



AMERICAN HERITAGE SCHOOL

American Heritage School
NEW TEACHER GUIDEBOOK
2017-18



A Message from the Administration

Dear American Heritage School Teacher,

Welcome aboard! You have chosen to work in a school that is rich in heritage, sacrifice, and stewardship. You play a vital role in helping fulfill our goals.

This guidebook outlines essential elements that will help you become acquainted with our history, philosophy, methodologies, and culture. It will suggest applications for teaching foundational principles at American Heritage and will assist you in learning school procedures. Details regarding policies and procedures are outlined in the Employee Handbook. You will find American Heritage is a place of love, gentleness, academic excellence, and learning for all.

You will be assigned a mentor who will walk you through each aspect of American Heritage School. Learn to depend on your mentor, trust him/her, and ask plenty of questions. The mentor program will help you become the best teacher you can be. Learning is a life-long pursuit for each of us.

You will find a spirit of collaboration among your peers. This will become an integral part of your teaching.

If you have any questions, please do not hesitate to contact your supervisor.

- Charné Adams, Assistant Principal K-6 (cadams@ahsmail.com)
- Elizabeth Acuna, Assistant Principal 7-12 Math, Science, Language Arts, and History (eacuna@ahsmail.com)
- Blaine Hunsaker, Assistant Principal, Fine Arts and Athletics (bhunsaker@ahsmail.com)

You may also contact the front office at (801) 642-0055.

Again, congratulations on joining American Heritage School. We look forward to a wonderful school year together.

Sincerely,



Charné Adams

Charné Adams
Assistant Principal, K-6



Elizabeth Jacob Acuña

Elizabeth Jacob Acuña
Assistant Principal, 7-12



Blaine Hunsaker

Blaine Hunsaker
Assistant Principal,
Fine Arts and Athletics

Table of Contents

Statement of Educational Philosophy	1
History of the School	3
Mission Statement	5
The Principle Approach	6
Seven Principles of Personal and Civil Liberty . .	7
The Christian View of the Child	8
The Choice in Teaching and Education	9
Unlocking Individual Potential	15
Honor Code	17
Employee Dress and Grooming Standards . . .	19
General Responsibilities of Teachers	21
Scope and Sequence	23
School Hours & Attendance	24
4 R's	25
1828 Noah Webster Dictionary	27
Word Studies	29
Timeline in Teaching Providential History . .	31
History and Scripture Focus by Grade	35
Notebooks	36
Self-Government	37
Memorizations	38
Character Charts	39
Celebrations	40



CHARACTER

Developing hearts centered in Christ, influenced by example and refined through experience.



SCHOLARSHIP

Inspiring minds through transformational teaching and learning in the light of the restored gospel.



LIBERTY

Choosing moral self-government as the foundation of thriving individuals, families and communities.



Statement of Educational Philosophy

American Heritage School represents a partnership among students, parents, faculty, administration, and staff. These partners are united in their commitment to the common objectives outlined in the school's mission statement.

Education is based on the relationship between teacher and student. As role models, teachers at American Heritage School are valued by students and parents not only for their ability to instruct students in substantive areas of academic discipline, but also for their caring attitudes and nurturing spirits. Teachers are viewed as the “living textbooks” from which students learn some of the most important lessons in life.

American Heritage School is a non-profit organization founded and operated by those who have faith in God and his moral laws and who want education of children to be in complete harmony with these beliefs.



- Taken from the writings of H. Verlan Andersen, a founder of American Heritage School

American Heritage School takes very seriously its responsibility to promote the spiritual and academic development of its students. It also recognizes that parents are primarily and ultimately responsible for their children in this regard. Thus, parents at American Heritage School expect and appreciate direct and regular communication from the faculty concerning the individual needs of their children. Likewise, teachers and administrators at American Heritage School expect parents to be responsive to requests and recommendations given to parents with respect to the particular needs of their children.

Academic excellence along with responsible citizenship and character development are points of particular emphasis at American Heritage School. Much of our teaching is based upon a methodology developed by the Foundation for American Christian Education (FACE), which implements a principle approach to education. This principle-based approach provides perfect and natural opportunities for both academic and religious education in every subject and at every grade level.

In addition to exemplary curriculum in the traditional subject areas such as reading, mathematics, science, and history, students participate in choral music, visual arts, athletics, team sports, student government, service associations, and annual student productions that enrich the curriculum. Also, beautifully written and directed class devotionals are performed on a regular basis, providing for each child's poise and talents to be developed. Teachers at American Heritage School take a tutorial approach to education in order to meet each child at his/her threshold of learning.

Each of the three governing branches of the school—the Board of Trustees, the Administration, and the Parent Organization—have a separate stewardship that strengthens what the school offers to its students. The three organizations work together as a “council of three” to strengthen the solid tradition of excellence at American Heritage School.



From the writings of H. Verlan Andersen, a founder of American Heritage School

Our philosophy of education includes the following:

1. The most vital knowledge a student can acquire is an awareness of who he is—that he is a child of our divine Father who loves him, watches over him and wants him to become as He is. Only with such understanding of his self-worth and unlimited potential can the student be properly motivated and aspire to the most worthwhile goals.
2. The crowning result of all teaching should be in motivating a student to want to become as his Heavenly Father, and instilling within him a desire to achieve those subsidiary goals which lead to this ultimate purpose.
3. The Ten Commandments and related teachings of the Christian religion are eternal moral laws which must be obeyed to achieve the goal we seek. A failure to observe such laws will bring certain misery and suffering both here and in the hereafter.
4. The constitution of the United States is a divinely inspired document and only by adhering to its principles can men enjoy freedom under government.
5. Students should be taught to become proficient in communication skills and should learn all other subjects necessary for their development.
6. Students should believe they are receiving an “education for eternity” and not for this life only.
7. Parents have the primary responsibility for the education of their own children, and the school exists only to assist them in performing their duty.

