scripture calls us to **discern truth** (Philippians 4:8) and **speak with grace** (Colossians 4:6).
 - Being “salt and light” (Matthew 5:13–16) means influencing society positively—preserving truth, promoting justice, and resisting deception.
 - This requires **critical engagement**, not passive consumption.
-

B) Key Skills for This Lesson – Deep Dive

1. Reading Strategies

These are practical tools to help you understand texts effectively:

- **Skimming for Key Ideas:**
Quickly glance through headings, subheadings, and first sentences of paragraphs to get the overall theme.
Example: In a UN article, headings like “Human Rights” or “Peacekeeping” reveal the main focus.
 - **Scanning for Facts:**
Look for numbers, dates, names, and statistics. These often carry weight in arguments.
Example: “Over 90% voted in favour of the resolution” – note the figure and ask if it’s verified.
 - **Noting Emotive Language:**
Words like *outrageous*, *heroic*, *shameful* signal persuasion rather than neutral reporting.
Example: “Israel’s brutal attack” vs “Israel’s defensive action” – same event, different tone.
 - **Distinguishing Fact from Opinion:**
Facts can be checked; opinions express judgment.
Example: “The UN failed its mission” (opinion) vs “The UN passed Resolution 242 in 1967” (fact).
-

2. Text Features

Understanding structure helps you see how meaning is shaped:

- **Headlines:**
Often designed to grab attention, sometimes oversimplifying or sensationalising.
Example: “Peace or Power Grab?” – signals bias.
 - **Structure:**
Does the text follow a logical order? Are arguments supported by evidence?
Example: A well-structured article introduces the issue, presents evidence, and concludes logically.
 - **Persuasive Language:**
Look for rhetorical devices: repetition, exaggeration, emotional appeals.
Example: “Every decent person must agree...” – manipulates readers by implying dissent is immoral.
 - **Supporting Visuals:**
Photos, charts, and infographics can reinforce or distort the message.
Example: A photo of suffering civilians may evoke sympathy but might not represent the whole context.
-

3. Critical Thinking Questions

When reading, ask:

- **What is the author's purpose?**
To inform, persuade, or provoke?
 - **What worldview shapes this text?**
Does it reflect relativism, secular humanism, or biblical principles?
 - **Does it align with truth and justice?**
Does it promote fairness, or push an agenda?
-

Practical Example

Take two texts from the previous lesson:

- **Text 1:** UN article on peacekeeping in Israel.
 - **Text 2:** Opinion piece on Cancel Culture.
Apply the skills:
 - Skim headings → Identify main themes.
 - Scan for facts → Note statistics and dates.
 - Highlight emotive words → Spot bias.
 - Check visuals → Do they clarify or manipulate?
 - Ask critical questions → What is the underlying worldview?
-

Activity: Text Analysis Workshop

Students will work with **two short texts** (if the two articles are not provided in this Learner Guide or given as a teacher handout, then you may search for an article yourself via internet or newspapers. A news update video on Youtube would also be considered to be a 'text' that you can use....
... or contact our office and we will send you two articles via email):

1. A news article about **UN peacekeeping and Israel**.
2. An opinion piece on **Cancel Culture and free speech**.

Steps:

1. **Apply Reading Strategies (PC 2.1):**
 - Skim for main ideas, scan for key facts, underline emotive words.
 2. **Analyse Features (PC 2.2):**
 - Identify text type (informative, persuasive), tone, structure, and any bias.
 3. **Extract & Summarise (PC 2.3):**
 - Write a 3–4 sentence summary of each text.
 4. **Analyse Supporting Information (PC 2.4):**
 - Note any statistics, quotes, or visuals. Are they accurate and relevant?
 5. **Confirm Relevance (PC 2.5):**
 - Reflect: How does this text help you understand issues of citizenship and Christian responsibility? Does it equip you to “be salt and light”?
-

Thinking Questions

Write answers in your **History Journal**:

1. What reading strategies helped you understand the text best? (PC 2.1)
 2. How do the text's features (layout, tone, language) influence its message? (PC 2.2)
 3. What are the main ideas in each text? (PC 2.3)
 4. How does the supporting information strengthen or weaken the argument? (PC 2.4)
 5. How does engaging with these texts help you make a positive difference in your community as a Christian? (PC 2.5)
-

Writing Task

Compose a **200–250 word reflection**:

- Compare the two texts in terms of purpose, bias, and worldview.
 - Explain which text aligns more with truth and justice.
 - State how this analysis equips you for good citizenship and Christian influence.
-

Resources

- Course Guide: “Postmodern Times (Truth & Trust)”
 - Bible verses: Matthew 5:13–16; Romans 12:2; John 8:32
 - Two sample texts (news article + opinion piece)
 - History Journal
-

Assessment Alignment

- Evidence of PC 2.1–2.5 through:
 - Annotated texts
 - Summaries
 - Written reflection
 - Journal responses

WEEK 3	MIGRATION & MULTICULTURALISM

Lesson 7: Post-War Immigration to Australia (1945–1970s)

Unit Theme: Nation Building and Identity Formation

Christian Worldview Theme: Welcoming the Stranger, Preserving Truth

Ideological Theme: Unity vs Diversity – Assimilation, Integration, or Fragmentation?

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
- **Geography – AC9HG10K03:** Explain how economic, demographic and social change influences human settlements and national identity.
- **Civics – AC9HC10K05:** Examine challenges to social cohesion and ways of sustaining a resilient society.

A) Introduction: Populate or Perish?

After WWII, Australia faced two pressing problems:

1. A small population vulnerable to invasion
2. A workforce too small to support national development

The government responded with a powerful slogan: **“Populate or Perish.”** This led to one of the most significant periods of immigration in Australian history.

But immigration is more than numbers. It raises deep questions:

- Who are we as a nation?
- What do we value?
- How do we treat strangers and newcomers?

In this lesson, you’ll explore how immigration reshaped Australia – physically, socially, and ideologically – and how biblical truth speaks into the tension between welcoming diversity and maintaining identity.

B) Informational Story: “Building a Bigger Australia – The Post-War Immigration Boom”

Historical narrative with worldview commentary

In 1945, Australia’s population was just 7.5 million. The war had shown how vulnerable the nation was to invasion, especially from the north. The fall of Singapore and the bombing of Darwin were wake-up calls.

Enter Arthur Calwell – Australia’s first Minister for Immigration. His vision was bold: bring in hundreds of thousands of migrants to secure the nation’s future.



At first, the focus was on **British migrants** – those most culturally similar to Australians. Assisted passage schemes offered “Ten Pound Poms” cheap fares to start a new life.

But it soon became clear there weren’t enough British willing to come. The government opened the doors wider – to **displaced persons from war-torn Europe**: Poles,

Ukrainians, Latvians, Italians, Greeks, and Germans.

Between 1945 and 1972, more than **2 million immigrants** arrived.

The Good and the Tensions

These migrants brought energy, skills, and a strong work ethic. They helped build the **Snowy Mountains Scheme**, factories, roads, and suburbs. Many were devout Christians, contributing to churches, schools, and communities.

But tensions also emerged:

- Language barriers
- Cultural misunderstandings
- Fear of job competition



Australia’s official policy was **assimilation** – newcomers were expected to become “like us” as quickly as possible. This worked in some ways but also created a sense of pressure and erasure.

By the 1970s, assimilation gave way to **integration**, and eventually to **multiculturalism** – which you’ll explore more in Lesson 9.

Christian Reflection: Welcoming the Stranger

The Bible consistently teaches compassion toward foreigners:

“You shall love the stranger, for you were strangers in the land of Egypt.” (Deut. 10:19)

Yet, Scripture also honours the importance of shared values, justice, and order. The biblical vision is not blind diversity – but **truthful, respectful unity**.

The post-war immigration wave tested Australia’s ability to hold both: welcome and wisdom, openness and order.

C) Year 7-10: Narration

In your own words (150–200 words), summarise:

- Why Australia needed immigration after WWII
 - Where most immigrants came from
 - How government policy changed
 - How Christians might respond to immigration biblically
-

D) Reflective Questions

Year 7: Comprehension (Short Answer):

1. What was the “Populate or Perish” policy?
2. Who were the “Ten Pound Poms”?
3. What large infrastructure project employed many migrants?

Year 8 & 9: Interpretation (Paragraph Response):

4. How did immigration benefit Australia’s economy and development?
5. What challenges came with rapid immigration?
6. What is the difference between assimilation and integration?

Year 10: Critical Thinking (Extended Response):

7. Write a short essay (400–500 words): “*Can a nation remain united while welcoming cultural diversity? A Christian perspective.*” Use historical examples and Scripture.
-

E) Hands-On and Creative Activities

1. **Year 7&8: Migrant Storyboard** – Create a storyboard or comic strip of a fictional post-war migrant family arriving in Australia. Show their struggles and contributions.
 2. **Year 9 & 10: Mapping Activity** – Using a blank map of Europe, colour and label the major source countries of migrants to Australia from 1945–1970. Add notes about reasons they migrated.
 3. **Optional Extension - Policy Simulation** – Imagine you are Immigration Minister in 1950. Write a short speech explaining why immigration is necessary – and how it should be done wisely and fairly.
-

F) Biblical Connection

Key Verses: Deuteronomy 10:18–19; Leviticus 19:34; Acts 17:26–27

“And He has made from one blood every nation of men... so that they should seek the Lord.” (Acts 17:26–27)

God created nations and boundaries (Genesis 10) but also commands love for the foreigner. His design includes both **diversity and unity** – rooted in the truth of His Word. Welcoming others must not mean abandoning truth, but rather, inviting others into a community shaped by it.

Wrap-Up

Post-war immigration shaped Australia’s economy, culture, and identity. It presented both opportunity and challenge – a test of whether unity can be preserved in the face of growing diversity.

In the next lesson, you’ll examine the **second wave of migration from Asia and the Middle East** – and how it raised new questions for Australian identity and social cohesion.

Lesson 8: Asian and Middle Eastern Migration Waves (1970s–2000)

Unit Theme: Migration, Multiculturalism, and National Identity

Christian Worldview Theme: Discernment, Hospitality, and the Power of Shared Values

Ideological Theme: Multiculturalism vs Common Culture

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Geography – AC9HG10K03:** Explain how economic, demographic and social change influences settlement patterns and community cohesion.
 - **Civics – AC9HC10K05:** Examine challenges to social cohesion and ways of sustaining a resilient society.
-

A) Introduction: What Kind of Nation Will We Become?

By the early 1970s, Australia had changed. The old White Australia Policy was dismantled, war and global turmoil were reshaping migration flows, and the country was now welcoming people from Vietnam, Lebanon, China, Cambodia, and Iraq.

But as the population grew more diverse, new questions emerged:

- What is Australian identity?
- Can people from radically different cultures live together peacefully?
- Does multiculturalism mean *equal respect* – or *the rejection of national values*?

In this lesson, you'll explore how Asian and Middle Eastern immigration reshaped Australia – and how the answers we gave in this era still shape national unity today.

B) Informational Story: “A New Mosaic – Migration in the Age of Multiculturalism”

Historical narrative with worldview and ideological analysis

In 1975, as the Vietnam War came to a close, thousands of desperate families tried to escape by boat. Many drowned. Many others reached Australia's northern shores. They became known as the **Vietnamese boat people**.

Despite public fears, Australia responded generously – offering permanent resettlement. These migrants brought strong family values, a hard work ethic, and a commitment to rebuilding. They opened shops, studied hard, and helped renew neighbourhoods.





Soon after came **Lebanese Christians and Muslims**, fleeing civil war. Then came **Cambodians** escaping the Khmer Rouge, **Chinese** students after the Tiananmen Square massacre, and **Iraqis and Afghans** fleeing dictatorship and religious persecution.

From 1975 to 2000, the majority of new immigrants came from **non-European backgrounds** and to escape persecution.

Policy Shift: From Integration to Multiculturalism

Previously, integration encouraged newcomers to maintain cultural practices privately but adopt Australian public values (law, language, loyalty).

But by the late 1980s, **multiculturalism** became official policy. This meant:

- All cultures were treated as equally valid
- Public institutions were expected to reflect “cultural diversity”
- Criticism of cultural practices was seen as discriminatory

The Result: A Mixed Legacy

There were real successes:

- Diverse food, languages, music, and global trade
- Economic contributions and population growth
- Inspirational stories of survival and hard work

But also challenges:

- Cultural enclaves and ghettoisation in cities
- Conflicts over free speech, women’s rights, and religious customs
- Growing tension between “tolerance” and “truth”



For example, when some migrants brought views hostile to democracy, women’s rights, or Christian values, the official response was often silence – for fear of offending. Multiculturalism became, in some cases, a **cover for relativism**.

Christian Perspective: Hospitality with Discernment

Scripture commands hospitality:

“Do not forget to entertain strangers...” (Hebrews 13:2)

But biblical hospitality is not indiscriminate. It is not a denial of right and wrong. Welcoming the stranger must not mean compromising truth.

God created nations and languages (Genesis 11). Unity is possible – but only when truth and appropriate respect anchors society. For example, you don’t go into your neighbour’s house as a guest, and then demand

they rearrange their house and the way they do things to appease your culture. No – you try to fit in as best you can while you are a guest in your neighbour’s house.

So too, a nation that welcomes must also teach, protect, and expect shared values grounded in righteousness.

C) Year 7-10: Narration

In your own words (150–200 words), summarise:

- Who came to Australia from 1970–2000 and why
 - What multiculturalism meant in practice
 - What benefits and problems arose
 - How Christians can balance welcome with truth
-

D) Reflective Questions

Year 7-10: Comprehension (Short Answer):

1. What global events led to the arrival of Vietnamese, Lebanese, and Iraqi migrants?
2. What was the key difference between “integration” and “multiculturalism”?
3. Name two positive contributions from migrant communities in this era.

Year 9 & 10: Interpretation (Paragraph Response):

4. Why did multiculturalism become controversial by the 1990s?
5. How can cultural diversity be both enriching and risky?
6. How does the Christian worldview support both welcome and moral boundaries?

Year 10: Critical Thinking (Extended Response):

7. Write a short essay (400–500 words): “*Multiculturalism must be built on shared values, or it will divide society.*” Use examples from Australia’s history and Scripture. It is also worth viewing an extract of the discussion between John Anderson and Melanie Phillips about multiculturalism.

Do an internet search for “John Anderson - [The Problem with Multiculturalism Explained in 2 Minutes | Melanie Phillips](#)”

E) Hands-On and Creative Activities

Choose one:

1. **Year 7-10: Cultural Interview** – Interview someone from a migrant background (1970–2000 era). Ask about their journey, challenges, and how they feel about Australian identity.
 2. **Year 7-10: Migration Map** – Create a visual map showing the main countries migrants came from between 1970 and 2000. Add short notes about causes (war, persecution, opportunity).
 3. **Optional Extension: Policy Proposal** – Write a letter to a fictional Immigration Minister (1995), offering a Christian policy on multiculturalism: welcoming but rooted in shared values.
-

F) Biblical Connection

Key Verses: Hebrews 13:2; Acts 17:26–27; 2 John 1:10–11

“He has made from one blood every nation... so that they should seek the Lord.”

God celebrates diversity – but not at the cost of truth. He calls nations to uphold justice (Micah 6:8), protect the vulnerable (Psalm 82:3), and teach His ways (Deut. 6:6–7).

Multiculturalism, when untethered from truth, leads to moral confusion. But when grounded in Christ, nations can welcome diversity while remaining united.

Wrap-Up

The migration waves from Asia and the Middle East changed the face of Australia. They also challenged the heart of Australia – its values, its courage, and its clarity.

Lesson 9: Ideologies of Multiculturalism vs Assimilation – Civic Cohesion, Truth, and Tensions

Unit Theme: Civil Rights and National Identity

Christian Worldview Theme: Unity, Discernment, and Shared Moral Foundations

Ideological Theme: Truth vs Relativism in National Cohesion

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Geography – AC9HG10K03:** Explain how demographic and cultural change influences community cohesion.
 - **Civics – AC9HC10K05:** Examine the challenges to and ways of sustaining a resilient democracy and cohesive society.
-

A) Introduction: Can Many Cultures Make One Nation?

From the 1970s onward, Australia embraced multiculturalism. The idea was simple: migrants didn't need to abandon their traditions to become Australian. Diversity would be celebrated.

But over time, critics raised concerns:

- Were shared values being lost?
- Could national unity survive moral relativism?
- Did multiculturalism drift into identity politics?

In this lesson, you'll explore the ideological tension between **assimilation** (expecting newcomers to adopt dominant norms) and **multiculturalism** (promoting all cultures as equal), and how this debate shapes Australia's future.

B) Informational Story: “Unity or Division? The Ideological Struggle Beneath Multiculturalism”

In 1973, Immigration Minister **Al Grassby** announced a new policy: **official multiculturalism**. Australia, he said, would no longer expect migrants to assimilate. Instead, all cultures would be recognised and valued.

At first, it was practical: supporting migrant languages, foods, festivals, and traditions. Programs like **SBS Radio and Television** gave migrants news in their own tongue.



But by the 1990s, multiculturalism was more than policy. It had become an **ideology**:

- All cultures were morally equal

- Criticism of any tradition became taboo
- Truth itself became relative to each cultural lens

This challenged Australia's foundations. If no culture was better than another, could anything be publicly criticised? What about practices that clashed with liberal democracy – like forced marriage, female inequality, or suppression of free speech?

Assimilation Revisited

Earlier in the century, **assimilation** meant helping migrants become part of one shared national culture. But it often lacked grace, sometimes erasing migrants' languages or ignoring their hardships.

Christian voices called for a better way: neither forced conformity nor total moral relativism, but **integration grounded in truth** – where people are welcomed, but also called to embrace justice, liberty, and Christian moral foundations.

Public Tensions

In the 2000s, public debate erupted:

- **Are we too tolerant of intolerance?**
- **Should migrants adopt Australian values?**
- **Can a nation survive without shared beliefs?**

Many saw that multiculturalism, once intended to build harmony, was now breeding division.

A Christian View: Unity in Truth

Scripture teaches both hospitality and moral clarity:

“Do not forget to entertain strangers” (Heb. 13:2), “You shall have the same law for the foreigner as for the native-born” (Lev. 24:22).

Christians are to love the outsider – but also uphold God's justice. Nations need moral glue. Without truth, inclusion collapses into confusion.

Multiculturalism must not become **multi-moralism**. Diversity can thrive – but only when united by shared truth.

C) Year 7-10: Narration

In your own words (150–200 words), summarise:

- What multiculturalism originally meant
- How it changed into an ideology
- The risks of moral relativism
- How a Christian worldview balances truth and welcome

D) Reflective Questions

Year 7-10: Comprehension (Short Answer):

1. Who introduced official multiculturalism in Australia?
2. What was the goal of SBS media?
3. How did multiculturalism evolve beyond its original intent?

Year 7-10: Interpretation (Paragraph Response):

4. What are the dangers of treating all cultural practices as morally equal?
5. How does assimilation differ from integration?
6. What does the Bible teach about welcoming others while maintaining truth?

Optional Extension: Critical Thinking (Extended Response):

7. Write an essay (400–500 words): “*Unity Without Truth? A Christian Perspective on Multiculturalism.*” Use historical examples and Scripture.
-

E) Optional Hands-On and Creative Activities

Choose one:

1. **Values Charter** – Draft a one-page "Christian National Values Charter" that welcomes migrants but upholds biblical principles of justice, family, and freedom.
 2. **Debate or Dialogue** – Host a structured debate: “*That multiculturalism has weakened Australian unity.*” Prepare arguments and Christian responses.
 3. **News Study** – Find two opinion pieces (pro- and anti-multiculturalism). Highlight ideological assumptions. Annotate them from a Christian worldview.
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F) Biblical Connection

Key Scriptures: Hebrews 13:2; Leviticus 24:22; Acts 17:26–27

“From one blood He made all nations... so that they would seek Him.” (Acts 17:26)

God created diversity – but also truth. Welcoming cultures must never mean abandoning the gospel or surrendering truth to relativism. Christians are called to show grace *and* proclaim righteousness.

Wrap-Up

Multiculturalism began as a movement of welcome – but became an ideology of confusion. The challenge now is to recover shared truth and unify our nation without losing the beauty of difference.

In the next lesson, you’ll explore how these pressures exploded into activism, protest, and transformation during the **Civil Rights movements** – for Aboriginal people, migrants, and women.

Extra Lesson for students seeking credit for Certificate II in General Education:

Critically Evaluating Texts – Truth, Bias, and Worldview

Purpose of the Lesson

- To teach students how to **critically evaluate texts** relevant to community participation.
 - To apply strategies for identifying author's purpose, analysing language and structure, assessing relevance, and judging effectiveness.
 - To connect with the two texts analysed in the previous Extra Lesson in Week 2 (UN peacekeeping & Cancel Culture articles).
 - To confirm that critical evaluation equips students for **good citizenship and Christian influence** as “salt and light” (Matthew 5:13–16).
-

Alignment with VU23822 Element 3

- **3.1** Evaluate means used by the author to achieve the purpose of the text.
 - **3.2** Apply strategies to critically analyse texts.
 - **3.3** Assess the relevance of the texts to intended audience and purpose.
 - **3.4** Evaluate effectiveness of texts.
-

Teaching Section

A) Why Critical Evaluation Matters

Reading and summarising (Element 2) is only the first step. Now we go deeper:

- **Critical evaluation asks:**
 - Is the text truthful?
 - Is it fair and balanced?
 - Is it effective in achieving its purpose?
- In today's world, media bias and ideological spin are everywhere. Headlines can distort facts, omit key details, or use emotional triggers to manipulate readers.
- **Why does this matter for citizenship?**
 - Citizens make decisions based on information. If the information is misleading, decisions can harm society.
- **Why does this matter for Christians?**
 - We are called to “think on what is true” (Philippians 4:8) and “be salt and light” (Matthew 5:13–16). This means exposing falsehood and promoting truth with grace.
- **Critical evaluation helps us:**
 - Detect manipulation or bias (e.g., selective facts, loaded language).

- Understand worldview assumptions (e.g., relativism vs absolute truth).
 - Decide whether a text promotes justice and truth—or confusion and coercion.
-

B) Skills for Critical Evaluation – Deep Dive

1. Identify Author’s Purpose (PC 3.1)

Every text is written with an intention. Ask:

- **What is the author trying to do?**
 - **Inform:** Provide facts objectively?
 - **Persuade:** Convince you of a viewpoint?
 - **Provoke:** Stir emotions or outrage?
- **Techniques to look for:**
 - **Emotive language:** Words like “shocking,” “outrageous,” “heroic” signal persuasion.
 - **Statistics:** Are numbers used accurately or selectively?
 - **Appeals to authority:** Quotes from experts—are they credible or cherry-picked?
 - **Omissions:** What is left out? Silence can be as powerful as speech.

2. Analyse Language and Structure (PC 3.2)

Language shapes perception. Structure guides interpretation.

- **Tone:**
 - Neutral (objective) or biased (loaded with judgment)?
 - Example: “Israel defends itself” vs “Israel attacks civilians.”
- **Structure:**
 - Logical flow or fragmented? Does it build a clear argument?
 - Headings, bullet points, and visuals—do they clarify or manipulate?
- **Language:**
 - Inclusive (“we,” “our community”) or divisive (“they,” “us vs them”)?
 - Does it use jargon or ideological terms (e.g., “colonialist,” “oppressor”)?

3. Assess Relevance (PC 3.3)

- **Audience:** Who is this text for? Local citizens? Global readers?
- **Purpose:** Does it meet the needs of its audience?
 - Example: A council newsletter should inform residents, not push political ideology.
- **Community Needs:** Does it address real issues (justice, peace, civic responsibility) or distort them for an agenda?

4. Evaluate Effectiveness (PC 3.4)

- **Clarity:** Is the message understandable?
 - **Ethics:** Does it respect truth, or manipulate emotions?
 - **Impact:** Does it promote justice and truth—or confusion and coercion?
 - **Christian Lens:** Does it help build a society where truth and righteousness flourish?
-

C) Christian Perspective

- **Philippians 4:8:** “Whatever is true... think on these things.”
 - **Salt and Light:**
 - Salt preserves truth and prevents moral decay.
 - Light exposes darkness and guides others toward what is good.
 - **Ask:**
 - Does this text help build a just, truthful society?
 - Does it align with biblical principles of honesty, justice, and love?
 - If not, how should we respond—with clarity, courage, and grace?
-

Activity: Critical Evaluation of Two Texts

Students – with the knowledge & skills you learnt in the Teaching Section of the last couple of pages, revisit the **two texts from the previous Extra Lesson at the end of Week 2, and complete the Evaluation Steps below:**

1. News article on **UN peacekeeping and Israel.**
2. Opinion piece on **Cancel Culture and free speech.**

Evaluation Steps:

- **Step 1:** Identify author’s purpose and techniques (PC 3.1).
 - **Step 2:** Analyse language, tone, and structure (PC 3.2).
 - **Step 3:** Assess relevance to audience and civic issues (PC 3.3).
 - **Step 4:** Evaluate overall effectiveness and ethical impact (PC 3.4).
-

Thinking Questions

Write answers in your **History Journal:**

1. What is the author’s main purpose in each text? What techniques are used to achieve it? (PC 3.1)
 2. How do tone, language, and structure influence the message? (PC 3.2)
 3. Who is the intended audience? Does the text meet their needs? (PC 3.3)
 4. Is the text effective and ethical? Does it promote truth and justice? (PC 3.4)
-

Writing Task

Compose a **250–300 word comparative critique:**

- Which text is more truthful and effective? Why?
 - How do worldview assumptions shape each text?
 - How does your evaluation equip you to engage as a citizen and Christian?
-

Resources

- Course Guide: “Postmodern Times (Truth & Trust)”
 - Bible verses: Matthew 5:13–16; Philippians 4:8; John 8:32
 - Two previously analysed texts
 - History Journal
-

Assessment Alignment

- Evidence of PC 3.1–3.4 through:
 - Annotated texts
 - Journal responses
 - Comparative critique

Lesson 10: Aboriginal Rights and Land Movements in the 20th-Century

Unit Theme: Civil Rights and Social Justice in Australia

Christian Worldview Theme: Dignity, Truth, and Reconciliation

Ideological Theme: Justice vs Victimhood – Rights Rooted in Truth or Political Power?

With insights inspired by Dr. Stephen Chavura

A) Learning Objectives

By the end of this lesson, students will:

- Understand the historical development of Aboriginal rights and land movements in Australia.
- Explore multiple perspectives on colonisation, citizenship, and justice.
- Reflect on the role of civic action, law, and morality in shaping society.
- Engage with Christian ethical principles related to justice, reconciliation, and human dignity.

B) Key Themes

1. Complexity of Colonisation
2. Historical Context Matters
3. Integration Over Separatism
4. Scepticism Toward Symbolic Politics
5. Christian Ethics and Justice
6. Critique of Victimhood Culture
7. Cautious Historical Justice

C) Introduction

“History is not a weapon – it is a teacher. To understand our past is to understand ourselves, our responsibilities, and our future.” – Dr. Stephen Chavura

For much of the 20th century, Aboriginal Australians were excluded from full citizenship, denied land rights, and marginalised in public life. By the 1960s and 70s, a civil rights movement was rising – a call for equality, dignity, and truth.

But in a culture that increasingly blurs truth with political agendas, Christians must ask:

- What does *biblical justice* look like?
- Can land be restored without truth being distorted?
- What is the difference between *reconciliation* and *resentment*?

In this lesson, you'll explore the Aboriginal rights movement, land justice claims, and how biblical principles challenge both injustice and modern ideology.

D) Informational Story:

“From Exclusion to Recognition”

In 1901, as Australia became a federation, Aboriginal Australians were largely left out of the new nation's vision. The Constitution excluded them from being counted in the census and denied the federal government the power to make laws for them.

While this was clearly wrong, and in one sense it seems discriminatory, we must realise that the vast majority of indigenous Australians maintained traditional nomadic lifestyles and did not wish to assimilate into the towns and culture of the Western type of civilisation.

It could be argued that **at that time**, if a group of people did not wish to join the society with its responsibilities, rights and protections; then it might actually be appropriate that the Constitution forbid the government from making laws about the Aboriginal people, and that they would not be counted in the Census.



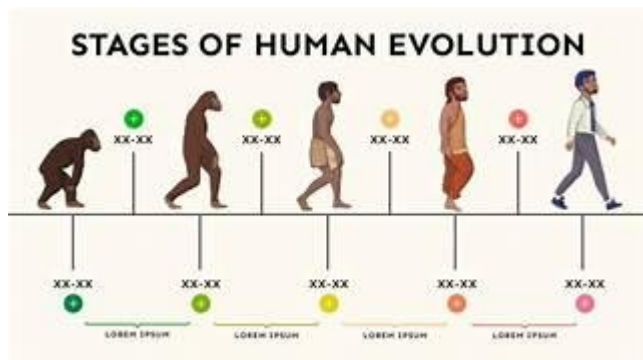
The analogy could be made, that if you don't join a sports team, then you won't be playing the game, and you wouldn't be expected to wear the uniform or abide by the rules of the sport. You won't be counted as a member of the team, and then shouldn't be expected to be able to vote at the AGM. In one sense, you can't be expected to enjoy the benefits of society if you don't join it.

Many Aboriginal communities maintained their traditional and nomadic lifestyles well into the mid-20th century. Anthropologists like **Donald Thomson** and **Norman Tindale** documented these communities in the 1930s–1950s.

However, the problem arose that even though many indigenous people wanted to retain a more traditional lifestyle, as time went on, more and more indigenous people did decide to integrate into society to enjoy its benefits. But the laws were very slow to catch up. What the Constitution possibly could have said is “*if the people kept their traditional nomadic subsistence lifestyle, then they didn't need to be involved in voting etc;*”

but if they joined society, then they should have all the equal rights (and responsibilities) of citizenship". But this didn't happen.

Although the Constitution prevented the Federal government from making rules involving the Aboriginal people, the State governments did make laws involving the indigenous people, and even if these laws were originally meant to protect the Aboriginal people, there were negative consequences. Many indigenous people lived under state "protection acts" that controlled where they could live, work, and whom they could marry. These types of laws (or the outworking of them) did not fulfill Christian and democratic principles for how people should be treated.



Another ideological factor in the mistreatment of indigenous people was the Darwinian evolution view that native people were less evolved than other humans, and that education and civil society would be wasted on them. Many Christian settlers refused to believe these ideas, and treated the Aboriginal people with dignity and friendship.

Despite inequality of the legal system, Aboriginal voices began to rise. In 1938, while most Australians celebrated 150 years since British colonisation, Aboriginal leaders

like William Cooper and Jack Patten declared it a "Day of Mourning." They demanded equal rights and recognition, planting the seeds of a civil rights movement.

In the 1960s, change began to stir. The Freedom Ride of 1965, led by Charles Perkins, exposed racism in rural towns. Then came the **1967 Referendum**, where over 90% of Australians voted to amend the Constitution. It was a turning point – where the vast majority of Australians (being predominantly Christian at that time) acknowledged that Aboriginal people mattered.

But land – the heart of Aboriginal identity – remained out of reach. In 1966, Vincent Lingiari led the **Wave Hill Walk-Off**, a protest for fair wages that became a powerful land rights movement. Years later, in 1975, Prime Minister Gough Whitlam symbolically poured sand into Lingiari's hand, returning a portion of the land.



The fight continued. In 1992, the **High Court's Mabo decision** overturned the idea of *terra nullius* – the belief that Australia was "nobody's land" before colonisation. For the first time, Aboriginal land rights were legally recognised.

In 2008, Prime Minister Kevin Rudd delivered a formal **Apology to the Stolen Generations**, acknowledging the pain caused by decades of forced child removals. Yet even here, the true context of the 'stolen generations' is mixed.



The story is told that all children who had mixed blood (Indigenous and European) were forcibly removed from their families. But a number of these children tell a different story. For example, Mrs Dolly Bonson was the famous girl called 'Bet Bet', who was raised, for a time, by Jeannie Gunn (Mrs Aeneas Gunn, the author of 'We of the Never Never' and 'The Little Black Princess'). Dolly has explained that because she was half indigenous and half White-Fella, that she was rejected and abandoned by her mother and her tribe. But she spent formative years under the love and care of Jeannie Gunn.

[Refer to the documentary... "The Story of Dolly Bonson- the girl who talked to the stars" at <https://www.youtube.com/watch?v=lflQuV3lhNU>]



According to official records and anecdotal evidence, the rejection and abandonment of mixed-race indigenous children was a common occurrence, and much of the actions of the Child Safety officers was to protect these children and give them a better future. Other children tell of being abused by their original families and are thankful for the opportunities they received for an education and personal development that they received with their adopted families.

[Refer to the documentary titled "*What they didn't tell you about the Stolen Generation*". ... <https://www.youtube.com/watch?v=MZaX7lAu2Jk&t=118s>]

Of course, some children were forcibly removed from their parents; but many Aboriginal parents and tribes willingly handed over children, either because they had rejected them or wanted them to have a better future.

Many times, there was good reason for removing children; and sometimes, a misguided over-zealous system trying to protect children, ended up causing grief to children and parents. There are also those who were treated poorly by their foster families – the foster system is never perfect – but what we are never told by modern media is how many of the children flourished in ways they would not have otherwise, and how they were grateful for the life and opportunities they received. The book "Billy & Pat" by Warwick Grace is one such true story that shows both the negative and the very positive side of two indigenous children's lives, and how God can take what is bad, and turn it around for great blessing.

While History includes some bad and some good, it shows that the truth of history is complicated. We can't take a simplistic view and paint it all black. Humans have the capacity to do great good and bad. It is because humans are made in the image of God, so they are created to reflect the moral nature of God, His goodness, truth and beauty. Yet we have this dual nature where none of us is totally good, because humans are also tainted because of 'the fall'. Everyone of us has inherited both a Godly capacity for good, and a sin-nature, that is a tendency to reject God, to want to live our own way separate from relationship with our Maker.

The laws eventually changed to give equal rights to indigenous people, and then in recent years rights activists have been going too far and securing more than equal rights, which is causing division again. Certain groups want special treatment and extreme rights over every other group. This is not equality for all citizens, but payback and revenge.

There are many twists and turns in the story of our nation. We see evidence of both the good and the bad. We see the good – people with good intentions trying to make the world a better place; and when we didn't get it right, when people acted in ways that inflicted harm on others, we see those who showed the courage, persistence, and a commitment to justice that can change a nation for the better.

Today – you and I are not our ancestors. We can't rest on their achievements; and we don't need to hate ourselves because of their sins. We have our own choices to make. How much better it will be if we could all celebrate the wonderful achievements, while learning from past mistakes, and be committed to doing good and making the world a better place.

Let's aim to keep discerning what is actually true, and to be courageous in living up to that truth.

E) Worldview Discussion: Understanding the Deeper Questions

"History is not just about facts – it's about meaning. What kind of people are we? What kind of nation do we want to be? These are the questions that history helps us answer. But to do so wisely, we must think clearly, morally, and with humility."

"When we study history, we must ask not only what happened, but why it matters – and how we should respond. This means thinking deeply about justice, truth, and the kind of society we want to build."

Let's explore seven key ideas (posited by Dr Stephen Chavura) that help us think more clearly and compassionately about Aboriginal rights and land movements:

1. The Complexity of Colonisation

"Colonisation is not a simple story of villains and victims. It is a human story – and like all human stories, it is complex."

Many people today are taught to see colonisation as a purely evil act. But this view oversimplifies history. The British settlers who arrived in 1788 brought with them a legal system, parliamentary democracy, and Christian values for how we should treat one another – many of which have benefited all Australians, including Indigenous Australians.

That said, colonisation also involved dispossession, disease, plus violence by people who did not live by Christian values. These are undeniable facts. But to understand history, we must avoid the temptation to flatten it into a moral cartoon. We must ask: *What did people believe at the time? What were their intentions? What were the consequences?* Only then can we learn from the past without distorting it.

It's tempting to see history in black and white – heroes and villains. But real history is more complex. It is difficult when people on both sides of an issue act from mixed motives.

We shouldn't excuse the injustices that occurred, but there are not many Aboriginal people who truly wish to return to a nomadic lifestyle totally cut off from the benefits of modern society – a lifestyle where food and water was not always abundant, bush remedies were not always sufficient, where women were violently bashed because they didn't successfully look after their husbands, where 'payback' justice involved throwing spears at the one who had offended, and where babies were abandoned or killed when food was scarce. Some things needed to change.

The tendency in recent years has been to only look at the bad things that happened. But we must seek to understand before we judge, and acknowledge the good as well as the bad.

2. Historical Context Matters

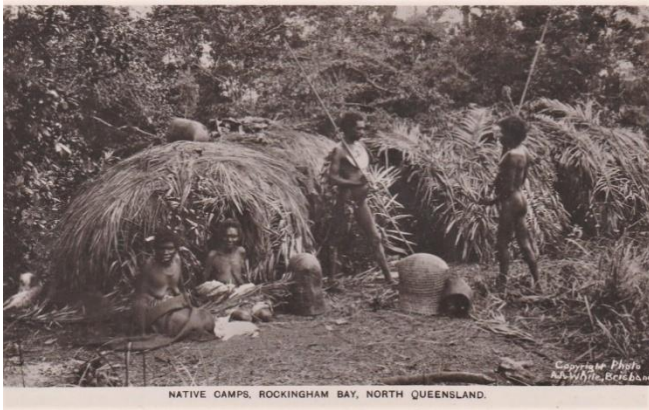
"We must understand the past on its own terms, not just through the lens of today's values."

"We must judge the past with justice – and justice includes understanding."

It's easy to look back and condemn past generations for their failures. But this is not always fair. People in the early 20th century lived in a very different world. Ideas about race, rights, and government were not

what they are today. As in every era, there were people who had destructive intentions, and there were also those who were trying to do good and treat people fairly.

For example, the exclusion of Aboriginal Australians from the Constitution in 1901 was wrong in one sense – but you have to understand what both the White Australians and the indigenous people were thinking at the time. The majority of the Aboriginal people did not wish to live in cities of Western civilisation. They preferred a nomadic existence living off the land in bushlands away from the city areas. So, if the Aboriginal people were not taking part in ‘civilised’ society, should they need to be forced into voting on issues of town life that they had no interest in, and little understanding of, especially when they did not wish to be involved? There was a sense of trying to let the Aboriginal people just live how they wanted to, and not bother them with such issues.



The other sadder fact is that Darwin’s theories of evolution were becoming popular, both biological evolution and cultural evolution, especially among the secular population. Many Christians fought these ideas that made way for the discrimination against people who were seen to be less advanced than others. Christians believed that God created all people to be equally valued, and He created them to be capable of full intelligence, creativity and moral accountability from the moment of creation.

Knowing there was this mix of ideologies doesn’t excuse the wrong that was done, but it does help us understand where it came from. If we want to be fair historians, we must avoid presentism – the error of judging the past only by today’s standards. We must understand the world as it was, not as we wish it had been. This helps us learn from the past without rewriting it.

3. Integration Over Separatism

“Justice means equality before the law – not separate systems for different groups.”

One of the great achievements of liberal democracy is the idea that all citizens are equal under the law. This means that no group should have more or fewer rights than another. While it’s important to recognise the unique history and culture of Aboriginal Australians, creating separate political structures based on race can undermine the principle of equal citizenship. Integration means working together within shared institutions, not creating parallel ones. So, we must be careful not to create political structures that divide rather than unite. Citizenship should be shared – not split.

Proposals like the Indigenous Voice to Parliament raise important questions: Should one group of Australians



have a separate constitutional body based on ancestry? Or should we work toward a society where all voices are heard equally through democratic processes? I believe in unity through shared citizenship – not division through identity politics.

“A just society is one where all citizens are equal under the law – not where we are divided by race or ancestry.”

Example:

The **1967 Referendum** was a unifying moment. It didn’t create a separate system for Aboriginal Australians – it brought them into the national fold by allowing the federal government to make laws for them and including them in the census. It was about inclusion, not separation.