American Heritage School is not sponsored by, endorsed by, or affiliated with The Church of Jesus Christ of Latter-day Saints (the LDS Church) or any other denomination. Respect for all religions is taught. The school's mission establishes and encourages an environment that is oriented toward the LDS faith, where principles are taught in the light of the restored gospel, and where faith in Jesus Christ is felt and demonstrated by each child and adult at the school.



History of the School

Since its founding in 1970, American Heritage School has continued to flourish under the leadership of many fine administrators and teachers. The school moved to its new (current) campus in 2002 and presently enrolls approximately 900 students in grades K-12.

THE FOUNDING of American Heritage School

When the BYU Training School closed in 1968, Dr. H. Verlan Andersen met with a group of other BYU professors and parents with the intent of establishing a private school. They desired to have their children's academic learning enhanced and enlightened by principles of morality, religion, liberty and patriotism. Some of the founders included Dr. Nephi Kezerian, Dr. Smith Broadbent, Dr. Eldred Johnson, Dr. Gary Beus, Alan Keith, Wayne Keith, Alan Palmer, Joe Ferguson, and many dedicated spouses such as Shirley Andersen and Velma Keith. In preparation for opening the school, Shirley Andersen, wife of H. Verlan Andersen, and other school founders spent many hours researching curricula and methodologies that were being used in school districts across Utah. Finding a building was also a priority—so Dr. Andersen conveyed to President Ezra Taft Benson the school founders' interest in locating a building suitable for the school.

President Benson indicated that an old LDS church in Pleasant Grove was for sale and that Dr. Andersen would have to move quickly to get it. Others were interested in the building. Soon thereafter, Dr. Andersen and his wife met with the LDS church officials responsible for the disposition of the building. A contract was signed and the Andersens paid \$1,000 down on it. It took most of their savings—and they still had a mortgage to pay on the building—but they were elated to have successfully obtained a location for the school. They knew the Lord had blessed them. The building and property they acquired was the old Pleasant Grove Second Ward Chapel. It had been erected in 1930 and was used as an LDS chapel for almost 50 years. Prior to its construction, the land was occupied by the old Presbyterian Church and its parsonage, which was built in the late 1800s.



Teddy Bear Hug
American Heritage School

THE EARLY YEARS

of American Heritage School

Thus, the doors of American Heritage School were first opened on August 31, 1970, with an enrollment of 85 students. Alan Keith was the first principal. Shirley Andersen, Glenna Peterson, Mabel Barlow, Velma Keith, and Geneve Cornell were among the first teachers making major contributions to the success and stability of the school. The teachers and staff were paid only what was left after the other expenses of the school were paid, and the teachers understood that many times this would mean there would not be enough to meet payroll. But this was not a deterrent for the teachers and founders of American Heritage School. They came with the primary intent of enlightening the children's hearts and minds and they knew that great personal sacrifice would be required. There were times when teachers would give what little salary they received to those faculty and staff members that needed it more than they did.

A great deal of hard work and dedication went into those early years. At the time, the school had very little money for textbooks. One day, Mrs. Andersen's sister, who lived in Phoenix, Arizona, informed the school that there were numerous books and textbooks being thrown away and hauled to a dry riverbed not far from her home. The Andersens immediately obtained a trailer and made the trip all the way to Phoenix where they reclaimed the books. To their great delight, many of the books appeared to be new—and there were books for nearly every grade covering many subjects. Over the years, as books were gathered and donated, the school founders often felt that the older textbooks were better than the newer textbooks. Though the covers and spines may have been worn—the lessons from the older textbooks oftentimes retained much of the character and spirit that the school founders felt was being edited out of new and contemporary curricula. Through the years, this spirit of preserving our Christian heritage has endured in many ways at American Heritage School.



**8th - 12th Grade Students
American Heritage School 1974 - 75**



AMERICAN HERITAGE SCHOOL

Mission Statement

American Heritage School exists for the purpose of serving parents in assisting in developing the minds, the hearts, and the bodies of students in order that they may:

1. BE USEFUL IN THE HANDS OF THE LORD IN BUILDING THE KINGDOM OF GOD ON EARTH;
2. INCREASE FAITH IN AND KNOWLEDGE OF THE PLAN OF SALVATION;
3. DEVELOP A LOVE, UNDERSTANDING AND APPRECIATION FOR AMERICA AND THE FOUNDING FATHERS;
4. DEVELOP THE BASIC ACADEMIC KNOWLEDGE AND SKILLS NECESSARY TO BE ABLE TO MAKE SELF-EDUCATION A LIFE-LONG PURSUIT;
5. LEARN TO REASON AND DISCERN BETWEEN RIGHT AND WRONG, TRUTH AND ERROR;
6. DEVELOP CHARACTER AND SELF-DISCIPLINE OF MIND AND BODY; AND
7. CONDUCT THEMSELVES IN ALL ASPECTS OF LIFE AS CHRISTIANS.

All activities, teaching, governance, and administration are to be accomplished in light of the above objectives and insofar as possible in harmony with revealed principles of the restored gospel of Jesus Christ and laws of the land. All teachers, staff, administrators and trustees shall strive to be living examples of the values, principles, and skills taught at the school.