Whereas, the proposed ‘Indigenous Voice to Parliament’ would benefit one racial group in preference to all other sections of the population.

4. Scepticism Toward Symbolic Politics

“Symbolism without substance is not justice – it’s theatre.”

Symbolic gestures – like the 2008 National Apology, and like inclusion or exclusion of flags, or constitutional amendments – can be powerful, and have helped many Aboriginal people feel heard. But they must lead to real change. Too often, governments and institutions focus on symbolic acts while ignoring the deeper issues. If there are any true gaps in any section of society (Aboriginal or any other sector) – gaps such as poverty, education gaps, health disparities, and family breakdown – then these must lead to practical strategies that make a lasting difference.

We must ask: *Are we doing what actually helps Aboriginal communities? Or are we just trying to feel good about ourselves?* Justice is not about appearances – it’s about outcomes.

“Symbolic gestures can be meaningful – but they must lead to real change, not just good feelings.”

5. Christian Ethics and Justice

“True justice is rooted in the image of God – not in ideology.”

The Bible teaches that every human being is made in the image of God. This means that every person – regardless of race or background – has equal dignity and worth. Justice, then, is not about revenge, guilt or resentment. It does not mean punishing people for the sins of their ancestors; but rather restoring relationships, restoring what is broken, healing what is wounded, and loving our neighbour.



The Christian tradition calls us to seek truth, to forgive, and to reconcile. It also warns us against pride, bitterness, and hatred. It calls for humility, forgiveness, and a commitment to truth. If we want to build a just society, we must begin with the heart – and that means humility, repentance, and love.

Example:

The **Bringing Them Home Report (1997)** documented the trauma of the Stolen Generations. A Christian response to this history would involve acknowledging the harm in some situations, as well as the great good that was done; and then supporting true healing where it is actually needed – not through blame, but through compassion and solidarity; while also acknowledging those situations that were right, where good outcomes were accomplished.

6. Critique of Victimhood Culture

“We honour the past not by staying in it, but by rising above it.”

There is a danger in defining people solely by their suffering. While it is vital to acknowledge the injustices faced by Aboriginal Australians, we must also celebrate their resilience, achievements, and contributions to our nation.

A culture of victimhood can trap people in a mindset of helplessness. It can teach young people that they are powerless, that the system is against them, and that their identity is rooted in grievance. But this is not true. All of us have talents and abilities, and by our choices we can make a difference to our own futures. Let’s empower them – not pity them.

Examples:

Noel Pearson, a prominent Aboriginal leader, has spoken out against victimhood culture. He argues that while historical injustices must be acknowledged, Indigenous Australians must also take responsibility for their future. Empowerment, not grievance, should be the goal.



Senator Jacinta Nampijinpa Price says the following in response to discussions about colonial terminology and Indigenous identity.

“Are we not building resilience in us as human beings to not allow words to hurt us?”

– Jacinta Price,

In *The Australian* (July 2024), she also said... *“No one is disadvantaged just because they are Indigenous.”* This was part of a broader commentary on history and identity, where she criticized narratives that she believes promote victimhood.

7. Cautious Historical Justice

“Let’s tell the truth about the past – but let’s not turn history into ideology.”

There is a growing movement to “decolonise” history – to rewrite the past through a political lens and turn it into a political weapon. While it’s important to tell the truth about past wrongs, we must be careful not to replace one myth with another. When history is used to push ideological agendas, it can become distorted and divisive. True historical justice requires careful scholarship, not slogans.

For example, the idea that Australia was founded on genocide, or that nothing good came from colonisation, is not only historically inaccurate – it’s dangerous. It undermines national unity and fosters resentment. Instead, we should pursue historical justice that is accurate, balanced, and aimed at reconciliation (ie., restoration of relationships) – not division.

Example:

Some activists claim that Australia was founded on genocide. While there were undoubtedly violent and tragic episodes, historians continue to debate the use of the term “genocide” in this context. We must be honest about the past, but also precise and fair in our language.

“If we want to build a better future, we must begin with truth – not just emotional narratives, but careful, honest, and courageous thinking.”

“The past is not a weapon. It is a mirror. It shows us who we have been – so we can decide who we want to become.”

“The goal is not to rewrite history, but to understand it – and to build a better future together.”

F) Reflective Thinking Questions

1. Why is it important to understand the intentions and context of historical figures, even when we disagree with their actions?
 2. How can we balance truth-telling about past injustices with a commitment to national unity?
 3. What are the strengths and weaknesses of symbolic gestures like apologies or referendums?
 4. How does the Christian idea of reconciliation differ from political reconciliation?
 5. In what ways can young Australians contribute to justice and unity today?
-

G) Experiential Activities

Choose one activity.....

1. Art & Expression:

- Create a visual artwork or poem inspired by the themes of land, justice, and reconciliation.

2. Timeline & Theme Mapping

- Create a timeline of key events (e.g., 1938 Day of Mourning, 1967 Referendum, 1992 Mabo Decision).
- For each event, identify which of Chavura’s 7 themes it connects to and explain why.

3. Debate: “Symbolic vs Practical Justice”

- Split into two groups: one argues for symbolic actions (e.g., apologies, the Voice), the other for practical reforms (e.g., education, health).
- Use historical examples and Christian ethics to support your case.

4. Role Play: The 1967 Referendum

- Students take on roles (e.g., Aboriginal activists, politicians, voters).
- Recreate the campaign and vote, then reflect on the outcome and its meaning.

5. Christian Ethics Reflection

- Read **Micah 6:8** and **Proverbs 31:8–9**.
 - Write a short reflection: *How do these verses apply to the Aboriginal rights movement?*
-

H) Wrap-Up

“Let us not be defined by our past divisions, but by our shared future – one built on truth, justice, and unity.”

I) Connections to Australian Curriculum (Version 9)

Aligned with:

- **History – Year 9:** *"The impact of colonisation on Aboriginal and Torres Strait Islander Peoples and the significance of the 1967 Referendum and Mabo decision."*
- **Civics and Citizenship – Years 7–10:** *"The rights and responsibilities of citizens in a democracy, including the struggle for civil rights."*
- **Cross-curriculum priorities:** *Aboriginal and Torres Strait Islander Histories and Cultures.*

ACv9 Content Descriptions

History –

- AC9HC8K05: how culture and religion may influence individuals' and groups' perceptions and expressions of citizenship and their actions as citizens
- AC9HC8K06: different experiences of, perspectives on and debates about Australia's national identity and citizenship, including the perspectives of First Nations Australians as owners of their respective nations, and of different migrant groups
- AC9HH8K08: a significant event, development, turning point or challenge that contributed to continuity and change related to the empire and/or expansion
- AC9HH8K09: the experiences and perspectives of rulers and of subject peoples, and how the interaction between power and/or authority relates to the empire and/or expansion
- AC9HH9K01: the causes and effects of European imperial expansion and the movement of peoples in the late 18th and early 19th centuries, and the different responses to colonisation and migration
- AC9HH9K03: the causes and effects of European contact and extension of settlement, including their impact on the First Nations Peoples of Australia
- AC9HH9K04: significant events, ideas, people, groups and movements in the development of Australian society
- AC9HH9K05: continuities and changes and their effects on ways of life and living conditions, political and legal institutions, and cultural expression around the turn of the 20th century in Australian society
- AC9HH9K06: different experiences and perspectives of colonisers, settlers and First Nations Australians and the impact of these experiences on changes to Australian society's ideas, beliefs and values
- **AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.

Civics –

- AC9HC8K06: different experiences of, perspectives on and debates about Australia's national identity and citizenship, including the perspectives of First Nations Australians as owners of their respective nations, and of different migrant groups
- **AC9HC10K05:** Analyse challenges to and ways of sustaining a resilient democracy and cohesive society.

Geography –

- **AC9HG10K03:** Explain how demographic and cultural changes influence communities and land use.

Lesson 11: Migrant and Ethnic Minority Rights in Australia

Unit Theme: Civil Rights and the Shaping of Australian Identity

Christian Worldview Theme: Equality, Respect, and the Value of Every Person

Ideological Theme: Inclusion vs Identity Politics – What Builds a Cohesive Society?

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Civics – AC9HC7K04:** how Australia’s secular democracy and pluralist, multi-faith society draws upon diverse cultural origins, including Christian and Western heritage, distinct First Nations Australian histories and cultures, and migrant communities
AC9HC7K05: how values based on freedom, respect, fairness and equality of opportunity can support social cohesion and democracy within Australian society
AC9HC8K06: different experiences of, perspectives on and debates about Australia’s national identity and citizenship, including the perspectives of First Nations Australians as owners of their respective nations, and of different migrant groups
AC9HC10K05: Analyse challenges to and ways of sustaining a resilient democracy and cohesive society.
 - **Geography – AC9HG8K08:** reasons for, and effects of, internal migration and international migration in Australia, China or other countries
AC9HG10K03: Explain how demographic and cultural change influences human communities.
-

A) Introduction: Whose Story is Australia?

Australia has always been shaped by migration. But until the 1970s, the dominant cultural identity was Anglo-Celtic and Christian. As more migrants arrived from Southern Europe, Asia, and the Middle East, new voices began to challenge that identity.

Was there room for different stories in the Australian narrative? Could people from many cultures belong equally?

In this lesson, you’ll examine the rise of **migrant and ethnic minority rights movements**, how they influenced national policies, and what it means for a Christian to support *dignity* without supporting *division*.

B) Informational Story: “From Margins to Belonging – The Rise of Migrant Voices in Australia”

Historical narrative with worldview and ideological commentary

In the 1950s and 60s, many migrants felt like outsiders. They were called “New Australians,” often placed in migrant hostels, and expected to assimilate quickly.

Children were sometimes mocked for having foreign accents. Parents struggled with employment barriers. Some faced open racism – from neighbours, media, and public policy.

But by the 1970s, things began to shift.

Ethnic Community Organisations

Groups like the **Federation of Ethnic Communities Councils of Australia (FECCA)** formed to give voice to migrant concerns – education, health, media representation, and voting rights.

Media Access

Multilingual radio stations, such as **SBS Radio**, were created in the 1970s to ensure that non-English speakers could access news and public information.

Policy Wins

Under leaders like Malcolm Fraser, multiculturalism became official policy. Funding was provided for cultural festivals, language programs, and anti-discrimination training.

The message was: *You can be Australian and still keep your culture.*

The Challenge of Balance

But as multiculturalism expanded, some Australians asked:



- What unites us?
- If everyone keeps their own traditions, is there still a common culture?
- How do we deal with cultural practices that clash with Western freedoms? For example the Muslim practice of marrying young girls (Iran = age 13; Yemen = age 15) clashes with Western cultural practice of delayed marriage to protect childhood freedom and health. The Prophet Muhammad's marriage to Aisha is often cited in discussions. According to Hadith, the marriage contract was made when she was six, and consummated at nine.

In some cases, **identity politics** replaced integration. Migrant groups began to push not just for inclusion, but for special status, language exemptions, and cultural protections that sometimes contradicted Australian law or Christian ethics (e.g., women's rights, freedom of speech, religious expression).

Christian Reflection

The Bible clearly teaches that **every person** is made in the image of God (Genesis 1:27), and that in Christ, there is no Jew or Gentile, slave or free (Galatians 3:28). Christians should champion the dignity of all peoples and resist racism or exclusion.

However, Scripture also affirms the importance of truth, law, and a shared moral order. A society cannot flourish when divided into tribes or when truth is sacrificed for political favour.

The goal is not uniformity – but unity in truth and justice.

C) Narration

In your own words (150–200 words), summarise:

- What challenges migrant and ethnic minorities faced in Australia
 - What changes helped increase their rights and voice
 - The difference between inclusion and identity politics
 - A biblical view of unity and respect
-

D) Reflective Questions

Year 7&8 - Comprehension (Short Answer):

1. What was FECCA, and what did it aim to do?
2. How did SBS Radio help migrant communities?
3. What was the key message of multicultural policy in the 1970s?

Year 9&10 - Interpretation (Paragraph Response):

4. What are the risks of treating every cultural tradition as morally equal?
5. How did identity politics begin to emerge from multiculturalism?
6. What biblical principles should guide how Christians approach ethnic and cultural diversity?

Extension Critical Thinking (Extended Response):

7. Write a short essay (400–500 words): “*A united nation needs both diversity and shared truth.*” Use examples from Australia’s history and Christian worldview.
-

E) Hands-On and Creative Activities

1. **Year 7 & 8 (plus optional for Year 8&10) Community Snapshot** – Interview someone from a migrant or ethnic minority background about how they experienced life in Australia. Ask how things have changed since the 1970s.
 2. **Year 9 & 10: Policy Reflection** – Write a proposal for a Christian-based multicultural policy. Include how you would balance respect for diversity with national unity and biblical morality.
 3. **Optional Extension: Cultural Celebration Analysis** – Choose a modern cultural festival in Australia (e.g. Harmony Day, Lunar New Year) and evaluate how it promotes unity and/or division.
-

F) Biblical Connection

Key Scriptures: Genesis 1:27; Galatians 3:28; Acts 17:26

“He has made from one blood every nation of men... that they should seek the Lord.” (Acts 17:26)

God made all people with equal worth – but He also calls for truth, justice, and righteousness in every culture. The Church must model **hospitality**, but also **discernment** – welcoming others while pointing them toward God’s unchanging truth.

Wrap-Up

The movement for migrant and ethnic minority rights helped reshape Australia – yet not without debate. As Christians, we are called to be reconcilers, truth-tellers, and defenders of both justice and unity.

In the next lesson, you’ll explore how **the Women’s Rights Movement** changed Australia – and how it intersected with ideology, morality, and the biblical view of womanhood.

Year 9 & 10 Extra Reading

Multiculturalism: A Critical Perspective on Its Dangers

Introduction

Multiculturalism is the idea that different cultures can coexist peacefully and equally within a single society. It sounds noble and inclusive – and in many ways, it is. But critics like Douglas Murray and Melanie Phillips argue that multiculturalism, as practiced in Western countries, has led to serious problems. They believe it has weakened national identity, created social divisions, and made it harder for societies to function as unified communities.

This article explores their concerns, using historical context and examples from both Europe and Australia. Murray and Phillips are not advocating the rejection of diversity, but simply asking whether multiculturalism – especially when taken too far – can actually harm the very societies it aims to enrich.

What Is Multiculturalism?

Multiculturalism became popular in the late 20th century, especially in countries like the UK, Canada, and Australia. It was meant to celebrate cultural diversity and protect minority groups. Governments encouraged immigrants to keep their languages, traditions, and religions while becoming part of the national community.

But critics argue that multiculturalism has shifted from **integration** to **separation**. Instead of encouraging newcomers to adopt shared values, it has allowed communities to live side by side without truly connecting. Douglas Murray calls this “living parallel lives,” where people from different backgrounds don’t mix, don’t share values, and sometimes don’t even speak the same language.



Historical Context: Europe’s Experience

In Europe and Australia, multiculturalism became a major policy after World War II, when countries needed workers to rebuild. Immigrants came from former colonies – India, Pakistan, Algeria, and the Caribbean. At first, they were welcomed. But over time, tensions grew.

Britain

In the UK, multiculturalism was officially promoted in the 1970s and 1980s. Schools taught children to respect all cultures equally. But Melanie Phillips argues that this led to **cultural relativism** – the idea that no

culture is better than another. She believes this weakened British identity and made it harder to defend values like free speech, gender equality, and secular law.

Douglas Murray adds that some immigrant communities resisted integration. He points to cases where **Sharia law** was unofficially practiced in Muslim communities, creating a legal system separate from British law. He also highlights the **Rotherham grooming scandal**, where authorities failed to act against abuse (hundreds of girls being raped by Muslim Pakistanis) for fear of being called racist.

France and Germany

France and Germany also faced challenges. In France, the 2005 riots in Paris suburbs were blamed on poor integration of North African immigrants. In Germany, Chancellor Angela Merkel famously said in 2010 that “multiculturalism has utterly failed” amid the rise of violent gangs of men from Middle-Eastern countries.



Australia’s Multicultural Journey

Australia has its own multicultural story. After ending the White Australia Policy in the 1970s, the country welcomed immigrants from Asia, the Middle East, and Africa. Today, Australia is one of the most culturally diverse nations in the world.

Successes

Multiculturalism has brought many benefits to Australia:

- A rich food culture
- Strong international business ties
- Vibrant communities like Sydney’s Chinatown and Melbourne’s Little Italy

Australia has laws to protect against racial discrimination and promote inclusion.

Challenges

But critics argue that Australia has also faced problems:

- **Ethnic enclaves:** Some suburbs are dominated by one ethnic group, leading to social isolation.
- **Language barriers:** In some areas, English is rarely spoken, making communication and employment harder.
- **Cultural clashes:** Issues like gender roles, religious practices, and attitudes toward authority can differ sharply between communities.

Douglas Murray would say that Australia, like Europe, risks losing its **shared identity** if it doesn’t more strongly encourage integration. Melanie Phillips would argue that Australia must defend its **core values**, such as democracy, secular law, and gender equality, even if that means challenging certain cultural practices.

The Danger of Losing National Identity

One of the biggest concerns raised by Murray and Phillips is the **loss of national identity**. They argue that a country must have a shared culture, language, and set of values to function well. Without these, society becomes fragmented.

In multicultural societies, people may identify more with their ethnic or religious group than with the nation as a whole. This can lead to:

- **Political division**
- **Social tension**
- **Reduced trust between communities**

Murray warns that when people stop believing in their country's values, they stop defending them. This can make a society vulnerable to extremism, censorship, and even violence.



Multiculturalism vs. Integration

It's important to understand the difference between **multiculturalism** and **integration**.

- **Multiculturalism** says: "Keep your culture. We'll adapt to you."
- **Integration** says: "Bring your culture, but also adopt our shared values."

Murray and Phillips support **integration**, not forced assimilation. They believe immigrants should be welcomed – but also expected to learn the language, respect the law, and embrace democratic values (such as freedom of speech, freedom of religion, freedom of association, private ownership & free-trade, and basically "all lives matter").

They argue that multiculturalism, when taken too far, allows harmful practices to go unchallenged. For example:

- **Forced marriages**
- **Female genital mutilation** – a cultural practice in in some countries of Africa, Asia and Middle East.
- **Religious extremism**

These practices are illegal and harmful, but sometimes ignored in the name of cultural sensitivity.

The Role of Education

Education plays a key role in shaping how young people understand multiculturalism. Murray and Phillips worry that schools sometimes teach **identity politics** instead of shared history. They argue that students should learn about their country's achievements, values, and responsibilities – not just its mistakes.

In Australia, debates over the national curriculum have raised questions about how history is taught. Should students focus on colonial injustices, or also learn about democratic development and social progress?

A balanced education, they argue, helps students feel proud of their country while understanding its flaws.

Can Multiculturalism Be Saved?

Despite their criticisms, Murray and Phillips don't reject diversity. They believe that people from different backgrounds can live together – but only if they share a common culture.

They suggest the following reforms:

1. **Promote integration:** Encourage language learning, civic education, and community mixing.
 2. **Defend core values:** Uphold laws and rights, even when they conflict with cultural practices.
 3. **Rebuild national identity:** Teach history, celebrate achievements, and foster pride in shared values.
 4. **Limit cultural relativism:** Recognize that some values – like human rights – are universal and must be protected. Cultures and cultural practices that do not uphold moral behaviour or protect human rights should not be condoned.
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Conclusion

Multiculturalism has brought many benefits to Australia and Europe. It has enriched societies with new ideas, traditions, and perspectives. But critics like Douglas Murray and Melanie Phillips warn that it also carries risks. When multiculturalism becomes **too tolerant of intolerance**, or **too afraid to defend shared values**, it can divide rather than unite.

For students like yourselves, this is a chance to think critically. How can we celebrate diversity while staying united? How can we welcome others without losing ourselves? These are questions that every generation must answer.

Lesson 12: The Women's Rights Movement – From Dignity to Radical Feminism

Unit Theme: Civil Rights, Gender, and Changing Ideologies

Christian Worldview Theme: God-Given Equality and Distinct Design

Ideological Theme: From Justice to Ideology – When a Movement Forgets Its Foundations

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Civics – AC9HC10S03:** Evaluate differing perspectives and interpretations on civic issues.
 - **Civics – AC9HC10K05:** Analyse challenges to sustaining a resilient democracy and cohesive society.
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A) Introduction: Equality, or Ideological Revolution?

The 20th century brought enormous changes for women. From voting rights to employment, education to legal status, women in Australia fought for dignity, opportunity, and equality.

But over time, the **Women's Rights Movement** began to shift – from a movement for justice to an ideology of power, resentment, and gender confusion.

What began with honouring women's contributions has, in many circles, turned into hostility toward men, and hostility towards motherhood and biblical feminine womanhood. In this lesson, you'll explore the journey of feminism in Australia and learn to distinguish between **true justice** and **ideological distortion**.



B) Informational Story: “From Honour to Hostility – Tracing the Arc of Feminism in Australia”

Historical narrative with worldview and ideological analysis

At the start of the 20th century, Australia was a leader in women's rights. In 1902, it became the second country in the world to grant women the vote. In the early decades, **first-wave feminism** focused on suffrage (ie., the right to vote in political elections), plus access to education, fair wages, and better health care for mothers and children.

These were necessary, honourable goals – rooted in the belief that women, created in God's image, deserved legal dignity and recognition.



Second-Wave Feminism (1960s–1980s)

After WWII, many women had returned to domestic roles. But in the 1960s and 70s, influenced by

movements in the U.S. and Europe, a second wave arose. Its message was not just equality in law – but freedom from traditional roles, and then not only freedom from these roles, but speaking against those who enjoyed those roles.

Key issues included:

- * Equal pay
- * Workplace rights
- * Divorce law reform
- * Reproductive rights (including access to abortion and contraception)

Prominent voices like **Germaine Greer** challenged ideas of femininity, motherhood, and even marriage. Women were encouraged to **define themselves without reference to men, families, or religion.**

The **Women's Electoral Lobby (WEL)** was formed in 1972 to influence policy across all political parties.



Legal and Cultural Shifts

- 1972: Equal Pay ruling
- 1975: Family Law Act – introduced “no-fault” divorce
- 1984: Sex Discrimination Act
- 1980s–90s: Anti-harassment and workplace equity reforms

These changes gave women unprecedented legal protection – but also began to reshape the moral fabric of family, sexuality, and gender itself. As a result of ‘no-fault divorce’, statistically, divorced women with children tended to suffer more than divorced men, with these women sinking into poverty as it became difficult to earn a living while raising their children on their own. What the radical feminists thought would liberate women, became detrimental to many of them.

Third-Wave Feminism and Identity Politics

By the 1990s, feminism had become increasingly fragmented. Movements for “intersectionality” claimed that race, sexuality, and identity must be prioritised. Radical branches began to:

- Promote abortion as a right without moral discussion
- Reject distinctions between male and female as oppressive
- Embrace gender fluidity and sexual autonomy as liberation

Once again, what the radical feminists thought would liberate women (by getting rid of gender categories), ended up being detrimental to women's dignity and opportunities in sports when men masquerading as women began to unfairly win sports competitions, and enter into female-only private spaces (like female gymnasiums and amenities).



It should be obvious to any sane logical thinking person that putting on make-up and dressing as a woman does not make you a woman.

Christian Reflection: Equality and Design

The Bible affirms that **men and women are equal in worth** (Genesis 1:27, Galatians 3:28), but also distinct in design and role. God created the family as a place of partnership, protection, and purpose – not as a system of oppression.

While we acknowledge that not all men gave women equal respect, and cases of abuse and violence were not uncommon, there were already laws in place to deal with these situations; while there was generally more physical and financial protection for women and children within stable marriages.

True justice means affirming women’s dignity *and* God’s design. It means protecting women from exploitation while honouring femininity, motherhood, and the biblical family structure.

As Christians, we must support **what is good in the women’s movement** – but reject ideologies that distort truth, destroy families, or deny God’s wisdom.

C) Narration

In your own words (150–200 words), summarise:

- How women’s rights developed in Australia
 - How the movement changed over time
 - The difference between justice and radical ideology
 - What a Christian view of womanhood includes
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D) Reflective Questions

Year 7-10: Comprehension (Short Answer):

1. What was the focus of first-wave feminism in Australia?
2. What did the Family Law Act (1975) change?
3. Name one Australian feminist figure and her influence.

Year 9 & 10: Interpretation (Paragraph Response):

4. What were the major goals of second-wave feminism, and how did they affect families?
5. How does radical feminism differ from early women’s rights movements?
6. How does the Bible define the dignity and role of women?

Optional Extension: Critical Thinking (Extended Response):

7. Write a short essay (400–500 words): “*Christian Womanhood in a Culture of Confusion.*” Discuss how to honour women’s rights while resisting ideological extremes.

E) Optional Hands-On and Creative Activities

Choose one:

1. **Women’s Rights Timeline** – Create a timeline (1900–2000) showing major milestones in women’s legal and social rights in Australia. Colour-code legal wins and ideological shifts.

2. **Interview and Compare** – Interview two women from different generations (e.g. a grandmother and a mother) about their experiences of work, family, and feminism. Present their contrasting views.
 3. **Poster Design** – Create a biblical poster titled “*What Does It Mean to Honour Women?*” Include Scripture, historical examples, and modern reflections.
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F) Biblical Connection

Key Scriptures: Genesis 1:27; Proverbs 31:10–31; Galatians 3:28

“She opens her mouth with wisdom, and on her tongue is the law of kindness.” (Proverbs 31:26)

God does not diminish women. He honours them – mothers, workers, leaders, and wives – when they walk in His truth. The Church must protect women’s dignity while also affirming the unique calling of femininity.

Feminism without God leads to confusion. But godly womanhood leads to freedom, strength, and blessing.

Wrap-Up

The Women’s Rights Movement changed Australia. Some changes brought justice. Others brought confusion. As Christians, we must walk in discernment – defending the dignity of women while holding fast to the truth of God’s design.

In the next lesson, you’ll explore **the Cold War** – a global clash of ideologies, and a key influence on Australia’s security, society, and moral choices.

Lesson 13: The Cold War Overview – Superpowers, Ideologies, and the Balance of Fear

Unit Theme: Global Conflicts and Ideological Confrontation

Christian Worldview Theme: Truth, Peace, and the Sovereignty of God in a Divided World

Ideological Theme: Communism vs Democracy – The Clash of Worldviews

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
- **Civics – AC9HC10K05:** Examine challenges to democracy and global cooperation in a polarised world.
- **Geography – AC9HG10K01:** Examine how ideologies influence global interactions and human decision-making.

A) Introduction: Peace Without Trust

At the end of World War II, the world hoped for peace – but instead, it found itself divided again. Not by armies on battlefields, but by ideologies in a *cold* and calculating standoff.

The **Cold War** wasn't a war of bullets – it was a war of beliefs: **freedom vs control, God vs atheism, truth vs propaganda**. It shaped global politics, arms races, education, media, space travel – and Australia's foreign policy.

In this lesson, you'll examine what the Cold War was, why it happened, and how it exposed the deep battle between worldviews.

B) Informational Story: “A War Without Fire – The Cold War Begins”

Historical narrative with worldview and ideological commentary

In 1945, the Allies defeated Nazi Germany. But instead of rejoicing in unity, they found themselves glaring across a shattered Europe.

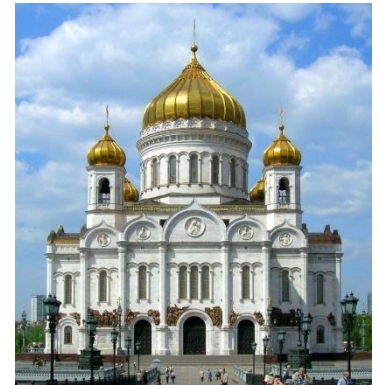
The United States and the **Soviet Union** – former allies – had completely opposite visions for the world.

- The USA believed in **free-market capitalism, freedom of religion, freedom of speech, democratic elections**, protecting private ownership, and **individual rights**.

- The USSR under **Joseph Stalin** promoted **communism, atheism, one-party rule, and State control of commerce/education/health/housing, no private ownership.**

This clash of ideologies was not merely political – it was spiritual. As well as imprisoning anyone who spoke out against the government, Communism openly rejected God, demolished churches, and imprisoned or executed Christian leaders. It replaced the moral law of God with the dictates of the State.

As one of the tallest monuments in Moscow, the ‘Cathedral of Christ the Saviour’ stood as a proud symbol of the Russian Orthodox church. When communism came to power in the early 1900’s, religion was viewed as a “counter-revolutionary” institution with a significant independent influence over society. Because leaders like Stalin and Lenin viewed religious ideology as antithetical to communist ideology, the government decided to demolish religious influences across the country and replace them with those that stood for communist values. Since the Cathedral of Christ the Savior was one of the most prominent Russian Orthodox monuments, Stalin selected the church as one of the first to be demolished. In 1933, the church was dynamited, and in its place, Stalin began plans for constructing the Palace of Soviets.



This is how the Encyclopedia Britannica defines the Cold War...

The Cold War was an ongoing political rivalry between the [United States](#) and the [Soviet Union](#) and their respective allies that developed after [World War II](#). This hostility between the two superpowers was first given its name by [George Orwell](#) in [an article](#) published in 1945. Orwell understood it as a nuclear stalemate between “super-states”: each possessed weapons of mass destruction and was capable of annihilating the other.

The Cold War began after the surrender of Nazi Germany in 1945, when the uneasy alliance between the United States and Great Britain on the one hand and the Soviet Union on the other started to fall apart. The Soviet Union began to establish left-wing governments in the countries of eastern Europe, determined to safeguard against a possible renewed threat from Germany. The Americans and the British worried that Soviet domination in eastern Europe might be permanent. The Cold War was solidified by 1947–48, when U.S. aid had brought certain Western countries under American influence and the Soviets had established openly [communist](#) regimes. Nevertheless, there was very little use of weapons on battlefields during the Cold War. It was waged mainly on political, economic, and propaganda fronts and lasted until 1991.

Key Cold War Features:

- **The Iron Curtain:** Europe was divided – free Western nations vs communist Eastern Bloc.
- **Berlin Wall:** Symbol of a divided world. Built in 1961, it cut Berlin in two for almost 30 years.
- **Arms Race:** Both superpowers developed thousands of nuclear weapons. Fear of “Mutually Assured Destruction” prevented direct conflict.
- **Proxy Wars:** Korea, Vietnam, Afghanistan – wars fought indirectly between superpower interests.
- **Propaganda:** Films, posters, education, and news were used to sway public opinion.
- **Space Race:** A contest for scientific dominance and ideological pride.

Australia's Role

Australia aligned closely with the United States, joining alliances like **ANZUS** (with NZ and the USA). We sent troops to fight communism in **Korea** and **Vietnam**, hosted US satellite bases, and watched for submarines and spies.

The Cold War deeply influenced Australian society:

- School drills for nuclear attacks
- Anti-communist politics (e.g., the DLP and Menzies' stance)
- Division over the Vietnam War in the 1960s–70s
- Fear of communist influence in unions and universities

1. School drills for nuclear attacks

During the height of the Cold War, Australians – like people in other Western nations – feared the possibility of nuclear war between the United States and the Soviet Union. Schools conducted “duck and cover” drills, where children were taught to crouch under their desks or move to hallways in case of a nuclear blast. These drills reflected the anxiety of the era and the government’s attempts to prepare civilians for a potential atomic attack. Although Australia was far from Europe and North America, its alliance with the U.S. through the ANZUS Treaty made it a perceived target.

Example: In the 1950s and early 1960s, Australian schools and local councils distributed pamphlets explaining what to do in the event of a nuclear strike, and some schools in major cities like Sydney and Melbourne practiced air-raid or civil defence drills.



2. Anti-communist politics (e.g., the DLP and Menzies' stance)

The fear of communism shaped Australian politics throughout the 1950s and 1960s. Prime Minister Robert Menzies' Liberal government strongly opposed communism, both domestically and internationally. In 1951, Menzies even attempted to ban the Communist Party of Australia, though the proposal was narrowly defeated in a national referendum. This anti-communist sentiment also led to the formation of the Democratic Labor Party (DLP), which split from the Australian Labor Party (ALP) due to concerns about communist influence within trade unions. The DLP's preferences often helped Menzies' Liberal–Country coalition remain in power for years.

Example: The DLP consistently directed its voting preferences to the Liberal Party rather than the ALP in federal elections, ensuring Menzies' dominance throughout the 1950s and early 1960s.

3. Division over the Vietnam War in the 1960s–70s

Australia's involvement in the Vietnam War caused major social and political divisions. Supporters, mostly conservatives, saw it as part of Australia's duty to resist communism in Asia and uphold the U.S. alliance. Opponents, including students, churches, and many within the Labor Party, viewed it as an unjust and unnecessary conflict. The introduction of conscription in 1964 intensified the controversy, as young men

were drafted by ballot to fight in a war many disagreed with. The anti-war movement grew rapidly, with protests, marches, and teach-ins across the country. *Example:* The *Moratorium marches* of 1970 and 1971 were some of the largest protests in Australian history, with hundreds of thousands of Australians demonstrating against conscription and the Vietnam War.



4. Fear of communist influence in unions and universities

Many Australians during the Cold War believed that communists were infiltrating key institutions like trade unions, universities, and the media to undermine democracy. This suspicion led to government surveillance, loyalty tests, and public distrust of left-wing intellectuals and activists. Unions that showed sympathy for socialist ideas were often accused of being “Red-influenced.” At universities, debates over socialism, nuclear disarmament, and student activism sometimes drew accusations of communist sympathy.

Example: The Australian Security Intelligence Organisation (ASIO), established in 1949, monitored union leaders, university professors, and student groups suspected of communist ties, reflecting how deeply the fear of subversion had penetrated public life.

It is interesting that whereas the fear of Communist influence at universities may have been an over-reaction in the 1960’s and 70’s, what we have seen from the 1980’s until today is the almost complete take-over of the academic thinking in State universities with far left Marxist-Socialist ideologies. In recent years a number of Christian university-colleges have been established to push back on the ideologies of Critical Race Theory, Queer Theory, Identity Politics, and other Postmodern doctrines that are being pushed onto students. These Christian Tertiary Colleges aim to provide an alternative for those who value Western civilisation and its Judeo-Christian roots, and democratic values.

Christian Reflection

The Cold War shows us the power of ideas. Atheistic regimes can rise when societies reject God. As the Bible says:

“The fool says in his heart, ‘There is no God.’” (Psalm 14:1)

Yet the Cold War also shows us God's mercy: despite nuclear tension, for most Western countries, full-scale war never erupted. God restrained human pride – and protected millions.

Christians in both East and West faced trials. In the West: compromise and materialism. In the East: persecution and imprisonment. But through it all, God preserved His Church – both in the countries that were persecuting the Church, and in countries where democratic values prevailed.

C) Year 7-10 Narration

In your own words (150–200 words), summarise:

- What the Cold War was
- Why it wasn’t a traditional war
- The ideologies involved
- How Australia responded
- What Christians can learn from this era

D) Reflective Questions

Year 7-10: Comprehension (Short Answer):

1. What two global superpowers led the Cold War?
2. What did the USSR believe about religion and government?
3. What was the purpose of ANZUS?

Year 9 & 10: Interpretation (Paragraph Response):

4. Why did the Cold War involve proxy wars instead of direct conflict?
5. How did the Cold War affect life in Australia during the 1950s–70s?
6. Why do ideas and worldviews matter in history?

Optional Extension: Critical Thinking (Extended Response):

7. Write an essay (400–500 words): “*The Cold War was more than politics – it was a war of beliefs.*” Explain how ideology shaped conflict, policy, and culture.
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E) Optional Hands-On and Creative Activities

1. **Year 7-10: Cold War Timeline** – Create a timeline of key Cold War events (1945–1991), including the Berlin Wall, Cuban Missile Crisis, Vietnam War, and Mabo Decision for contrast.
 2. **Optional: Propaganda Poster Analysis** – Find and annotate a Cold War propaganda poster (from USSR or USA). Identify the message, imagery, and underlying worldview.
 3. **Optional: Speech Simulation** – Write a speech as an Australian prime minister explaining to the public why Australia supports the USA in Cold War conflicts.
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F) Biblical Connection

Key Scriptures: Psalm 14:1; Isaiah 2:4; Ephesians 6:12

“They shall beat their swords into ploughshares... neither shall they learn war anymore.” (Isaiah 2:4)

The Cold War was a reminder that peace without God is fragile. Human pride builds bombs; human fear restrains them. Only Christ brings true peace – within hearts and across nations.

Paul reminds us that “*we do not wrestle against flesh and blood, but against principalities... against the rulers of darkness*” (Eph. 6:12). The Cold War was as much spiritual as political.

Wrap-Up

The Cold War shaped the second half of the 20th century. It influenced global alliances, public fear, and everyday life – even in Australia. At its heart was a deep battle of beliefs. In the next two lessons, we’ll explore **Australia’s Cold War involvement in Asia** and the **ideological weapons of propaganda and espionage**.

Lesson 14: Australia and the Cold War – ANZUS, Korea, Vietnam

Unit Theme: Global Conflicts and Australian Engagement

Christian Worldview Theme: Courage, Discernment, and Moral Allegiance

Ideological Theme: Democracy, Duty, and the Cost of Alignment

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Civics – AC9HC10K05:** Examine challenges to sustaining a resilient democracy and cohesive society.
 - **Geography – AC9HG10K01:** Examine how ideologies and alliances influence global and regional decision-making.
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A) Introduction: Whose Side Are We On?

During the Cold War, nations were expected to choose a side: **the democratic West**, led by the USA, or **the communist East**, led by the USSR. For Australia, the decision seemed obvious – but not without cost.

In this lesson, you'll explore how Australia became deeply involved in Cold War conflicts, including the **ANZUS alliance**, the **Korean War**, and the **Vietnam War**. You'll consider how these choices shaped our politics, culture, and national identity – and how Christians can think wisely about war, peace, and allegiance.

B) Informational Story: “Australia’s Cold War Battlegrounds – Alliances and Sacrifice”

Historical narrative with worldview and ideological analysis

In 1951, Australia signed a treaty with the United States and New Zealand called **ANZUS** – a military alliance promising mutual protection. It was a signal that Australia saw its future not with Britain, but with America.

That decision would draw Australia into two major conflicts.

1. The Korean War (1950–1953)

When communist North Korea invaded South Korea, the United Nations called for help. Australia joined with the USA in resisting the invasion.

Over 17,000 Australians served in Korea. It was a bitter and brutal war, with little media attention. It ended in an uneasy ceasefire – dividing Korea at the **38th parallel**. To this day, North and South Korea remain in tension.



2. The Vietnam War (1962–1975)

Believing that communism would spread through Southeast Asia like falling dominoes, Australia committed troops to **Vietnam**. Nearly 60,000 Australians served. Over 500 died. But this war was different. At home,

Australians were deeply divided. Young men were conscripted. Protests filled city streets. People questioned not just the war – but the very alliance with America.

Political and Social Impacts:

- Strengthened Australia–US ties
- Sparked anti-war and anti-conscription movements
- Exposed generational and ideological divides
- Caused distrust in government (especially after the fall of Saigon in 1975 in which the US soldiers and residents were evacuated, and the Communist North Vietnamese army took over the Western democratic South Vietnam).

Moral Dilemmas

Many Christians supported Australia’s involvement, believing it was a stand against atheistic tyranny. Others opposed it – concerned about violence, civilian casualties, and political dishonesty.

War, especially ideological war, demands wisdom. Scripture warns:

“Seek peace and pursue it.” (Psalm 34:14)

“There is a time for war, and a time for peace.” (Ecclesiastes 3:8)

Christian Soldiers and Peacemakers

Some Christians served bravely. Others protested peacefully. Both responses, when rooted in truth and love, can honour Christ.