The Principle Approach



In personal notes made shortly before he passed away, Gaylord Swim, Chairman of the American Heritage School Board of Trustees from 1995 to 2005, made a case for the continued emphasis on the Principle Approach® at American Heritage School:

- ▶ It is inspired.
- ▶ It is compatible with the Restored Gospel.
- ▶ It is compatible with the principles of faith, sacrifice and patriotism.
- ▶ It develops character.
- ▶ It works on the mind and the heart of students and faculty.
- ▶ It sparks a love of learning.
- ▶ Is it the end-all-be-all? No. Therefore, we build upon it. We are strengthened by it but not limited by it.

- Gaylord Swim, former Chairman,
AHS Board of Trustees

It is probable that the “principle approach” is an age-old method of reasoning that cannot be registered solely to American Christian education and has existed since the beginning of time. In this sense, it has existed wherever men have struggled with truth, attempted to gain understanding, or labored to acquire wisdom. Certainly, it exists where theologians codify doctrine, where scientists research and reason, and where courts of law analyze cases. It exists everywhere men seek to reason from absolutes to life application and anywhere the humble act of genuine learning occurs.

“The Principle Approach” refers to the method of Biblical reasoning germane to American education which rested upon the Word of God and shaped thought directly following the Reformation. It describes the principles that formed our nation—the principles from which the Founding Fathers reasoned in forming their expression of education and government. (Taken from *The StoneBridge Standards: Essential Practices that Produce Principle Approach Results*, StoneBridge School, 2003.)



“Now the *Lord* is that Spirit: and where the *Spirit* of the Lord is, there is *liberty*.” -2 Corinthians 3:17

The Principle Approach® is a methodology that was developed by the Foundation for American Christian Education (FACE). Under the Principle Approach®, all knowledge studied is applied to true principles that highlight and underlie the knowledge. The school has adapted the Principle Approach® to align with our unique Christian perspective as Latter-day Saints. Modifications have included expanding the principles involved to include those taught by the Church of Jesus Christ of Latter-day Saints and the standard scriptural works used by the Church. These scriptural sources include the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. We also view LDS church-published writings of prophets and apostles as scripture. Under the Principle Approach®, all knowledge is related to key principles that govern and inform our view of the world. In this manner, all learning is placed into context within God’s plan for His children on this earth.



Seven Principles of Personal and Civil Liberty

DIVINE IDENTITY AND PURPOSE

God is our loving Heavenly Father. He has endowed each of His children with the gifts of life, the freedom to choose, and a divine identity and purpose. Civil liberty is founded on the truth that these are inalienable, God-given rights.

LIBERTY THROUGH CHRISTIAN SELF-GOVERNMENT

God has given us the freedom to choose liberty and eternal life through Jesus Christ, or captivity and death. As we seek to obey the teachings of the Lord Jesus Christ, and receive His grace, we will experience liberty. Civil liberty can exist only when there is widespread adherence to moral law by self-governed individuals.

CHRISTLIKE CHARACTER

Jesus Christ is the standard of character and the model of all virtues. Through His Atonement, we can become like Him. America's heritage provides examples of men and women who were liberated by obedience to the teachings of Jesus Christ, and who sought freedom to develop and express Christian character. America became the seedbed of civil liberty because of inspired reliance upon Christian principles.

CONSCIENCE, THE MOST SACRED OF ALL PROPERTY

God has granted each of us stewardship over our individual souls, labor, and possessions. The most sacred stewardship God has given us is our conscience. We experience liberty as we follow our conscience, which is the light of Christ within us. In the civil realm, liberty depends upon protection of the rights of property, including the property of conscience.

THE FAMILY, RELIGION, AND CIVIL GOVERNMENT

Personal and civil liberty depend upon the protection and vitality of three realms: the family, religion and its expression, and civil government. Internal restraints within civil government, such as representation, separation of powers, and federalism, are necessary to temper the exercise of governmental power. These internal restraints protect individual accountability, the rights and responsibilities of families, and religion and its expression.

CULTIVATING SELF-GOVERNMENT IN OTHERS

Individuals who experience liberty through Christ seek to bless others with liberty. Christ's followers are obligated to cultivate and protect the right of self-government for all mankind. Civil liberty is best protected when the decision-making authority of government resides at the level that is closest to those affected by its decisions.

FULLNESS OF LIBERTY THROUGH UNITY WITH GOD AND MAN

The ultimate purpose of God's plan of happiness is to enable us to experience a fullness of liberty. This is possible only through unity with God, our families, and our fellowmen as we experience the atoning power of Jesus Christ. Uniting as self-governed individuals enables and strengthens civil and personal liberty, and magnifies the potential of all.



American Heritage School gratefully acknowledges the Foundation for American Christian Education for publishing "The Seven Principles," which inspired this document.

The Christian View of the Child

The Christian view of the child means seeing children as Christ saw them. Christ counseled Nephite parents to “Behold [their] little ones” (3 Nephi 17). Michaelene P. Grassli, then general president of the Primary, said, “When the Lord instructed the Nephites to behold their little ones, I believe he told them to give attention to their children, to contemplate them, to look beyond the present and see their eternal possibilities” (“Behold Your Little Ones,” LDS General Conference, Oct. 1992). Christ was a good example of giving attention to children. He was not too busy, nor did he think it improper, to take them on his knee. In Book of Mormon lands, he interacted with and blessed many children one by one, as he had done in New Testament lands. He knows children are precious in the sight of God.