Australia’s Cold War involvement reminds us: *Right motives are not enough*. We must also pursue righteousness, justice, and discernment – whether fighting with bullets or ballots.

C) Year 7 – 10: Narration

In your own words (150–200 words), summarise:

- Why Australia joined the ANZUS alliance
 - What happened in Korea and Vietnam
 - How Australians reacted to these wars
 - How Christians might view such conflicts
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D) Reflective Questions

Year 7 – 9: Comprehension (Short Answer):

1. What is ANZUS, and when was it signed?
2. What was the 38th parallel in the Korean War?
3. How many Australians served in the Vietnam War?

Year 7 – 9: Interpretation (Paragraph Response):

4. Why did the Vietnam War cause such deep divisions in Australia?
5. What worldview motivated Australia to join these wars?
6. What Scriptures help Christians evaluate the morality of war?

Year 10: Critical Thinking (Extended Response):

7. Write an essay (400–500 words): “*Standing for Peace or Fighting for Justice? How Should Christians Respond to War?*” Use historical examples and Scripture.

E) Optional Hands-On and Creative Activities

Choose one:

1. **Cold War Choices Map** – Create a colour-coded world map showing key Cold War alliances (NATO, Warsaw Pact, neutral nations). Highlight Korea and Vietnam.
 2. **Debate Simulation** – Recreate a 1960s debate between two Australians: one supporting Vietnam conscription, one opposing it. Use researched quotes and biblical arguments.
 3. **Soldier’s Journal** – Write a fictional journal entry from an Australian soldier in Korea or Vietnam. Reflect on duty, doubt, and faith.
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F) Biblical Connection

Key Scriptures: Ecclesiastes 3:8; Romans 12:18; Psalm 34:14; Micah 6:8

“If it is possible, as much as depends on you, live peaceably with all men.” (Romans 12:18)

God calls nations to seek peace – but not peace at the expense of justice. While war is sometimes necessary, it must always be guided by truth, compassion, and wisdom. Christians should pray for leaders, support soldiers with compassion, and work to bring truth into every national decision.

Wrap-Up

Australia’s Cold War commitments were bold – and costly. They revealed our loyalties, fears, and ideals. They also challenged us to think deeply about what kind of ally, nation, and people we want to be.

In the next lesson, you’ll explore how **propaganda, espionage, and ideology** shaped hearts and minds during the Cold War – often more powerfully than bullets or bombs.

Lesson 15: Propaganda, Espionage, and Indoctrination – How Worldviews Were Enforced and Resisted

Unit Theme: The Cold War and the War for the Mind

Christian Worldview Theme: Discernment, Truthfulness, and Spiritual Warfare

Ideological Theme: Controlling the Narrative – Lies, Loyalty, and Liberty

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Civics – AC9HC10S03:** Evaluate differing perspectives and interpretations on civic issues.
 - **Geography – AC9HG10K01:** Examine how worldviews and ideologies influence human behaviour and decisions.
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A) Introduction: The War You Cannot See

As well as being a military or political struggle, the Cold War was a war of words, ideas, images, and control. Who defines truth? Who shapes public opinion? Who teaches the next generation?

In this lesson, you'll examine how **propaganda**, **espionage**, and **ideological indoctrination** were used to enforce worldviews – and how Christians are called to stand for truth in every age.

B) Informational Story: “Winning Minds – The Shadow Weapons of the Cold War”

Historical narrative with worldview commentary

In the 1950s, while armies trained and missiles multiplied, governments launched another type of battle: the fight for minds and morals.

Propaganda Machines

In the Soviet Union, propaganda was everywhere: statues, posters, school textbooks, films, and even children's books glorified communism and demonised capitalism.

- Citizens were told the West was greedy, racist, and unjust.
- Religion was mocked or outlawed – especially Christianity.
- State atheism was taught from the youngest years.



→ These ideas were not so common in Western countries at the time; but do these ideas sound very familiar now? Can you recognise how these ideas are now very common in today's education system and social media?

The West responded with its own propaganda:

- Anti-communist films and cartoons
- School programs promoting freedom and democracy
- News outlets and Hollywood promoting patriotic values

Both sides used art, media, and language to promote their worldview.

Espionage and Secrets

Spying became a profession. Agencies like the **CIA** (USA), **KGB** (USSR), and **ASIO** (Australia) played a silent but deadly game:

- Stealing information
- Turning double agents
- Disrupting political enemies



In Australia, spies operated in Canberra, universities, and military facilities. Fear of Soviet infiltration led to censorship, surveillance, and trials.

Ideological Indoctrination

In communist nations, schools were completely tools of the state. Children were taught to report religious parents, recite party slogans, and praise their leaders.

History was rewritten. Truth became whatever the government said it was. Those who disagreed disappeared – sent to prison camps or psychiatric hospitals.

In the West, freedom of speech was defended – but often manipulated. Media increasingly leaned toward relativism, secularism, and materialism – replacing truth with pleasure.

Christian Reflection: The War Behind the War

Scripture reminds us that the real battle is not just political:

“We do not wrestle against flesh and blood, but against... spiritual hosts of wickedness.” (Eph. 6:12)

Propaganda teaches people to love lies. Espionage fosters mistrust. Indoctrination erases conscience.

Christians must:

- **Guard their minds** (Romans 12:2)
- **Test all things** (1 Thess. 5:21)
- **Speak the truth in love** (Ephesians 4:15)

In every era, God’s people are called to be *watchmen*, *truth-tellers*, and *discerners* – shining light in a world darkened by manipulation.

C) Year 7-10: Narration

In your own words (150–200 words), summarise:

- How propaganda, espionage, and indoctrination were used during the Cold War

- What dangers they created
 - How Christians can respond with discernment and truth
-

D) Reflective Questions

Year 7: Comprehension (Short Answer):

1. What were the KGB and CIA?
2. How was religion treated in communist countries?
3. Why was education used as a tool for indoctrination?

Year 8 & 9: Interpretation (Paragraph Response):

4. How does propaganda shape public opinion and culture?
5. Why is freedom of speech not enough without truth?
6. What biblical principles help us resist manipulation and lies?

Year 10: Critical Thinking (Extended Response):

7. Write an essay (400–500 words): “*Propaganda and Indoctrination: The War on Truth.*” Evaluate how Christians can remain faithful in a world of lies.
-

E) Optional Hands-On and Creative Activities

Choose one:

1. **Propaganda Poster Analysis** – Choose one Cold War-era propaganda poster (US or Soviet). Annotate it: What is its message? What worldview is it promoting? What is missing?
 2. **Truth vs Lie Exercise** – Collect modern headlines from various news sources about the same event. Compare language, framing, and omissions. Write a reflection on media bias.
 3. **Truthkeeper’s Code** – Write a short Christian “code of discernment” that outlines how believers should test ideas, identify lies, and hold fast to God’s truth.
-

F) Biblical Connection

Key Scriptures: Ephesians 6:12; Romans 12:2; John 8:32

“You shall know the truth, and the truth shall make you free.” (John 8:32)

In every age, powers rise that try to control thought and suppress truth. God calls His people to be transformed – not by the world’s messaging, but by the renewing of their minds.

We are not merely political citizens – we are citizens of heaven. Our allegiance is not to ideologies, but to Christ, who is *the Way, the Truth, and the Life* (John 14:6).

Wrap-Up

The Cold War was fought with tanks and treaties – but also with headlines, textbooks, and secret files. For Christians, the call remains: live in the truth, love the truth, and proclaim it without fear.

In the next lesson, we'll move from earthly conflict to *cosmic competition* – as we examine the **Space Race** and humanity's pursuit of glory.

WEEK 6

THE SPACE RACE & TECHNOLOGICAL FAITH

Lesson 16: The US–Soviet Space Race – Rockets, Moon Landing, and Media Spectacle

Unit Theme: The Space Race and Technological Faith

Christian Worldview Theme: Pride vs Awe – Who Gets the Glory?

Ideological Theme: Humanism, Nationalism, and the Pursuit of Dominion

A) Introduction: Space – The Final Battlefield of the Cold War?

To the naked eye, the **Space Race** was about science. But behind the satellites and moon missions was an epic clash of worldviews. For the USA and USSR, space wasn't just a new frontier – it was a symbol of power, ideology, and human destiny.

Was it a quest for knowledge – or for glory?

In this lesson, you'll learn about the **space rivalry between superpowers**, the events leading to the **moon landing**, and the way media turned science into spectacle. You'll also reflect on how Christians view humanity's reach for the stars through the lens of humility and awe.

B) Informational Story: “Rockets to Heaven – How Earth's Wars Reached the Skies”

Did men actually land on the moon?

(Historical Narrative with Personal Reflections by the Author)

In recent years, coinciding with the rise in the influence of social media, there has been a story being perpetuated, that the Apollo Space Missions and the landing on the moon are just a grand hoax, a big conspiracy, and that it never happened.

As the years roll on, and the landing on the moon event moves further into the distant past, there are less and less people who were alive at the time these events took place.

As a person who was 8 years old in 1969, I can attest that the events that took place at that time, had a profound impact on not only science and technology, but on the lives of the general public. (More about that later).

Today, in this unit of the Postmodern Era (Truth & Trust), I (the author Bruce McNeice) want to give a personal eyewitness testimony about the history and significance of the 'landing on the moon'. It is important that people understand the truth, because if they are deceived about this historical event, then who knows what else they will believe.

But first, let's begin by briefly looking at the historical political context of the 1960's, and then move onto our eye-witness testimonies of the events and their impact.

Political Context of the 1950's and 60's

The era I was born into was in the midst of the 'The Cold War', which was a period of tension between the United States and the Soviet Union, and represented a battle between the political ideologies of extreme left Marxist-Socialism/Communism dictatorships versus a right leaning free-market democratic system. The eventual collapse of the Soviet Union in 1991 ushered in a period of relative peace. Now in 2025/26 we are in another 'cold war' between ideologies, and just in the last two years it has been spilling onto the streets with demonstrations and violence in Sydney & Melbourne and especially in England and Europe.

Looking back, in the 1950's, technology had reached the point where aeroplane flight was well established and it was now possible, technologically, to contemplate going further with space travel. During the cold war each country was spying on the other.

In 1957, the Soviet Union shocked the world by launching **Sputnik**, the first artificial satellite. A simple metal sphere, it circled the earth every 96 minutes – beeping ominously. The West was stunned. Could the Soviets now launch missiles from space? This event meant that the Russians could receive accurate information from satellites that allowed defence officials to act on facts, not speculation. With a satellite, a country's military could see exactly where the enemy bases were and what they were doing. To keep up, America had to do the same. America's response was swift. Within a year, **NASA** was born. Scientists, politicians, and soldiers now shared one goal: **beat the USSR to the moon.**



But then Yuri Gagarin, a Soviet cosmonaut, became the first human in space to orbit the Earth in 1961.

Following the Soviet Union's successful launch of Yuri Gagarin into space, President John F. Kennedy formally announced the United States' commitment to landing a man on the Moon before the end of the 1960s; and it spurred the

"space race" between the US and the Soviet Union.

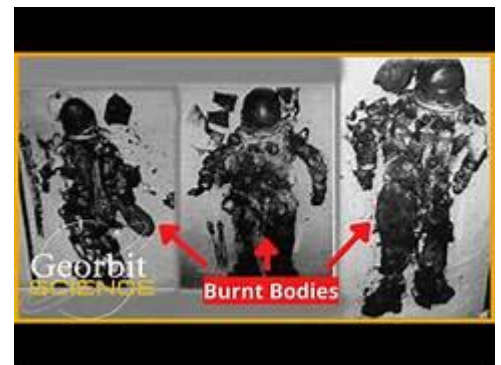
America developed the same space-flight capacity so that in 1962, John Glenn flew the Friendship 7 mission, becoming the first American to travel outside the Earth's atmosphere. During the 1962 Cuban Missile Crisis, the US and Soviet Union came the closest to blowing each other up.



Regarding the 'space race' there was rhetoric *that* “*whoever controls the Moon controls the Earth*”. It wasn't that the US wanted to dominate the Earth, but they were afraid of the Russians being in control. Before landing on the Moon, the US instigated an international treaty between the U.S., Soviet Union, United Kingdom (and later other countries) called the Outer Space Treaty. It decreed that no country could sovereignly own the Moon, and they were not allowed to use it for any military purpose; but any country could set up a base on the Moon for scientific purposes.

The Australian Context, 1969 – My Personal Recollections:

As a child, although I didn't understand the politics, I knew that America helped protect Australia, to keep it free from dictators, and that it was important that America would get to the Moon first. On television we had watched one failed attempt after another, such as the Apollo 1 fire killing three astronauts, but even as children, we were cheering on the attempts by the US to make it to the Moon, and so was Australia and the whole of the Western world.



With the Apollo 11 mission in 1969, Australia played a key role due to Nasa needing the radio-telescope dish at Parkes, NSW, to keep track of the flight on this side of the Earth. During the mission, I remember there was an electric atmosphere of enthusiasm, where the whole country stopped for this event (bigger than the Melbourne Cup). Every school, business place and household had a TV tuned in for the flight. As the Apollo 11 mission unfolded, a sense of national and international anticipation and concern gripped the world due to various technical glitches. People were watching the mission on television and following updates in the media, and many turned to prayer for the safety of the astronauts. Churches all over Australia and round the world sent out messages for people to pray for the Astronauts, especially for the landing.

Then came the moment that stunned the world.

“One Small Step...”

On July 20, 1969, **Neil Armstrong** stepped onto the moon. His words echoed across the Earth:

“One small step for a man, one giant leap for mankind.”

Cameras rolled. TV stations broadcast to millions.



America had won the race. The mission was successful and the Apollo 11 astronauts returned safely. The following year, in 1970, my family and I visited the radio-telescope dish and saw first-hand the equipment and processes used to track the lunar mission (much the same as it was in the movie called ‘The Dish’).

The Testimony of Christian Astronauts:

Interestingly, the majority of the 12 astronauts who went into space between 1961 and 1972, either had beforehand a faith in God, or who became Christians through their amazing experience.

In February 1962, NASA astronaut Scott Carpenter quipped, “Godspeed, John Glenn” as Glenn became the first American to orbit the earth. For decades after his famous trip to space, though, Glenn was forced to live out his faith not in space but on the ground. President John F. Kennedy awarded him the NASA Distinguished Service Medal – and promptly grounded him. He’d become “so valuable to the nation,” said NASA administrator Charles Bolden, Kennedy wouldn’t “risk putting him . . . in space again.” So Glenn used his Earth-bound hero status to speak about his flight – and about his faith. But he didn’t stay grounded permanently. At age 77, in 1998, near the end of a long career in the US Senate, he joined the STS-95 mission crew on space shuttle Discovery. And during a news conference from orbit, Glenn radioed back, *“To look out at this kind of creation out here and not believe in God is, to me, impossible.”*

In 1968, Apollo 8 astronauts – Bill Anders, Jim Lovell, and Frank Borman – read the Creation account from Genesis chapter 1 while orbiting the moon on Christmas Eve.

They note that: *“Infamous atheist, Madalyn Murray O’Hair, sued NASA over this”* ...claiming that a

government funded enterprise should remain secular and not allow Christian comments, even though this was merely the astronauts’ authentic response. “[However] *she lost the case – in O’Hair v. Payne, 1969.*”

[<https://www.mirror.co.uk/news/world-news/nasa-bans-jesus-internal-newsletter-7338038>]



In fact, so many astronauts were making Christian comments that NASA had repeatedly asked the astronauts to tone it down; and a 2016 news article reported that a Christian group that meets at the space agency claims members have been banned from using Jesus' name.

[<https://www.mirror.co.uk/news/world-news/nasa-bans-jesus-internal-newsletter-7338038>]

The following is a further sample of prominent Christian astronauts and their testimonies.

Buzz Aldrin, the lunar module pilot, brought communion elements with him to the Moon. He performed a private communion ceremony on the lunar surface, expressing his personal faith and gratitude.



Yuri Gagarin, the first man in space found God through his experience. In his book, *‘180 Minutes That Changed the World’*, Russian author Pervushin confirmed both Gagarin’s deep Christian faith and that he had never uttered the infamous phrase about not seeing God in space. These were actually the words of Soviet leader Krushchev. Anton Pervushin said, *“In fact, Gagarin should be remembered for completely different words. I always remember that Yuri Gagarin said: ‘An astronaut cannot be suspended in space and not have God in his mind and his heart.’”*

Charlie Duke has shared that his experience on the Moon and his subsequent life led him to a personal encounter with Jesus Christ.

As one of only 12 astronauts to ever walk on the moon – he was the 10th on April 21, 1972 – Duke is one of only four still alive (in 2025); and he’s extremely appreciative of the opportunities he’s had in life.

The devout Christian got a firsthand look at the handiwork of his Creator in a way that very few others have.

“In the book of Job, it says when God made the Earth, he suspended it upon nothing. And that’s exactly what it looks like,” Duke said. “You look out there and there’s this Earth in the blackness of space.”

“You can see the moon, you can see the Earth, you can see the sun, but everything else is black. A very vivid black. The pictures do not do it justice.”

About six years after his Apollo 16 moon walk, Duke finally surrendered his life to Jesus Christ. He’d been struggling in his marriage and couldn’t fill the emptiness in his heart.

One of the first issues he wrestled with as a new believer was the idea that the Earth evolved over time, a concept drilled into him by scientists over the years. But he had seen evidence of a magnificent Creator and started studying his Bible. [<https://billygraham.org/articles/charlie-dukes-life-changing-walk>]

“When I became a Christian and read the Bible, God spoke to my heart and said, ‘Are you going to believe this or are you going to believe what they say?’

“I said, ‘Lord, I believe this. I can’t prove it, but I accept it on faith.’”

Rick Husband was the commander of the ill-fated Space Shuttle Columbia. Husband was a devout Christian who left a personal note to his pastor before his flight, expressing his faith in Jesus. His wife later wrote a book about their faith.

Jim Irwin, an Apollo 15 astronaut, deeply felt his faith in God and often shared his religious beliefs, particularly after his time on the moon.

Although he had been raised in a Christian household, he had stopped actively practicing religion at age 10. However, Irwin described an overwhelming sense of God's presence while on the Moon, and knew that God had helped him out of a dangerous situation. This impacted him so much that he became a devout born-again Christian (and Young Earth Creationist) after returning from space. Irwin's faith led him to establish the [High Flight Foundation](#), a non-profit dedicated to sharing his beliefs through speaking engagements, publications, and retreats. He also made several trips to Turkey's Mount Ararat in search of Noah's Ark. He famously stated, *“Jesus walking on the Earth is more important than man walking on the moon,”* reflecting his belief that Jesus Christ is central to faith.



After Apollo:

From the early days of the space race, sending humans to space has always been a priority.

The [International Space Station \(ISS\)](#) has maintained a continuous human presence in orbit for more than 20 years, and microgravity research on space stations has provided valuable insight for future long-term human missions in space. Space Foundation recently evaluated human spaceflight data and found as of Nov. 7, 2023, 676 people have journeyed to space by the U.S. definition of an altitude of 50 miles (80 kilometres). Of these astronauts, 643 have reached the Kármán line, internationally recognized at 100 km.

The majority of astronauts sent to space, 86 percent, completed the journey with at least one orbit around the Earth. An additional 4 percent went beyond Earth orbit. [NASA's Apollo program](#) sent 24 men to the Moon in the 1960s and 70s – 12 reached lunar orbit while another 12 landed on the surface.

The first operational flights of the Space Shuttle Program in the 1980s brought a wave of new humans to space. This activity peaked in 1985 with 38 first-time shuttle astronauts launching to orbit. In more recent years, commercial spaceflight operators have led another wave of new activity, this time targeting private astronauts and tourists primarily taking suborbital trips to space.

[<https://www.astronomy.com/space-exploration/how-many-people-have-gone-to-space/>]

Was it true:

In 2025, we now live in an era of virtual reality and Artificial Intelligence where it is becoming increasingly difficult to tell what is real and what isn't. Your internet search engines and social media, also no longer give you reliable information. For example, if you search for a particular topic at more than one website, the search engine algorithms will tend to give you more and more sites according to what they determine you are interested in. Then the more you click on their suggestions, the more they give you along those topics.