We have to see our children as more than just passive receptacles waiting to be filled with information. Rather, we should see them as active agents who can act for themselves and do not need to be commanded in all things.

From the Christian view of the child we don’t seek to have all children become Rhodes Scholars. We seek a fulfillment of their development and God-given purposes. We seek to give them the tools they need for the plan the Lord has for them. And then we seek to help them recognize their divine stewardship over all they have been given.



- Dr. Jenet Erickson, AHS Alumna
and Former AHS Trustee

DIVINE STEWARDSHIP

We encourage teachers and staff to use proper and dignifying descriptors for students. Please do not refer to them as “kids” or “guys” but rather as “children, students, gentlemen, ladies, scholars, young men, young women,” etc.

They can learn and become and fill their lives with the fullness of gospel light and knowledge. Our job is to facilitate that. Our job is not to offend the little ones, but to protect them from evil influences.

We should do as the Savior instructed and suffer the little ones to come unto us, “for of such is the kingdom of heaven.” We can become as little children as well if we will strive to be “submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father” (Mosiah 3:19).



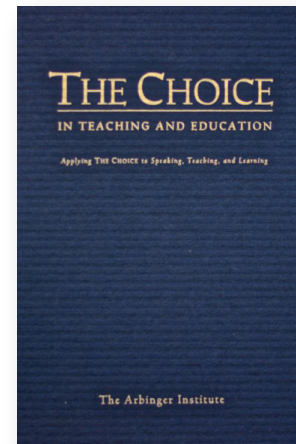
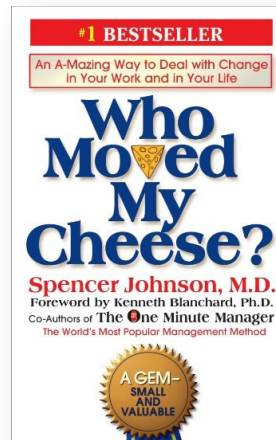
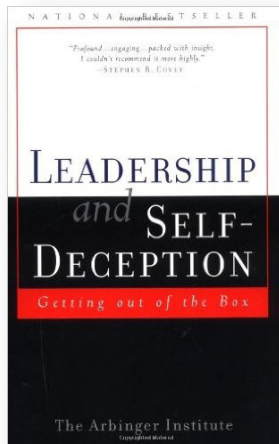
The Choice in Teaching and Education

based on the Arbinger Institute concepts from *The Choice and Leadership and Self-Deception*, as well as from Dr. Spencer Johnson's *Who Moved My Cheese?*

You may have asked these questions at one time or another:

- ? How can I motivate students who won't motivate themselves?
- ? What should I do when a student persists in disrupting the class?
- ? How can I deal with a student who seems motivated to resist or even hurt me?
- ? How do I help a student who only cares about grades?
- ? How do I help a student who is constantly late to class, or won't do their homework?

Perhaps the answer lies within the word **CHOICE!**



The only constant in this life is that change will happen!

We have a choice regarding how we respond to various situations in education. What we have done in the past does not have to determine how we respond in the future.

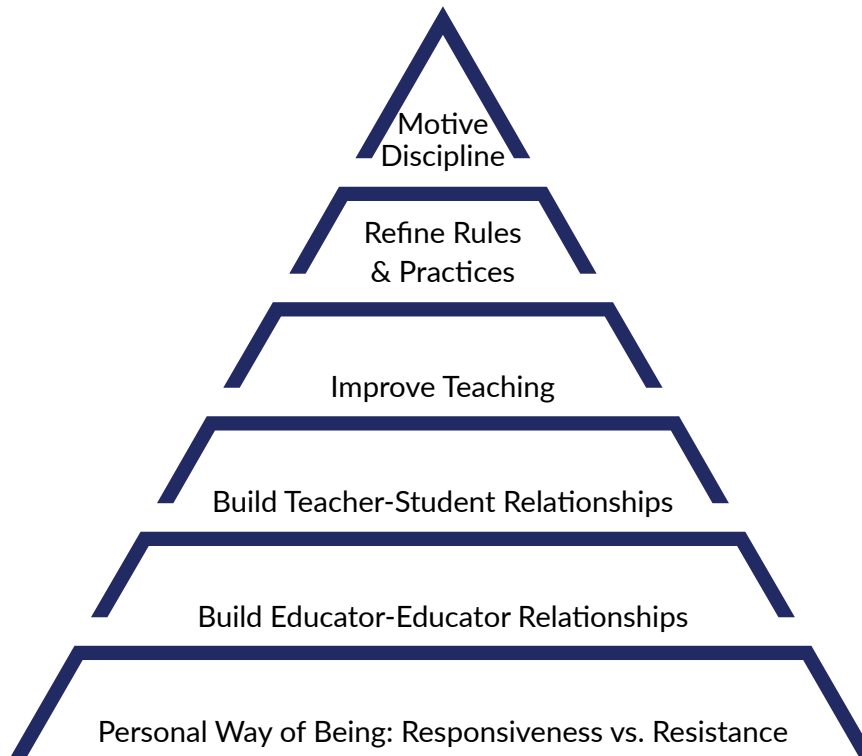
How do we respond to these questions?

The answer to the question of what to do when things go wrong depends on a prior question—a question that often gets lost amid the challenges and heartaches of teaching . . .

What can I do to help things go right?

THE EDUCATION PYRAMID™

OBJECTIVE - INSPIRE LEARNING



The Pyramid Teaches Five Lessons

(Taken from *The Choice in Teaching and Education*, section 37)

First: Most time and effort should be spent in the lower levels of the pyramid. This reduces the need for motivation and discipline and also makes it possible to correct effectively when correction IS required.