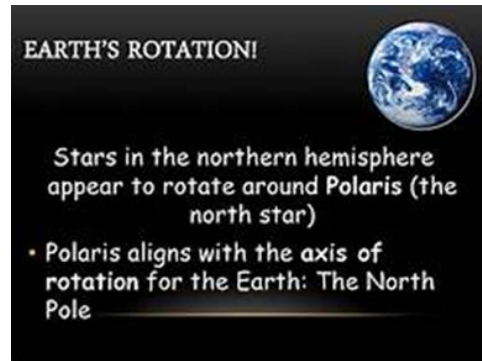
What people believe is no longer based entirely on reasoned analysis and authoritative research; but rather on the number of 'clicks', 'likes', or 'subscriptions' a site or a topic gets, and then the type of YouTube videos they watch. For example, if you search once or twice for 'Flat Earth', you will tend to get more and more videos about the Earth being flat. After a while you could tend to believe that the Earth is flat.

However, a number of devoted Christians have been to space and attest to it being a globe. There have been around 200 people who have recorded a circumnavigation of the Earth by sailing from the time of the voyages of Ferdinand Magellan, Juan Elcano, and Francis Drake in the 1500's to the modern era; and then there were all the aeroplane flights including Charles Kingsford Smith in 1930, all the commercial airlines, and then the Christian astronauts in the 1960's and 70's who orbited the Earth. Could all of these people be paid off by some government conspiracy that has persisted for 600 years. Has the government really changed all the history and science books, even the antique archives and classic literature? And for what purpose? The governments of different countries can't even agree on what is right and wrong, let alone agree to keep such a conspiracy.

Well, if others are still doubting, I know for myself what is the truth, as I have had the privilege of knowing three trustworthy acquaintances who are witnesses who confirmed evidence of a globe shaped Earth.

One was a relief teacher at the school I was principal of. This woman had sailed with her husband and children around the world, homeschooling her children on the journey. Another friend who I have known for about 50 years, had gone on an expedition to the Antarctic region and confirmed the area acts like one would expect if the world was a globe (length of daylight and rotation of the stars). And our next-door neighbour has travelled to the arctic region to see the Northern Lights, and she also reported that the length of daylight and the path of the stars is as you would expect if the world was a rotating globe.

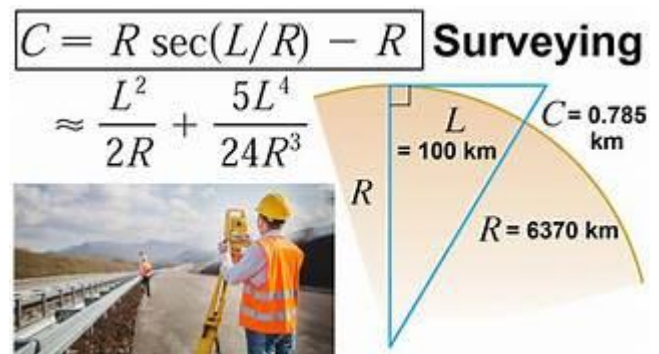
Over the course of a night, the Earth's rotation means that all stars appear to rotate around the North Celestial Pole. The stars at night look as though they are rotating around the star called 'Polaris', which was named because it is the North Pole Star.



The Bible says that by two or three witnesses shall a matter be confirmed. Well apart from all the scientific and academic sources, I now have three personal witnesses attesting to the Earth being a round(ish) globe – so I don't have to go sailing myself to see if I fall off the edge of the world.

If any of you know a person who works as a surveyor, ask them whether surveyors ever have to adjust to the curvature of the Earth. Just so you know – for every 1 kilometre, surveyors have to adjust for a 7.85 cm drop. On a large construction such as a major shopping centre (like Westfield shopping centres), this can mean a significant adjustment to ensure the engineered construction lines up perfectly. [By the way, you will not find a surveyor who is a 'flat earther'.]

The way my generation and those older than 60 experienced the 'space race' and the landing on the Moon, the whole issue has that absolute ring of truth. So, while there may be many things that should be called out as a conspiracy against truth; the globe-shape of the Earth and the fact that astronauts landed on the Moon, are not in that category.



C) Year 7 – 10: Narration

In your own words either write a summary of the Space Race story, or narrate it to your parent or teacher or fellow student.

D) Reflective Questions

Year 7–9: Comprehension (Short Answer)

- Q1. What major world event in the 1950s–60s set the stage for the Space Race?
- Q2. What was the name of the first artificial satellite, and which country launched it?
- Q3. Describe Australia's involvement in the Apollo 11 mission.

- Q4. What were the famous words spoken by Neil Armstrong when he stepped on the Moon?
Q5. Name two astronauts mentioned in the story who expressed their Christian faith.

Year 8–9: Interpretation (Paragraph Response)

- Q1. Explain how the Space Race reflected the wider ideological conflict between the United States and the Soviet Union.
Q2. Discuss why it was important for the Apollo 8 astronauts to read from Genesis 1 while orbiting the Moon. What message were they sending to the world?
Q3. Reflect on the author’s warning about the role of social media and online misinformation today. How does this connect to the theme of *truth and faith*?

Year 10: Critical Thinking (Extended Response)

- Q1. Write an essay (400–500 words) titled “**Truth, Faith, and Technology: Lessons from the Space Race.**”

In your essay, discuss how the Space Race became not only a technological competition but also a moral and spiritual test for humanity. Consider the following:

- How truth was presented and challenged during that time
- The influence of Christian astronauts’ testimonies
- The modern challenge of discerning truth in the digital age
- How faith helps believers to seek truth amidst deception

E) Optional Hands-On and Creative Activities

Choose **one** of the following:

1. Model Rocket or Lunar Module Construction

- Design and build a small model rocket or lunar lander using recycled materials. Label the parts and explain the science behind thrust and gravity. Include a short reflection on how scientific exploration reveals God’s design and order in creation.

2. Create a Timeline Poster: “The Journey to the Moon”

- Using a large sheet or digital presentation, make a visual timeline showing key events from 1957 (Sputnik) to 1972 (Apollo 17). Include both political and spiritual milestones – such as astronauts’ faith declarations or Bible readings from space.

3. Faith and Fact Research Project

- Research one astronaut mentioned in the story who was a Christian (e.g., Charlie Duke, Buzz Aldrin, or Jim Irwin). Write a short biography explaining how their experience in space influenced their faith. Conclude with what you can learn from their example about believing truth over popular opinion.

Wrap-Up

“Today’s lesson reminds us that the pursuit of knowledge and truth must go hand-in-hand with humility and faith. The Space Race showed what humanity can achieve with creativity and perseverance, but it also showed that technology alone does not define truth. The astronauts who saw Earth from space were filled with awe – not just at the vastness of creation, but at the reality of the Creator Himself.”

Biblical Reflection:

Read **Psalm 19:1–2 (NKJV)**:

“The heavens declare the glory of God;
and the firmament shows His handiwork.
Day unto day utters speech,
and night unto night reveals knowledge.”

Discuss how this verse connects to what the astronauts experienced when they saw Earth from space. What does it mean that creation itself “reveals knowledge”?

Final Thought:

Truth is not determined by algorithms or popularity, but by reality – and reality is anchored in God’s truth. Just as the stars and planets move in perfect order, so too God’s Word gives order and meaning to our search for knowledge. As you look at the sky tonight, remember: humanity reached the Moon, but God created the heavens.

AC9 Content Descriptions Addressed in this Lesson

Learning Area	Code & Description (Australian Curriculum v9)
History	AC9HH8K01: Analyse the roles of significant individuals or groups and how they contributed to change.
	AC9HH8K02: Explain the causes and effects of events and developments in the modern era.
	AC9HH10K01: <i>Analyse the ideologies, conflicts and transformations that shaped the modern world.</i>
Geography	AC9HG10K01: <i>Evaluate the role of technology and global interactions in shaping the modern world.</i>
Civics & Citizenship	AC9HC8S01: Examine the responsibilities of individuals and groups in shaping communities and making decisions.
	AC9HC10K05: <i>Investigate the impact of global movements and technological progress on democracy and civic cohesion</i>
Science	AC9S8U01: Explore how scientific knowledge has changed people’s understanding of the world and is refined as new evidence becomes available.
English	AC9E8LE02: Analyse how ideas and perspectives are conveyed through texts and how language choices position readers.
	AC9E9LY05: Create sustained written and multimodal texts that explore ideas and evaluate information from multiple sources.

Common Thread: *Across all strands, students examine truth, evidence, and faith – learning to evaluate information critically and discern truth in an age of uncertainty.*

Lesson 17: Scientific Progress or Human Pride? – Who Gets the Glory?

Unit Theme: The Space Race and Technological Faith

Christian Worldview Theme: Dominion with Humility vs the Idolatry of Progress

Ideological Theme: Scientism, Secularism, and the Worship of Human Achievement

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Civics – AC9HC10K05:** Examine the challenges to and ways of sustaining a resilient democracy and cohesive society.
 - **Geography – AC9HG10K01:** Evaluate the role of technology and global interactions in shaping the modern world.
-

A) Introduction: When Progress Becomes an Idol

Why do we invent, build, and launch? Humans have always pursued knowledge. But since World War II, the pace of scientific and technological change has been dizzying – and sometimes dangerous.

This lesson explores whether progress has become more than a tool: **has it become a god?** As we reflect on the Cold War's legacy of invention and innovation, we must ask: **does technology serve truth, or replace it?**

B) Informational Story: "The Rocket and the Tower"

After the moon landing, the world stood in awe. But while astronauts walked on lunar dust, philosophers and theologians began to worry.

Had science become our saviour?

From the atomic bomb to space shuttles, the 20th century celebrated human mastery over nature. Technology gave us control over atoms, genes, and even weather forecasts. Television beamed heroes into our homes. Computers shrank from warehouses to desktops. Each new invention promised salvation from ignorance, labour, and disease.

But something had changed: **we stopped asking whether we *should*, and only asked whether we *could*.**

Many began to see science not as a method, but as a worldview:

- **Scientism** taught that only science can reveal truth
- **Secularism** removed God from the picture
- **Technological determinism** said progress is inevitable and always good

Science can answer many What? When? and How? questions; but science cannot answer the Why? questions.

In this new religion of progress, engineers were the new priests speculating about the Why questions. Laboratories replaced churches. Ethics were seen as obstacles to innovation.

The Christian Response: Ordered Dominion

Scripture paints a different picture. God told mankind to “subdue the earth” (Gen. 1:28), but within His moral boundaries. We are stewards, not gods. Our creativity reflects His image – but our creativity can get morally distorted when we reject God.

"Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image..." (Romans 1:22–23)

The Cold War reminded us of both potential and peril. The arms race led to nuclear dread. The space race had mixed motives – while the Astronauts themselves (who were highly qualified scientists) often glorified God, many in the government and the community idolised technology. Even medicine and computing have moral implications that go beyond the mere ‘what’ and ‘how’.

Christian thinkers call us to **humility, discernment, and gratitude**. Progress is a gift – not a god.

C) Year 7-10: Narration

In your own words (150–200 words), summarise the story in writing; or narrate it to your tutor. Talk about

- What changes occurred in people’s views of science after WWII
 - What scientism and technological determinism mean
 - How a biblical view of dominion differs from secular progressivism
-

D) Reflective Questions

Year 7-10: Comprehension (Short Answer):

1. What is scientism?
2. How did technology shape Cold War ideology?
3. What are some dangers of worshipping progress?

Year 7-10: Interpretation (Paragraph Response):

4. Why is it important to ask not just "Can we?" but also "Should we?"
5. How does the biblical idea of stewardship guide our use of science?
6. In what ways has modern society replaced religion with scientific faith?

Extension: Critical Thinking (Extended Response):

7. Write an essay (400–500 words): *"Has Modern Science Become a False Religion?"* Consider Cold War examples, cultural trends, and biblical principles.
-

E) Optional Hands-On and Creative Activities

Choose one:

1. **Tower of Progress Collage** – Make a visual collage titled "The Idol of Progress" using historical photos, headlines, and Scripture verses to contrast human pride with divine truth.
 2. **Ethics Committee Simulation** – Role-play a panel debating whether a new scientific technology (e.g. AI, cloning, moon base) should be pursued. Include a Christian ethicist, a secular humanist, a scientist, and a politician.
 3. **Psalm 8 Creative Writing** – Rewrite Psalm 8 from the perspective of a modern Christian scientist reflecting on God's majesty in creation and cautioning against human pride.
-

F) Biblical Connection

Key Scriptures: Genesis 1:26–28; Romans 1:18–23; Psalm 8:3–9

"The fear of the Lord is the beginning of wisdom..." (Proverbs 9:10)

"All things were created through Him and for Him..." (Colossians 1:16)

God designed humans to explore and create – but also to worship and obey. The Cold War era showed that unchecked science can become dangerous when disconnected from moral truth. Our call is to use knowledge in submission to God's wisdom.

Wrap-Up

Scientific progress is not neutral. It reveals the best and worst in humanity. When guided by God's truth, it blesses. When driven by pride, it corrupts. As we approach the end of the Cold War period, we must keep asking: **Whose glory are we pursuing?**

Lesson 18: Christian Reflections on Science, Dominion, and the Heavens – Psalm 8 and Technological Humility

Unit Theme: The Space Race and Technological Faith

Christian Worldview Theme: Humility Before the Creator

Ideological Theme: Dominion vs Autonomy – Living Under God, Not Above Him

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Civics – AC9HC10K05:** Examine the challenges to and ways of sustaining a resilient democracy and cohesive society.
 - **Geography – AC9HG10K01:** Evaluate the role of technology and global interactions in shaping the modern world.
-

A) Introduction: Awe, Not Arrogance

Human beings have always looked up at the stars with wonder. The heavens remind us that we are not the centre of the universe. Yet the more we learn, the more we are tempted to think we control it all.

In his famous documentary “The Cosmos: a Personal Journey” Carl Sagan, a renowned atheist, made a very insightful comment. He said... *“Our feeblest contemplations of the Cosmos stir us – there is a tingling in the spine, a catch in the voice, a faint sensation as if a distant memory, of falling from a height. We know we are approaching the greatest of mysteries.”*



This passage beautifully captures the awe and wonder we feel when contemplating the universe – a feeling so profound it can almost seem as if it were designed to evoke such a response.

But for all this beautiful observation, Carl Sagan came to the wrong conclusion with ... *“The Cosmos is all that is or ever was or ever will be.”*

– Carl Sagan, Cosmos [www.flavorwire.com]

This history lesson is about posture: How should Christians respond to progress, knowledge, and power? What does **Psalm 8** teach us about our place in creation – and about who truly deserves the glory?

B) Informational Devotional Story: "What Is Man That You Are Mindful of Him?"

In 1969, as the world celebrated the moon landing, many Christians paused in reverent silence. The sight of Earth from space – a blue marble suspended in darkness – was breathtaking. For some, it was a moment of secular triumph, the pinnacle of technology. But for others, it was an echo of ancient truth:

"When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained, what is man that You are mindful of him?" (Psalm 8:3–4)

In David's psalm, we see awe, humility, and glory intertwined. God made humanity "a little lower than the angels" yet crowned us with honour and responsibility. He gave us dominion – but never license to exalt ourselves above Him.

Contrast With Today

In modern Western civilisation, especially after World War II, science often became a replacement for worship. People began to talk of human "mastery" over nature, the "inevitability" of progress, and our power to shape the future without divine guidance.

Yet Scripture constantly brings us back to our true place:

- We are not gods. We are **created beings**.
- We are called to **steward**, not conquer.
To 'steward' means – to manage or look after (another's property)
- We are meant to live in **awe**, not arrogance.

Heavens Declare His Glory

Psalm 19:1 says:

"The heavens declare the glory of God; the skies proclaim the work of His hands."

The moon landing may stir up pride, because it was an amazing achievement. And just as the majority of the Astronauts were stirred to humble worship, that should also be our attitude. Every new technology, every step forward in space, biology, or computing is a **reason to praise**, not to boast.



The Gospel Perspective

Ultimately, our place in the universe is not defined by rockets or discoveries but by the cross. Christ, the Creator of galaxies, humbled Himself for our salvation. That is true glory – and true perspective.

C) Year 7-10: Narration

In your own words (150–200 words), summarise the following (either writing in your History Journal or giving a verbal narration for your parent/tutor).

- What Psalm 8 teaches about humanity and God
 - How this contrasts with modern attitudes toward science and achievement
 - Why a posture of humility matters in a technological age
-

D) Reflective Questions

Year 7 & 8: Comprehension (Short Answer):

1. What question does David ask in Psalm 8?
2. What does it mean that God gave humans "dominion"?
3. How did the moon landing create both pride and awe?

Year 9: Interpretation (Paragraph Response):

4. Why is it important to see science through the lens of Scripture?
5. How might humility change how we pursue innovation?
6. What lessons can be drawn from seeing Earth from space?

Year 10: Critical Thinking (Extended Response):

7. Write a personal reflection (400–500 words): *"Looking Up: What the Heavens Teach Me About God, Myself, and the Future."* Draw from Psalm 8 and examples in modern science.
-

E) Hands-On and Creative Activities

Choose one:

1. **Psalm & Space Journal** – Keep a 3-day journal combining verses from Psalm 8 and 19 with your thoughts on recent science discoveries or space images.
 2. **Moon Landing Worship Night** – Plan (or imagine) a Christian worship event that uses moon landing footage, Psalm 8, and songs of awe to direct glory to God.
 3. **Scripture in the Sky Poster** – Create a starry-sky visual that overlays Psalm 8:3–4 with images of Earth or space and a prayer of praise.
-

F) Biblical Connection

Key Scriptures: Psalm 8; Psalm 19:1–6; Colossians 1:16; Philippians 2:6–11

"What is man that You are mindful of him?" (Psalm 8:4)

"He made the stars also... and it was very good." (Genesis 1:16–31)

"Though He was in the form of God... He humbled Himself." (Philippians 2)

Christians should see technology and exploration as opportunities to marvel at God's design – not as means to glorify ourselves. Like David under the stars, we are invited to **worship, not boast**.

Wrap-Up

As we conclude our study of the Space Race and science in the Cold War era, we end not with rockets, but with reverence. **Awe before God** is the right beginning to all discovery. In the next unit, we explore a very different movement: the rebellion of the 1960s counterculture and the rejection of truth itself.

WEEK 7

THE RISE OF THE COUNTERCULTURE

Lesson 19: The 1960s–1970s Hippy Movement – Rebellion, Drugs, Peace Protests

Unit Theme: The Rise of the Counterculture

Christian Worldview Theme: Truth Rejected – The Age of Self

Ideological Theme: Freedom Without Truth, Emotion Over Reason

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
- **Civics – AC9HC10K05:** Examine the challenges to and ways of sustaining a resilient democracy and cohesive society.
- **Geography – AC9HG10K01:** Evaluate the role of technology and global interactions in shaping the modern world.

A) Introduction: The Age of the Hippy

What happens when a generation decides it doesn't want to obey? In the 1960s and 1970s, many young people in the West rejected their parents' values, questioned authority, and redefined what it meant to be "free."

Long hair, peace signs, rock music, drug use, and protests became symbols of a cultural revolution. But beneath the flower crowns and slogans was a deeper crisis: the **rejection of absolute truth**.



B) Informational Story: "The Summer That Changed Everything"

In 1967, the streets of San Francisco overflowed with colour, music, and idealism. Thousands of young people gathered in what became known as the **Summer of Love**. They came seeking peace, freedom, and a new way to live. But what began as a cultural movement quickly turned into a moral revolution.

These were the children of post-war prosperity. Raised in middle-class homes, educated in expanding universities, and equipped with television and rock 'n' roll, they perhaps rightly questioned the meaning of life and whether there is more to life than the security of jobs and houses. They wanted meaning. But maybe, in rejecting everything, it was like "throwing the baby out with the bathwater".

What did they reject?