Second: One's effectiveness at each level of the pyramid depends on one's effectiveness at the level below.

Third: The solution to a problem at one level of the pyramid always lies below that level of the pyramid.

Fourth: To help things go right, one's ongoing efforts should be from the bottom of the pyramid up. When things go wrong, problems are located by thinking from the top down.

Fifth: The effectiveness of any educational effort ultimately depends on the educator's personal way of being.

If I have a motivation or discipline problem, I should consider how I might refine my rules and improve my teaching. If my teaching is not helping, I should work to improve my relationships. If my relationships still suffer, then I need to focus anew on my way of being.

Trouble at the top of the pyramid suggests resistance at the bottom.



WHAT IS RESISTANT TEACHING?

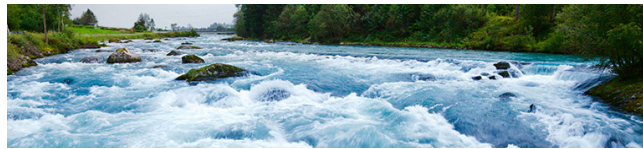
- “I know what it is to teach material first, and the people before me last, if at all.”
- “When I have failed to see them, my words ring untrue—or uninspired, or impenetrable, or dull.”
- “When it is objects I teach, I teach poorly indeed, no matter the brilliance of my words.”

WHAT IS RESPONSIVE TEACHING?

- “Most of my learning has been at the invitation of those who’ve been responsive.”
- “I know what it’s like to look into faces I love.”
- “I know what this does to the clarity and effectiveness of my teaching.”
- “I think more, work more, adjust more, feel more, when I teach people rather than material.”

Teacher’s Quest

- “For in my role as teacher, the way I guide others to the waters of learning is by finding my own way to its banks.”
- “There may be stony outcroppings to pass, narrow bridges to cross, and tiny crevices that seem to defy passage.”
- “But beyond them lies the river within—where teachers and learners meet, imagine and grow.”



FOUR PRINCIPLES IN TEACHING THAT HELP THINGS GO RIGHT

- I am not the teacher. The Spirit is.
- My obligation is to learn.
- I see greatness.
- I build community.

“Four principles of responsive teaching help me to inspire learning and help me to see people as people.”

PRINCIPLE 1: *I am not the teacher. The Spirit is.*

“My job is not to teach. It is to inspire learning.”

“The greatest teachers in my life have been those who have awakened me to these internal currents and rumblings – those who have brought me as it were to the water’s edge and inspired me to jump and be swept around the bend.”

Who inspired you to jump in? What was it that made them have this influence on you?

PRINCIPLE 2: *My obligation is to learn.*

“Students learn best by watching others learn, not by watching others teach.”

“His speech is inviting because he doesn’t speak so much as listen—beforehand in the preparation of his thoughts and remarks, during his remarks in the way he responds to the crowd’s silently expressed needs, and afterward by his desire to consider the thoughts and comments of others.”

Application

- “There can be no learning without conversation with a person (or their thought or idea) and therefore no teaching as well.”
- What does this mean to you?
- “The master teacher creates a conversation for students to enter—a dialogue with great minds and their ideas—and then invites the students to join him by valuing their ponderings above his own.”



WHILE TEACHING (LEARNING):

- Use the eyes to observe excitement—or lack thereof—in students.
- Use the mouth to ask questions.
- Use the ears to hear agreement—or discomfort—with what I am teaching.
- Feel energy or lack of energy in students.
- Adjust accordingly.

“A master teacher teaches, yes. But he is effective because he remembers to learn.”

“Even when students who are new to a subject, the master teacher teaches by learning. He knows that although his students likely can’t teach him calculus, they can, by offering themselves to be taught, offer him the opportunity (and, if he is lucky, the challenge) to learn calculus anew – to relearn it well enough that he can pass his excitement about it to others.”

Relationships, relationships, relationships!

- ✓ Find out about students’ interests, friends, family, concerns, and hobbies.
- ✓ Make an occasional effort to attend student performances, games, dances, and other after-school events
- ✓ Comment to students in the hallway that they did a great job in the play, or at the game, or that they wore a beautiful dress to the dance. Those students will know you noticed them. They will **give you consent to connect with them.**
- ✓ Ask them about their field trips or how they enjoyed playing goalie at recess—this is another way you can connect with them.
- ✓ Essentially, you are always learning about your students.



PRINCIPLE 3: *I see greatness.*

“Those I teach become as I see them.”

“The gifted student responds to my challenges and faith.”

“The challenging student responds to my frustration and fears.”

“The slower student slows to the pace I expect.”



God sees you not only as a mortal being on a small planet who lives for a brief season—He sees you as His child. He sees you as the being you are capable and designed to become. He wants you to know that you matter to Him.

God knows that some of the greatest souls who have ever lived are those who will never appear in the chronicles of history. They are the blessed, humble souls who emulate the Savior’s example and spend the days of their lives doing good.

DIETER F. UCHTDORF

How do you truly see the students in **YOUR** class?

The Choice: “My task as one who would teach is to look for the river of greatness that flows within others. All such rivers do not flow in the same place. My hike to each of them may require new efforts and new paths. No matter. My role as a teacher is to walk beside each student in search of these waters within. As I do so, I will discover those I walk with. **And, in discovering them, I will discover greatness aplenty.**”

Application

- Honor and invite curiosity. Every sincere question is humility expressed. I should bow myself before each question, answer humbly, respectfully, reverently. I should be the most sincerely curious soul in the room.
- Give students choice in assignments, presentations, and homework.
- Expect greatness. It is rarely a favor to demand less of others than what they, in greatness, can do.

PRINCIPLE 4: *I build community.*



“To be human is to be in community with others.”
What does this mean to you?

Relationships

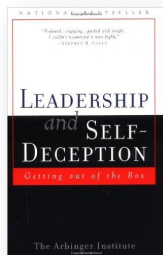
- Learning happens in relationships with others.
- The quality and quantity of learning is a function of the quality of the relationships in which the learning takes place.
- When people learn together, they feel uplifted, fulfilled, excited, inspired. This is education at its best – education as it should be.

Application

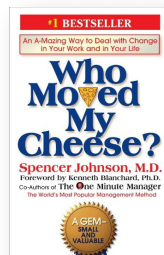
- Learn to give life to the voices of the past. Original sources help us engage directly with voices of the past.
- We remember little what our teachers said, but we never forget the influence of their way of being. The memory of how we felt in their presence remains.
- Behind every topic I now love there is a teacher who once loved me.

At American Heritage School

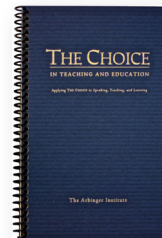
- Build community with families. We are partners.
- Communicate frequently with parents. Regular communication is essential to establishing relationships.
- Build community within the community.
- Ask for help.



- ✓ Get out of the box.
- ✓ Question my own virtue.



- ✓ Change is exciting!
- ✓ Be ready to change quickly and enjoy it again and again!
- ✓ The students keep moving the cheese.



- ✓ Be responsive.
- ✓ I am not the teacher.
- ✓ My obligation is to learn.
- ✓ I see greatness.
- ✓ I build community.

Self-Reflective Questions

- THE CHOICE:** What old cheese are you holding on to?
- THE CHOICE:** What could your new cheese be?
- THE CHOICE:** What would you do if you weren't afraid?
- THE CHOICE:** What will you feel when you find your new cheese?
- THE CHOICE:** How can you do things differently to find your new cheese?



Unlocking Individual Potential

Expect the Best

Teachers who have a vision for each of their students and believe they can achieve will get the best from those students. When teachers expect more of a child, the child will come to expect more of himself.

Set High Standards

In successful classrooms, teachers welcome a considerable amount of individuality, but they insist on certain core principles as well as high standards. Successful inspirers have a devotion to ideas and superior work. As James Russell Lowell put it, "Low aim, not failure, is criminal."

Use Role Models to Encourage Success

Great persuaders are good storytellers because they know that people are more easily influenced by individualized experiences than by principles. The way to impart strong values is to hold up real people who embody those values, just as our Heavenly Father has done in the scriptures.

Place a Premium on Collaboration

High esprit de corps, class spirit, and allegiance to one another reflect good leadership and encourage the best development of each child. Morale is the responsibility of the captain.

Study the Child's Needs

Praise and pep talks only go so far. We must ask questions about what our students think, feel, like, and dislike. Listening—real listening—builds trust and provides keys to unlocking an individual's potential. Time set aside for individual student goal setting is time wisely invested.

Recognize and Applaud Achievement

Catch your students doing something right! Your students want to be appreciated, and when you appreciate them, they will follow you a long way. As Samuel Johnson said, "The applause of a single human being is of great consequence."

Create an Environment Where Failure Is Not Fatal

Failure plus persistence equals success. Teach students to turn failure into a battle in the war that will bring final triumph. The ability to fail gracefully leads to lasting success—history is full of examples—because the ultimate weapon is character!

Appreciate the Power of Inspiration

Inspiration must be valued and sought above all else in the classroom.



INSPIRE, v.t. to breathe into; to infuse into the mind as to inspire with new life; to suggest ideas or monitions supernaturally; to communicate divine instruction to the mind.

INSPIRATION, n. The infusion of ideas into the mind by the Holy Spirit; the conveying into the minds of men, ideas, notices or monitions by extraordinary or supernatural influence; or the communication of the divine will to the understanding by suggestions or impressions on the mind, which leave no room to doubt the reality of their supernatural origin.

- American Dictionary of the English Language, Noah Webster 1828

Inspiration is the secret ingredient of masterful teaching, which lies at the very heart of learning! As an intrinsic force, inspiration enables internal changes in the mind, heart, or spirit of the individual. The Holy Spirit is the agent of Godly inspiration. Inspire literally means “breathing in.” Breathing in His fresh message enables spontaneous creativity, reflective thinking and reasoning, the linking of ideas, and the formulation of solutions.

Each of us can remember the teacher who made a subject come alive and inspired us to reach for more than we thought was possible. As teachers, we must never close the door of inspiration. It flows lavishly from the throne of God into our days and our lives by choice! Thus, in order to obtain the student’s consent to learn in the classroom, we must create an environment through inspiration that will draw each student to that place. As a teacher, have you learned to respectfully enter the doorway of your students’ spirits as they open up to you, stepping gently and elegantly into the ready places, sowing in season, quickly reaping the fruit, and leaving with a sensation of satisfied pleasure as you exit?

Inspiration must be valued and sought above all else in the classroom. Here are some steps for riding the crest of inspiration.