- Traditional morals
- Church authority
- National loyalty
- Marriage and family structures
- Capitalism and Cold War politics

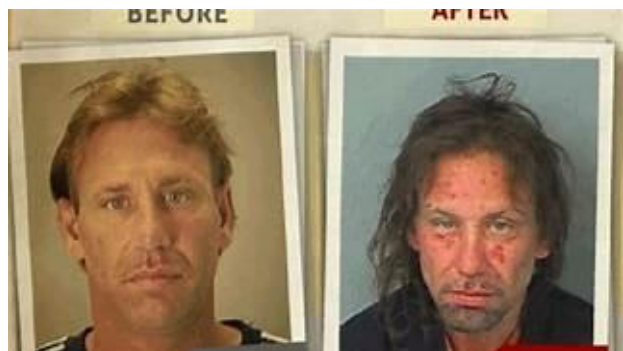
What did they embrace?

- Experimentation with drugs (especially marijuana and LSD)
- Eastern spirituality and mysticism
- Sexual liberation
- Rock music as a form of protest
- Communal living and environmental ideals

The Hippy Movement said, "If it feels good, do it. If it hurts no one, it's okay."

But did it deliver what it promised?

As time passed, many of the communes collapsed. Drug abuse destroyed lives. Drug abusers lost their health and their youthful looks. Relationships fractured.



The effects of Drug Abuse

Some activists turned violent. Others gave up. Without absolute truth, freedom became **confusion**. Love without commitment resulted in a sense of **loss**. Peace without righteousness became just a **slogan**.

Biblical Response

In Judges 21:25, we read: "In those days there was no king in Israel; everyone did what was right in his own eyes."

Jesus also radically stood against the negative aspects of his culture and against traditions that were unjust or destructive. But Jesus offered something different: not rebellion, but **redemption**. A new way of living that was not drugs or detachment, but **truth and transformation**. John 8:32 says, "You shall know the truth, and the truth shall make you free."

The real revolution was already underway – not in a rejection of society, but Jesus' revolution was a revolution in hearts and minds transformed by the goodness, truth and beauty of the Gospel (ie., the good news that Jesus came to restore our relationship with God, and to heal all that is broken in the world).

C) Year 7-10: Narration

Narrate or write a 150–200 word summary in your own words. Include:

- What motivated the Hippy Movement
 - What beliefs or values were rejected or embraced
 - Why a biblical worldview sees truth as essential to true freedom
-

D) Reflective Questions

Year 7 & 8: Comprehension (Short Answer):

1. What was the Summer of Love?
2. What core beliefs did the Hippy Movement reject?
3. How did drug use and communal living affect the movement over time?

Year 9: Interpretation (Paragraph Response):

4. Why do you think the movement appealed to so many young people?
5. How does the Christian idea of freedom differ from the Hippy view?
6. Why does love need truth to be real?

Year 10: Critical Thinking (Extended Response):

7. Write an essay (400–500 words): "*Freedom Without Truth: Lessons from the Hippy Movement*" – Reflect on the successes, failures, and spiritual implications of this cultural shift.
-

E) Year 7-10: Hands-On and Creative Activities

Choose one:

1. **Hippy Poster Deconstruction** – Find or recreate a 1960s-style protest or peace poster. Annotate it with a Christian critique (use verses, truth statements, or quotes from Jesus).
2. **Haight-Ashbury News Report** – Write a fictional news article from 1970 describing the decline of a Hippy commune, including interviews with characters and their spiritual questions.
(Note: Haight-Ashbury is a district of San Francisco, California, named for the intersection of Haight and Ashbury streets. The neighbourhood is known as one of the main centres of the [counterculture of the 1960s](#).)
3. **Counterculture Soundtrack Analysis** – Choose a 1960s protest or rock song e.g., John Lennon, Bob Dylan, Joni Mitchell, or Peter Dinklage. Analyse the lyrics and discuss how they reflect the

spirit of the age – and what truths they might be observing and what truths they might be missing.

Midnight Oil Protest Songs (with Peter Garrett as lead singer)...

- **Beds Are Burning** – Indigenous land rights and justice for the Pintupi people.
- **Blue Sky Mine** – Corporate exploitation and the asbestos mining tragedy in Wittenoom.
- **Forgotten Years** – The importance of remembering the cost of war and injustice.
- **When the Generals Talk** – Military propaganda and manipulation.
- **Put Down That Weapon** – Anti-war message.
- **Redneck Wonderland** – Social decay and political disillusionment.
- **River Runs Red** – Environmental degradation and water rights.

Bob Dylan's Protest Songs included...

- **John Brown** (1963) – Anti-war
- **Only a Hobo** (1963) – Homelessness and poverty
- **Who Killed Davey Moore** (1963) – Accountability in sports and society
- **Blowin' in the Wind** (1963) – Civil rights and peace
- **A Hard Rain's A-Gonna Fall** (1963) – Social and political upheaval
- **Masters of War** (1963) – Military-industrial complex
- **Oxford Town** (1963) – Racial integration and civil rights

Joni Mitchell's Protest Songs include.....

- **The Fiddle and the Drum** (1969)
 - A haunting anti-Vietnam War song written from a Canadian perspective, lamenting U.S. militarism.
- **Woodstock** (1970)
 - Captures the spirit of the counterculture movement and the yearning for peace and unity.
- **Big Yellow Taxi** (1970)
 - A sharp critique of environmental destruction and urban development.
- **Cherokee Louise** (1991)
 - A deeply personal song about childhood sexual abuse and the failure of adults to protect the vulnerable.

John Lennon's Protest Songs include...

- **Imagine** (1971)
 - A utopian vision of peace, unity, and a world without borders, religion, or possessions.
- **Give Peace a Chance** (1969)
 - An anti-war anthem recorded during Lennon and Yoko Ono's famous "Bed-In for Peace."
- **Gimme Some Truth** (1971)
 - A scathing critique of political lies and hypocrisy, originally started during Beatles sessions.
- **Working Class Hero** (1970)
 - A raw, minimalist song about class struggle and societal oppression.
- **Happy Xmas (War Is Over)** (1971)
 - A Christmas song with a pacifist message, urging listeners to take responsibility for peace.

F) Biblical Connection

Key Scriptures: Judges 21:25; John 8:31–32; Romans 12:1–2

"Everyone did what was right in his own eyes." (Judges 21:25)

"Do not be conformed to this world, but be transformed..." (Romans 12:2)

The Hippy Movement wanted peace, love, and freedom. But without truth and holiness, those ideals faded. God offers not just emotion, but meaning. Not just experience, but an abundant life with wholeness.

Wrap-Up

The Hippy generation challenged many things that needed reform – but they threw out more than they restored. They wanted to get rid of the government and all institutions and all rules if possible, but had nothing positive to replace them – leaving their lives and society in chaos.

In the next lesson, we look more closely at one of the most radical shifts: the Sexual Revolution and its effects on society, marriage, and morality.

Lesson 20: The Sexual Revolution and Redefinition of Morality – From Free Love to Broken Homes

Unit Theme: The Rise of the Counterculture

Christian Worldview Theme: Truth Rejected – The Age of Self

Ideological Theme: Redefining Love, Replacing God

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Civics – AC9HC10K05:** Examine the challenges to and ways of sustaining a resilient democracy and cohesive society.
 - **Geography – AC9HG10K01:** Evaluate the role of technology and global interactions in shaping the modern world.
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A) Introduction: The Price of "Free Love"

The 1960s and 70s brought a radical change in how Western society viewed love, sex, marriage, and the family. Promoted as freedom, the Sexual Revolution challenged biblical morality and redefined what it meant to be human.

This lesson explores how the rejection of absolute truth in relationships led to widespread social consequences – and how God’s design remains the path to human flourishing.

B) Informational Story: "Redefining Love, Losing Wholeness"

In the early 1960s, marriage was still seen as the ideal for love and family. Sex outside marriage was discouraged. Divorce was rare. Homosexuality was illegal in most Western nations. Children were born into homes where mothers and fathers took on clear roles.

But a cultural earthquake was coming.

What changed?

- **The Pill (1960)** allowed sex without the risk of pregnancy. However, it doesn’t work 100% of the time, so there were many unwanted pregnancies.
- **The feminist movement** argued for personal autonomy and sexual liberation, abandoning social behaviours designed to protect women and children.
- **No-fault divorce laws** made ending a marriage easier than ever. However, it was often the women and children that suffered financially, physically and emotionally without the benefits of family.
- **Media and music** celebrated promiscuity and mocked traditional roles.



- **The rise of Playboy culture** commercialised sex and objectified women. The phrase “**to objectify women**” means to treat women as **objects** rather than as **whole human beings** – as things to be used, looked at, or valued only for their physical appearance or sexual appeal, instead of for their thoughts, character, or individuality.

Soon, terms like "free love," "open marriage," and "sexual identity" replaced older ideas of purity, covenant, loyalty, devotion, and chastity.

But did this make people happier?

- Divorce rates soared.
- Children grew up in broken homes.
- Pornography and addiction increased.
- Many women were left raising children alone.
- Depression and loneliness spread, especially among youth.

Instead of freedom, many found **fragmentation**.

God’s Design

The Bible teaches that sex is a beautiful gift – within the covenant of marriage. Love is not a feeling but a commitment. True intimacy flows from truth, and being secure in a devoted relationship, not from freedom without boundaries.

"Flee sexual immorality... Your body is not your own; you were bought at a price." (1 Corinthians 6:18–20)



The sexual revolution was a disaster for many young people. But the good news is that Jesus restores what sin breaks. He meets us in the middle of our pain, and provides grace, truth, and healing. Whereas the world tears down God's design; by following Jesus, and adhering to His ways, he makes all things new and rebuilds our life.

Organisations like Teen Challenge and Church Youth Groups have helped millions of young people get their life back on track.

C) Year 7-10: Narration

Retell or write a 150–200 word summary in your own words. Include:

- What major changes occurred in attitudes to sex, marriage, and identity
 - The consequences of the Sexual Revolution
 - How the Bible views love, sex, and commitment
-

D) Reflective Questions

Year 7-8: Comprehension (Short Answer):

1. What is meant by "free love"?
2. What technologies and ideologies supported the Sexual Revolution?
3. How did family life change during this period?

Year 9: Interpretation (Paragraph Response):

4. Why does the Bible place sex within the covenant of marriage?
5. How do media and culture shape our views of love and sexuality?
6. What does 1 Corinthians 6 teach us about identity and the body?

Year 10: Critical Thinking (Extended Response):

7. Write an essay (400–500 words): *"The Sexual Revolution: A Promise of Freedom or a Path to Brokenness?"* Use historical examples and Christian teaching.
-

E) Year 7-10 Activities

Choose one:

1. **"Two Roads" Infographic** – Create a visual chart comparing the outcomes of biblical love vs secular "free love" in terms of relationships, identity, and long-term fruit.
 2. **Media Audit** – Watch a modern film or music video about love. Write a critique from a biblical worldview on its messages about sex, freedom, or commitment.
 3. **Scripture & Story Journal** – Write a fictional story of a young person navigating cultural lies and discovering biblical truth about love and identity.
-

F) Biblical Connection

Key Scriptures: Genesis 2:24; 1 Corinthians 6:18–20; Hebrews 13:4; Romans 12:1–2

"Do not be conformed to this world, but be transformed..." (Romans 12:2)

"Marriage should be honoured by all, and the marriage bed kept pure, (Hebrews 13:4)

The world says love is about freedom and pleasure. But God says love is holy, based on a covenant, and self-giving. True freedom is found in truth – and truth leads to life.

Wrap-Up

The Sexual Revolution promised liberation but left many broken. In the next lesson, we continue with another shift in worldview: the rise of radical environmentalism and Earth-worship in the 1970s and beyond.

Lesson 21: The Rise of Environmentalism and Earth Worship – From Stewardship to Gaia

Unit Theme: The Rise of the Counterculture

Christian Worldview Theme: Truth Rejected – The Age of Self

Ideological Theme: Replacing the Creator with Creation

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
 - **Geography – AC9HG10K01:** Evaluate the role of technology and global interactions in shaping the modern world.
 - **Civics – AC9HC10K05:** Examine the challenges to and ways of sustaining a resilient democracy and cohesive society.
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A) Introduction: Steward or Worshipper?

Christians are called to care for the earth – but not to worship it.

During the 1970s and 1980s, concern for the environment grew rapidly. Pollution, deforestation, and nuclear testing sparked global outrage. While some responses were responsible and God-honouring, others shifted from stewardship to a kind of **spiritual devotion** to nature.

This lesson explores how a biblical view of creation was replaced by pagan concepts like **Mother Earth**, **Gaia**, and radical environmentalism.

B) Informational Story: "From Green Peace to Green God?"

Rachel Carson's book *Silent Spring* (1962) warned about chemical pollution. Activist groups like Greenpeace, Friends of the Earth, and the Sierra Club formed soon after. Their message: the planet was in danger, and humans were the cause.

At first, these movements focused on real issues:

- Deforestation
- Oil spills and ocean pollution
- Nuclear weapons and waste
- Endangered species

But by the 1970s and 80s, a shift occurred. Instead of seeing humans as **caretakers**, some saw humanity as a **virus**. Instead of looking to a Creator for meaning, they turned to **the creation itself** for meaning.

Gaia Theory, introduced by James Lovelock, suggested Earth was a living being – an organism to be revered. Eco-spirituality became a religion of its own. Ceremonies honouring nature, goddess worship, and even hostility toward humans grew common.

What happens when creation replaces the Creator?

- Science becomes spirituality
- Environmentalism becomes legalistic
- Human life is devalued to protect plants or animals
- Biblical dominion is condemned as destructive

Biblical Dominion: The idea that humans are entrusted by God to "**have dominion**" over the Earth. Meaning that God has given humans the right to use Earth's resources as 'stewards'. Humans are caretakers of creation, responsible for preserving and nurturing the environment.



A Christian Response

Genesis 1 commands humans to "fill the earth and subdue it," not abuse it or worship it. Psalm 24 reminds us: "The earth is the Lord's, and everything in it."

God calls us to be **faithful stewards**, not careless consumers – but also not idolatrous worshippers of nature.

Romans 1:25 warns of those who "exchanged the truth of God for the lie, and worshipped and served the creature rather than the Creator."

C) Year 7-10: Narration

In your own words (150–200 words), summarise:

- How and why environmental concern grew in the 1960s–1980s
- What the Gaia theory teaches
- The difference between stewardship and worship



D) Reflective Questions

Year 7-10: Comprehension (Short Answer):

1. What is environmentalism?
2. What did *Silent Spring* warn about?
3. What is Gaia theory?

Year 7-10: Interpretation (Paragraph Response):

4. How can Christians show care for creation without falling into idolatry?
5. Why does Romans 1 warn against worshipping nature?
6. What are the dangers of seeing humans as a threat to the planet?

Optional Extension - Critical Thinking (Extended Response):

7. Write an essay (400–500 words): "*The Creator and the Creation: Why It Matters Who We Worship*" – Include historical and spiritual insights.

E) Optional Hands-On and Creative Activities

Choose one:

1. **Gaia vs God Poster** – Create a comparison chart or artwork showing the differences between Gaia worship and biblical stewardship.
 2. **Psalm 104 Reflection Journal** – Read Psalm 104 and reflect on how God's creation displays His glory. Write a prayer of worship and stewardship.
 3. **Eco-Activist Interview** – Write a fictional dialogue between a Christian environmentalist and a Gaia-worshipping activist. Explore their views and biblical truths.
-

F) Biblical Connection

Key Scriptures: Genesis 1:26–28; Psalm 24:1–2; Romans 1:20–25; Psalm 104

"They exchanged the truth of God for the lie, and worshipped and served the creature rather than the Creator." (Romans 1:25)

"The earth is the Lord's, and the fullness thereof." (Psalm 24:1)

True environmental care begins with knowing who made the world – and who owns it. We care for the earth **because it is God's**, not because it is god.

Wrap-Up

Radical environmentalism reveals what happens when truth is rejected and creation is deified. In the next unit, we explore a new kind of global culture – and ask, *Who shapes the future when truth is up for grabs?*

WEEK 8

THE GLOBALISING WORLD & POSTMODERN TURN

Lesson 22: The Rise of Globalisation – Trade, Technology, Culture (Internet, McWorld, Outsourcing)

Unit Theme: The Globalising World and Postmodern Turn

Christian Worldview Theme: Truth Redefined – Whose Voice Shapes the Future?

Ideological Theme: One World Under Man

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
- **Geography – AC9HG10K03:** Examine the interconnections between people, places, and environments and explain how these influence characteristics of places and environments.
- **Civics – AC9HC10K05:** Examine the challenges to and ways of sustaining a resilient democracy and cohesive society.

A) Introduction: A Shrinking World

In the last decades of the 20th century, the world seemed to shrink. Not in size, but in connection. New technologies like computers, satellites, and the internet allowed people, cultures, and economies to interact faster than ever before.

This globalisation promised economic growth, cultural exchange, and global peace. But it also raised new challenges such as loss of cultural identity, economic exploitation, and moral relativism.



B) Informational Story: "Welcome to McWorld"

In 1989, the Berlin Wall fell. The Cold War ended. Capitalism triumphed over communism, and with it came a tidal wave of global trade, consumerism, and connectedness.

Suddenly, you could eat McDonald's in Moscow, buy Australian beef in Japan, and watch American movies from anywhere. Companies outsourced labour to cheaper nations. Supply chains crossed continents. The term "**McWorld**" was coined to describe this new global consumer culture.

Meanwhile, the **Internet** exploded in the 1990s. People could email, chat, and share ideas instantly across the globe. Borders blurred.

What are the gains?

- Access to global goods and services
- Exposure to different cultures
- Technological progress
- Increased wealth in developing nations

What are the losses?

- Local businesses crushed by multinationals
- Cultural traditions replaced by pop culture
- Family time replaced by screen time
- Economic inequality and job loss in certain sectors

Even worse, some began to suggest we no longer need truth – only **tolerance**. Right and wrong became relative. Global elites, not local communities, began to set the moral tone.

When we say that 'global elites' have been setting the moral tone, who are we referring to?

The term "**global elites**" typically refers to a small group of individuals or entities who are perceived to hold disproportionate power and influence over global political, economic, and cultural systems. This group often includes:

- **Wealthy individuals** (e.g., billionaires, major investors)
- **Corporate leaders** (especially from multinational corporations)
- **Political figures** (especially those involved in international organizations)
- **Influential institutions** (such as global banks, think tanks, political influencers, or Non-Government Organisations)

Key Characteristics Often Associated with Global Elites

- **Transnational influence:** Their decisions and actions can affect multiple countries.
- **Economic power:** Control over significant financial resources or industries.
- **Policy influence:** Ability to shape or sway international policies, trade agreements, or regulations.
- **Cultural reach:** Impact on media, education, and public discourse.

A Christian Response

Jesus told His disciples to go into all the world – but not to become like it. The Gospel is global, it is for everyone, but it is not consumerist. Believers must learn to live in the world without being shaped by it.

"Do not love the world or anything in the world... the world and its desires pass away, but the one who does the will of God lives forever." (1 John 2:15–17)

C) Year 7-10: Narration

Retell or write a 150–200 word summary in your own words. Include:

- What globalisation means
 - The benefits and challenges it brought
 - How Christians can engage the world without losing truth
-

D) Reflective Questions

Year 7: Comprehension (Short Answer):

1. What is meant by the term "McWorld"?
2. How did the internet impact globalisation?
3. What are two gains and two losses of globalisation?

Year 8-10: Interpretation (Paragraph Response):

4. In what ways can globalisation weaken cultural or moral identity?
5. What biblical principles help Christians navigate a global culture?
6. Why is it important not to confuse tolerance with truth?

Extension - Critical Thinking (Extended Response):

7. Write an essay (400–500 words): *"Globalisation: Progress or Loss? A Christian Perspective"* – Include historical, economic, and spiritual insights.

E) Optional Hands-On and Creative Activities

Choose one:

1. **Global Brands Map** – Create a world map showing where your household products come from. Reflect on the global supply chain.
 2. **Digital Detox Journal** – Spend a day without screens. Reflect on the influence of digital globalisation on your habits and thinking.
 3. **"In the World, Not Of It" Drama** – Create a short skit showing how a Christian teen faces choices in a globalised world.
-

F) Biblical Connection

Key Scriptures: 1 John 2:15–17; Romans 12:2; Matthew 28:18–20; John 17:14–18

"Do not conform to the pattern of this world, but be transformed by the renewing of your mind..." (Romans 12:2)

"As You sent Me into the world, I have sent them into the world." (John 17:18)

Christians are not isolationists. But neither are we conformists. Our mission is global, but our truth is eternal. In a world chasing novelty, we hold fast to the unchanging Word of God.

Wrap-Up

Globalisation offers great tools – but dangerous temptations. In the next lesson, we explore how truth itself came under attack through **postmodernism** and the deconstruction of Western values.

Lesson 23: Postmodernism and the Deconstruction of Western Values – Truth as a Social Construct

Unit Theme: The Globalising World and Postmodern Turn

Christian Worldview Theme: Truth Redefined – Whose Voice Shapes the Future?

Ideological Theme: When Truth Becomes a Lie

Curriculum Links (Australian Curriculum v9)

- **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
- **Civics – AC9HC10K05:** Examine the challenges to and ways of sustaining a resilient democracy and cohesive society.
- **Civics – AC9HC10S03:** Analyse information, data and ideas about political, legal or civic issues to identify and evaluate differences in perspectives and interpretations.

A) Introduction: What If Truth Isn't Real?

For centuries, Western civilisation was built on the idea that **truth** existed. Even if people disagreed, they believed truth was **discoverable**, **rational**, and **universal**.

But postmodernism changed that.

In the late 20th century, philosophers and artists began asking, "Who decides what truth is?" Instead of one truth, they suggested **many truths** – shaped by gender, race, power, or culture. Truth became a **social construct**.

B) Informational Story: "The Death of Truth"

In 1979, French philosopher Jean-François Lyotard famously declared, "Incredulity toward metanarratives." He meant that people no longer believed in grand stories like Christianity, the Enlightenment, or even science.



Thinkers like **Michel Foucault** argued that truth was just a mask for **power**. Someone trying to control someone else. Language, media, and laws were all tools of control, not communication.

Art, literature, and education followed. Novels stopped having clear heroes. Teachers encouraged students to create their own meanings. The phrase "That's true for you, but not for me" became common.

The mainstream media drifted away from delivering truthful verifiable news, and began skewing video reports and commentary to promote various political agendas.



Truth was no longer a rock you could rely on – but a fog.

Take a detailed look at this photo to see how easy it is to fake the numbers of people attending a demonstration. ->



The Effects of Postmodernism:

- Doubt replaced confidence
- Personal feelings overruled facts
- Morality became relative
- All beliefs became equally valid – even if they contradicted each other

What does this mean for society?

- Courts now struggle to define justice
- Education focuses more on feelings, instead of facts
- Churches feel pressured to soften biblical truth
- Politics becomes about identity, not principles

A Christian Response

Truth is not invented. It is revealed by God.

"Sanctify them by the truth; Your word is truth." (John 17:17)

"Jesus said, 'I am the way, the truth, and the life.'" (John 14:6)

Christians believe that because God created the universe in an ordered way, with physical principles that can be discovered by scientists, then truth exists. Some truth is discoverable and some truths about how people should treat one another has been revealed; so truth can be known, and is centred in the person of Jesus Christ.

C) Year 7-10: Narration

Summarise (150–200 words):

- What postmodernism teaches about truth

- Who the key thinkers were
 - How this worldview contrasts with Christianity
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D) Reflective Questions

Year 7: Comprehension (Short Answer):

1. What is postmodernism?
2. Who was Jean-François Lyotard and what did he believe?
3. How did Michel Foucault see power and truth?

Year 8-10: Interpretation (Paragraph Response):

4. How does postmodernism affect schools, courts, and churches?
5. What are the dangers of saying "my truth" instead of seeking **the** truth?
6. How does Christianity offer a different foundation for truth?

Extension- Critical Thinking (Extended Response):

7. Essay (400–500 words): *"Postmodernism vs Christianity: The Battle for Truth in a Confused Age"*
– Include historical, philosophical, and biblical perspectives.
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E) Optional Hands-On and Creative Activities

Choose one:

1. **Truth Timeline** – Create a visual timeline showing how truth has been understood from the Bible through to postmodernism.
 2. **Dialogue Drama** – Write and perform a fictional scene between a postmodern university student and a Christian who believes in objective truth.
 3. **"What Is Truth?" Survey** – Interview five people with different backgrounds. Ask them, "What is truth?" and reflect on the answers in a short report.
-

F) Biblical Connection

Key Scriptures: John 14:6; John 17:17; Romans 1:21–25; 2 Timothy 4:3–4

"For the time will come when people will not endure sound doctrine, but... will turn their ears away from the truth and be turned aside to fables." (2 Timothy 4:3–4)

God's truth does not change with the times. Christians must hold fast to the truth even when society embraces confusion.

Wrap-Up

Postmodernism replaced objective truth with personal narratives. But a society without truth is a society without stability. In our final lesson, we examine how Christians can live boldly, love wisely, and hold fast to truth in a globalised world of competing voices.

Lesson 24: Christian Response to Global Culture – Mission, Discernment, and Holding Fast to Truth

Unit Theme: The Globalising World and Postmodern Turn

Christian Worldview Theme: Truth Redefined – Whose Voice Shapes the Future?

Ideological Theme: Standing Firm in a Shifting World

Curriculum Links (Australian Curriculum v9)

- **Civics – AC9HC10K05:** Examine the challenges to and ways of sustaining a resilient democracy and cohesive society.
 - **Civics – AC9HC10S04:** Evaluate the methods or strategies and outcomes related to making decisions about civic participation.
 - **History – AC9HH10K01:** Analyse the ideologies, conflicts and transformations that shaped the modern world.
-

A) Introduction: Light in the Darkness

As the 20th century drew to a close, many societies were more connected than ever before – but also more confused. Truth was doubted, cultures blended, and faith was often marginalised.

In this final lesson, we explore how Christians are called to live in a postmodern, globalised world. We are not meant to fear these crazy changes; but approach life with the courage to stand firm defending truth, and living a life of purpose – a Christ-centred purpose.

B) Informational Story: "Daniel in the Data Age"

Today we are going to read the story of Daniel from the Bible, and then imagine what he would do if he was alive today.

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Summary of Daniel Chapters 1, 2, 4, 5 & 6

When the armies of Babylon conquered Jerusalem, a young man named **Daniel** was taken captive with other promising students to serve in King **Nebuchadnezzar's** court. Though he was trained in Babylonian language, science, and culture, Daniel resolved not to defile himself with food offered to idols. He quietly requested a different diet – vegetables and water – and God blessed him with wisdom and health beyond all the others. Even in exile, Daniel showed that obedience to God mattered more than fitting in.

Later, Nebuchadnezzar dreamed of a giant statue made of gold, silver, bronze, iron, and clay. None of his wise men could explain it – but Daniel prayed, and God revealed the meaning. The dream foretold a succession of earthly kingdoms, but only **God's kingdom would stand forever**. Daniel gave all credit to God, and Nebuchadnezzar acknowledged that Daniel's God was the "God of gods." Daniel was promoted to high office, yet he remained humble and faithful.

Years passed, and Nebuchadnezzar grew proud. In another dream, he saw a great tree cut down to a stump. Daniel bravely told the king that the dream meant he would lose his sanity until he learned that God rules over all nations. The prophecy came true:

Nebuchadnezzar lived like an animal for a time, living in the bush eating grass. When his right mind returned, he praised God as the true King of heaven. Even at the height of power, Daniel's integrity had helped bring a proud ruler to repentance.



After Nebuchadnezzar's death, his son **Belshazzar** threw a feast, using sacred vessels stolen from the temple in Jerusalem. As they mocked God and praised idols, a mysterious **hand appeared and wrote on the wall**. Terrified, Belshazzar summoned Daniel. Daniel interpreted the words: "*Mene, Mene, Tekel, Parsin*" – "God has numbered your days; you have been weighed and found wanting; your kingdom will be divided." That very night, Babylon fell to the Medes and Persians. The glory of human empire could not withstand divine justice.

Under the new ruler, **King Darius**, Daniel again rose to prominence. His enemies grew jealous and tricked Darius into signing a decree that no one could pray to any god but the king for thirty days. Daniel continued to pray to the Lord three times a day, just as he always had. When he was caught, the law could not be changed, and he was thrown into a den of lions. Yet God shut the lions' mouths. In the morning, Darius found Daniel unharmed and proclaimed that the God of Daniel is "the living God who endures forever." Daniel's steadfast faith became a witness to an entire empire.



From palace classrooms to lion dens, Daniel lived in a world that tried to reshape his beliefs. But he never forgot who he belonged to. His story teaches us that God's people can **serve with excellence, speak truth with courage, and stand firm in faith** even when culture demands compromise. The kingdoms of men rise and fall – but God's kingdom and truth endure forever.

.....

Imagine Daniel alive today. Rather than seeing him in Babylon, visualise him in Silicon Valley. Surrounded by tech giants, consumer culture, and moral confusion, what would he do?

Daniel lived in a pagan empire, was trained in its schools, and worked in its government. Yet he never compromised his faith. He lived with:

- **Mission:** He served with excellence and represented God in a foreign land.
- **Discernment:** He knew when to draw the line and when to speak truth.
- **Truthfulness:** He held fast to God's Word, even at great cost.

Like Daniel, Christians today must:

- Use global platforms for the Gospel
- Discern truth from lies in media and education
- Build communities of faith in a fragmented world
- Speak graciously but boldly in public debate

Jesus warned, "In this world you will have trouble. But take heart! I have overcome the world" (John 16:33).

Global culture changes fast. But the mission of the Church remains: **make disciples of all nations**, teaching them to obey all that Christ commanded.

C) Year 7-10: Narration

Write a 150–200 word personal reflection on:

- What it means to live as a Christian in a globalised, postmodern world
 - What you have learned from Daniel's example
 - How you might respond to cultural pressure with truth and grace
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D) Reflective Questions: - think about the following & discuss with your tutor

Year 7-10 Comprehension (Short Answer):

1. What challenges does global culture present to Christians?
2. How did Daniel maintain his faith in Babylon?
3. What is the Christian mission in the world today?

Year 7-10 Interpretation (Paragraph Response):

4. Why is discernment important in a world of mixed messages?
5. How can Christians influence global culture without compromising?
6. How does knowing that Jesus "has overcome the world" give courage to believers?

Critical Thinking (Extended Response):

7. Essay (400–500 words): *"Courage and Clarity: How Christians Can Shine in a Globalised World"* – Use examples from history, Scripture, and current culture.

E) Optional Hands-On and Creative Activities

Choose one:

1. **Mission Map** – Create a visual showing how Christians today are spreading the Gospel across cultures using media, education, aid, and relationships.
2. **Modern Daniel Journal** – Write journal entries from the perspective of a modern Christian working in politics, media, or education.

3. **Truth Discernment Chart** – Make a chart showing how to evaluate worldviews, news, or trends using Scripture as a guide.
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F) Biblical Connection

Key Scriptures: Matthew 28:18–20; Daniel 1–6; Romans 12:2; John 16:33; Philippians 2:14–16

"Do everything without complaining or arguing... so that you may become blameless and pure... in a crooked and depraved generation, in which you shine like stars in the universe." (Philippians 2:14–16)

Christians are not called to escape the world, but to transform it through truth and love. We live with eyes wide open, hearts rooted in Christ, and voices ready to speak light into darkness.

Wrap-Up

The world will continue to change. But truth remains. As followers of Jesus, our task is to understand our times, hold fast to God's Word, and live with mission, discernment, and hope.

This concludes our unit on **History, Geography, Civics and Ideologies of Australian and Western Civilisation (1945–2000 AD)**. May you be equipped to discern wisely, speak truth boldly, and live faithfully in every culture and generation.

WEEK
9

CULMINATING PROJECT OR ASSESSMENT

OPTION A: YEAR 10 Students in a registered school choose this assessment.

OPTION B: Year 10 Independent Homeschool Students aiming for Certificate II in General Education go to Option B for the alternate assessment.

Option A for School Students: Culminating Assessment Task: “Truth, Power, and Perspective in the Modern World”

Overview:

Students will complete a **multi-modal inquiry project** titled:

“Truth and Power: Investigating Historical Narratives and Media Influence”

They will explore how historical events, ideological bias, and media representation shape public understanding and citizenship. The project includes a **written report (1000–1200 words)** and a **short oral presentation (3–5 minutes)**.

SUBMIT: For Assessment, submit (send to the Academy) three items...

1) your Written Report, 2) video of oral Presentation, 3) Your History Journal.

Task Components:

(Year 7-10) Part A: Historical Investigation (Written Report)

Choose **one** of the following topics:

1. **The Establishment of the State of Israel and the Role of Propaganda**

Investigate the historical context of Israel’s founding, the wars that followed, and how propaganda has influenced global perceptions.

2. The Space Race and Christian Astronauts' Reflections

Explore the Cold War context of the Space Race, the Moon landing, and how astronauts' personal beliefs intersected with national ideology.

3. The Sexual Revolution and Moral Relativism

Analyse the ideological shifts of the 1960s–70s sexual revolution, focusing on moral relativism and its consequences for Western society. Consider how ideas about freedom, identity, and morality evolved, and how these changes are viewed today.

Your report must include:

- A clear historical question
- Use of primary and secondary sources
- Analysis of perspectives and bias
- Referencing using APA or Harvard style

(Year 10) Part B: Citizenship & Media Analysis (Oral Presentation)

Prepare a short presentation responding to:

“How does ideological bias in media affect democratic citizenship and historical understanding?”

Use examples from:

- Information in your History Lessons
- Media coverage of your chosen historical topic (but be careful as the Mainstream Media has an extreme left woke bias. There are a few reliable sources that do not portray a philosophy that denigrates Australian history and culture, Western Civilisation, and the Judeo-Christian faith. These include ‘Sky Media’; ‘The Topher Project’ and ‘John Anderson Media’.).
- Contemporary examples of media bias or misinformation

Justification Table: Curriculum Alignment

Assessment Component	Australian Curriculum Achievement Standard	Justification
Historical Investigation	<i>“Students analyse the causes and effects of events and developments and explain the significance of these to different groups.”</i>	Students explore significant historical events and analyse their impact and interpretation.
Use of Sources & Perspectives	<i>“They evaluate sources for usefulness and reliability and analyse different historical interpretations.”</i>	Students critically engage with sources and identify bias and reliability.

Assessment Component	Australian Curriculum Achievement Standard	Justification
Media & Citizenship Analysis	<i>“Students evaluate the influence of media and social media on political choices and civic participation.”</i>	Students apply critical thinking to media influence and ideological bias.
Oral Presentation	<i>“They present ideas, findings and arguments using relevant historical terms and concepts.”</i>	Students communicate their understanding clearly and effectively.

Marking Rubric (5-Point Scale)

Criteria	5 – Excellent	4 – Good	3 – Satisfactory	2 – Developing	1 – Limited
Historical Understanding	Deep and nuanced understanding of historical context and significance	Clear and accurate understanding	Basic understanding with minor gaps	Limited understanding with errors	Minimal or inaccurate understanding
Use of Sources	Wide range of sources with critical evaluation and referencing	Several sources with some evaluation and mostly accurate referencing	Adequate use of sources with basic referencing	Few sources, limited evaluation, referencing errors	Inappropriate or missing sources and referencing
Analysis of Bias & Perspective	Insightful and sophisticated analysis of multiple perspectives and bias	Clear analysis with relevant examples	Basic analysis with some insight	Limited analysis or generalised statements	No meaningful analysis of bias or perspective
Citizenship & Media Insight	Strong understanding of media influence on citizenship with compelling examples	Clear understanding with relevant examples	Basic understanding with limited examples	Limited understanding or weak examples	No clear understanding or examples provided

Criteria	5 – Excellent	4 – Good	3 – Satisfactory	2 – Developing	1 – Limited
Communication (Written & Oral)	Highly effective, clear, engaging, and well-structured	Mostly clear and well-structured	Adequate clarity and structure	Some clarity issues or disorganisation	Poor communication and structure

OPTION B: Year 10 Independent Homeschool Students aiming for Certificate II in General Education – choose this alternate assessment.

Culminating Project – Creating Complex Texts for Community Engagement

Purpose

- To consolidate learning from previous lessons by planning, producing, and reviewing complex texts relevant to community participation.
 - To demonstrate competence in **VU23827 Elements and Performance Criteria**:
 - **Element 1**: Plan complex texts for community participation.
 - **Element 2**: Produce complex texts for community participation.
-

Activity Overview

Task:

Create **two complex texts** on the theme:

“Truth, Citizenship, and Community Responsibility in a Changing World.”

These texts should reflect issues explored in the course (e.g., cancel culture, global justice, civil rights, multiculturalism) and show how individuals can make a positive difference.

Requirements:

- **Text 1**: A formal letter or opinion piece for a community newsletter or local council, or for a national newspaper.
 - **Text 2**: A persuasive or informative text for a community initiative (e.g., poster, leaflet, or short speech script).
 - At least **one text must be digital** (Word document or email format).
 - Each text must have a **clear purpose and audience**, and use appropriate structure, tone, and language.
-

Detailed Explanation of Knowledge and Skills

Element 1 – Planning

- **1.1 Determine purpose and audience:**
 - You will need to decide - Who are you writing for? (e.g., local residents, council members, church group, Australian public)
 - Why are you writing? (e.g., to inform, persuade, invite action)
- **1.2 Source information:**
 - Use reliable sources (course materials, reputable websites, community documents).

- **1.3 Research relevant content:**
 - Include facts, statistics, and examples from history or current events.
 - **1.4 Determine features of the text:**
 - Letter: formal greeting, clear paragraphs, respectful tone.
 - Poster: headings, bullet points, visuals, concise language.
 - **1.5 Select format and organise structure:**
 - Plan layout: introduction, body, conclusion for letters; headings and visuals for posters.
-

Element 2 – Producing

- **2.1 Arrange and integrate content:**
 - Combine researched facts with your own ideas logically.
 - **2.2 Draft complex texts:**
 - Use cohesive paragraphs, linking words, and appropriate register.
 - **2.3 Review for accuracy:**
 - Check spelling, grammar, and factual correctness.
 - **2.4 Edit for clarity and effectiveness:**
 - Remove unnecessary words, ensure tone suits audience.
 - **2.5 Present according to requirements:**
 - Submit in correct format (digital or handwritten), with clear headings and layout.
-

Skills to Demonstrate

- **Language Features:**
 - Use persuasive techniques (emotive language, rhetorical questions) where appropriate.
 - Include specialised vocabulary relevant to civic issues (e.g., democracy, justice, freedom).
 - **Complex Sentence Structures:**
 - Use linking devices (however, therefore, in addition) and abstract nouns (justice, equality).
 - **Digital Literacy:**
 - Format documents professionally, apply netiquette for email if used.
 - **Critical Thinking:**
 - Ensure arguments are logical, evidence-based, and ethically sound.
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Christian Perspective Integration

- Reflect biblical principles of truth, justice, and community care.
 - Include a short statement or quote that encourages readers to “be salt and light” (Matthew 5:13–16).
 - Show how faith can inspire positive civic engagement.
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Assessment Criteria

- **Planning:** Clear purpose, audience, and structure.
- **Content:** Accurate, relevant, and well-researched.
- **Language:** Appropriate tone, vocabulary, and complexity.
- **Presentation:** Professional layout and format.

- **Reflection:** Demonstrates understanding of civic responsibility and Christian worldview.
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Student Instructions

1. **Choose a community issue** from the course themes (e.g., freedom of speech, multiculturalism, civil rights).
2. **Plan your texts:** Outline purpose, audience, and structure.
3. **Draft and edit:** Apply skills taught in previous lessons.
4. **Submit:** Two texts (one formal letter/opinion piece, one persuasive or informative text).
5. **Write a short reflection (150–200 words):**
 - How do your texts promote truth and good citizenship?
 - How do they reflect your responsibility as a Christian to influence society positively?