1. Set a standard for yourself to be an inspired teacher, setting loose a flood of inspiration in your classroom, regardless of whether the more mundane tasks are accomplished.
2. Cultivate an awareness and sense of wonder about everything—both internally and externally.
3. Spend time daily with Heavenly Father in reflective solitude—alone and quiet!
4. Love learning, and LOVE TO LEARN! Keep your classroom material fresh and updated.
5. Refresh your mind with scripture, poetry, or fine music daily; live in the classics by daily feeding your mind with excellent language, images, and ideals.
6. Develop an awareness and appreciation of new ideas, beauty, and creativity. Surround yourself with others who do the same.
7. Develop a dramatic flair necessary to transport inspiration to your students. Let go and relax! Enjoy yourself and your students!
8. Search out methods or habits that might smother the flow of inspiration, and root them out.
9. Embrace humanness. It’s good to be human, and it’s okay to make mistakes.
10. Replace the narrow and barren negative words with the all-reaching, all-seeing positive words. Join forces with TRUTH!
11. Get consent for rote drill work by having a story, poem, or song tucked up your sleeve with which to coax the consenting along.

- From *The StoneBridge Standards 2003*





Honor Code

“Master, which is the great commandment in the law? Jesus said unto him, Thou shalt *love the Lord* thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt *love thy neighbor* as thyself.”
(*Matthew 22:36-39*)

The two great commandments to love the Lord and to love our neighbors are the two most important principles that we learn at American Heritage School. Students and employees are expected to live according to the standards and commitments set forth in the honor code and to keep these standards and commitments on campus and off campus “at all times . . . and in all places” (Mosiah 18:9). Students and employees who are not members of The Church of Jesus Christ of Latter-day Saints are also expected to maintain the same standards of conduct, except for church attendance.



As is stated in the school’s mission statement: “All teachers, staff, administrators, and trustees shall strive to be living examples of the values, principles, and skills taught at the school.”

The school’s honor code incorporates the principles and guidelines found in the Church publications, “For the Strength of Youth” and “My Gospel Standards.” Employees also commit themselves to the standards set forth by The Church of Jesus Christ of Latter-day Saints in its publication, “**The Family: A Proclamation to the World.**”

As indicated in the school’s mission statement, faculty, staff and students are expected to “conduct themselves in all aspects of life as Christians.” Thus, the school’s honor code is expected to be kept on and off campus. With limited exceptions (such as certain uniform policy and dress code requirements that apply only while at school), any personal activity or behavior away from school that contradicts the principles, policies and mission statement of the school may constitute grounds for dismissal from the school.



Employee Dress and Grooming Standards

General Principles

The dress and grooming of employees should always be modest, neat, clean, and consistent with the dignity inherent in representing American Heritage School. Modesty and cleanliness are important values that reflect personal dignity, integrity, and the principles and standards of American Heritage School.

Employees as Role Models

AHS employees commit themselves to observe the dress and grooming standards provided by the school's Board of Trustees as set forth in detail in the Employee Handbook. As role models for students, employees also commit themselves to the standards set forth by The Church of Jesus Christ of Latter-day Saints in its publication, "For the Strength of Youth."



Men: Clothing. A clean and well-cared-for appearance should be maintained. Sleeveless, revealing, and/or form-fitting clothing is inappropriate. On regular school days, men should wear slacks with polo shirts or button-down dress shirts. Shoes should be worn in all public campus areas. Athletic pants, sweatpants, and appropriately modest shorts are permitted for P.E. teachers, coaches, and for employees participating in athletic events.

Men: Dress Days. On school dress days (special events and every Friday other than inservice Fridays), all dress code standards apply, plus men are required to wear either navy or khaki slacks, white button-down dress shirt, and a solid red or solid navy tie. For the following special events, a navy suit and solid red tie will be required.

1. First Day of School
2. Faculty Picture Day
3. All-School (all-faculty) Christmas Sing
4. Patriotic Program
5. Other special events for which uniformity is appropriate (administration discretion).

Men: Grooming. Hairstyles should be clean and neat, trimmed above the collar and trimmed to leave the ear uncovered. Extreme styles or colors should be avoided. Sideburns should not extend below the earlobe or onto the cheek. If worn, moustaches should be neatly trimmed and may not extend beyond or below the corners of the mouth. Men are expected to be clean-shaven; beards are not acceptable. Earrings and other body piercing are not acceptable. Hats should not typically be worn indoors (exceptions may be made with approval of administration for custodial, security, or other faculty/staff who may have functional needs requiring hats).

Women: Grooming. A clean and well-cared-for appearance should be maintained. Hairstyles should be clean and neat; extremes in styles and colors should be avoided. More than one piercing per ear and all other body piercings are not acceptable.

Women: Fabrics. Denim should be conservative and solid in color; types of denim that are inappropriate include distressed, broken twill, blasting, dirty wash, destroyed, or double-dye. Sheer fabrics are inappropriate.

Women: Blouses and Tops. Blouses and tops are inappropriate if they are sleeveless, strapless, backless, form-fitting, or revealing (including sheer). Necklines should be high enough to cover undergarments and should be modest not only when in a standing posture, but also when bending over (for example, to pick an item up off the floor or to assist students). Sleeves may

be either long or short. With exception of the approved uniform sweatshirt ordered through the school's uniform supplier, all T-shirts, sweatshirts, and hooded sweatshirts/sweaters are inappropriate. Midriff-cut sweaters are inappropriate. Avoid oversized, bulky, or tight-fitting sweaters.

Women: Dresses, Skirts, Nylon Hosiery.

Dresses and skirts may not be form-fitting or have slits above the knee. Skirt length should extend to at least the upper-mid-calf. Nylon hosiery is not required.

Women: Pants and Shorts. Pants are allowed only for the Kodaly instructors in the Music Department, and also in the Drama department, as necessary and appropriate for curriculum and activities (no denim please; dresses or skirts are required for devotionals and other performances not requiring pants). Athletic pants, sweatpants, capris, and appropriately modest shorts are permitted for P.E. teachers, coaches and for employees participating in athletic events.

Women: Footwear. Shoes should be worn in all public campus areas and at all times when students are present. Shoes should be practical but still dressy. Flip-flops are not allowed. Nice, dress sandals may be worn, but must have a strap around the heel and no strappings between the toes. Avoid bulky footwear unless it is required for winter wear. Avoid sporty footwear unless it is required for athletic or medical purposes.

Women: Dress Days. On school dress days (special events and every Friday other than in-service Fridays), all dress code standards apply. Additionally, women are required to wear navy or khaki skirts, white shirts/blouses, and a red or navy sweater, or red or navy blazer/suit jacket (red is defined as the red found in the Dennis uniform sweater). If worn, the blazer must be a dark, solid navy or solid red, long-sleeved blazer, or solid navy or solid red dress suit jacket (no patterns or pinstripes please). An approved American Heritage School jumper and white shirt/blouse is also allowed. The above items may be purchased from the supplier of each individual faculty member's choice to fit unique comfort and style preferences. Upon request by the employee, the School will reimburse 50% of the cost of the Dennis Uniform sweater. For the following events (which may or may not fall on a Dress Friday), a Dennis Uniform red sweater and a navy skirt will be required for women:

1. First Day of School
2. Faculty Picture Day
3. All-School (all-faculty) Christmas Sing
4. Patriotic Program
5. Other special events for which uniformity is appropriate (administration discretion).



General Responsibilities of Teachers

The general responsibilities of teachers at American Heritage School include the following:

- a) Promote a Christ-centered atmosphere by serving as a personal example of integrity, rigorous effort, intellectual vigor, and human sensitivity.
- b) Strive to implement the school's mission statement.
- c) Pursue continual professional development in scholarship and in teaching effectiveness. Never stop learning new things about your career and your curriculum! Consider completing the Master Teacher Development Program, which is strongly recommended.
- d) Create a classroom atmosphere of trust, enthusiasm for learning, and respect for other people's needs and beliefs.
- e) Commit yourself to total, professional support of American Heritage School's culture, methods, and routines.
- f) Strive to support—both in letter and spirit—the policies of the school. If you do not agree with a school policy, or would like an exception, please speak with the administration. Please do not openly contradict school policies in front of students, parents, and other faculty members. If you feel that a policy needs improvement, strive to express criticism of the policy the way James Madison advised, in a spirit of “loving criticism” and without personal animosity for those who are supportive of the policy with which you may presently disagree. Remember, we are all on the same team!
- g) Participate in earnest with the school's program for evaluation and self-evaluation. Take personal goals seriously and strive to meet them.



h) Faithfully carry out recess, lunch, and other duties. The administration will be as sensible as possible to the need to distribute assignments equally; however, a perfect distribution is extremely difficult to achieve. When called on, please be as flexible as possible with assignments to supervise students.

i) Communicate weekly with parents. Teachers of grades K–6 should communicate with parents in a weekly letter, e-mail or website posting that outlines class studies, spelling words, any extra assignments, and teaching goals. Teachers of grades 7–12 should communicate with parents in at least a monthly letter, e-mail or website posting. (Bi-weekly or even weekly parent communications are still encouraged if possible.) Communication should be informative and, most importantly, inspirational, upbeat, and positive. Communication should give parents a renewed sense of interest in the curriculum (e.g., something they might want to discuss at the dinner table) and gratitude for the experiences the students are having in class.

j) Update student progress weekly on Veracross so parents will have up-to-date information regarding their child’s progress. If there are missing assignments or academic concerns, communication with parents and students is vital. A phone call to parents is the best option; however, an e-mail or a written report is also acceptable. In grades 4–12, grades must be updated in Veracross each Monday morning by 10:00 a.m. when the administration will review grades for purposes of the weekly academic probation report (grades 7–12) and for purposes of intervention conversations with students and parents (grades 4–12).



k) Invite peer review of written communication. Although it is not practical to expect that all written communication be presented to an administrator before distribution to parents, it is an excellent practice to have another person review important letters, e-mails, or website postings for parents, particularly when sending to large audiences such as all the parents in your class.

l) Conceive, plan, organize, and rehearse special student programs.

m) Create, maintain, and improve on units and lesson plans on an on-going basis.

n) Assist the administrators in any other duties that are assigned



Scope and Sequence

Much of our teaching is based upon a methodology developed by the Foundation for American Christian Education (FACE), which implements a principle approach to education.

This principle-based approach provides perfect and natural opportunities for both academic and religious education in every subject and at every grade level.

Our scope and sequence can be found online at https://www.american-heritage.org/Content/Docs/Curriculum/Scope_and_Sequence.pdf



Beautifully written and directed class devotionals are performed on a regular basis, providing for each child's poise and talents to be developed.

School Hours & Attendance

General Hours

Grades 1–6 are held Monday through Friday from 8:30 a. m. to 3:10 p.m.

Grades 7–12 are held Monday through Friday from 8:10 a.m. to 3:10 p.m.

Lunch times vary by class but occur generally during the hours of 11:10 a.m. to 1:00 p.m.



Kindergarten Hours

Morning kindergarten classes are held Monday through Friday from 8:30 to 11:30 a.m.

Afternoon kindergarten classes are held from 12 noon to 3:10 p.m.

Daily Schedule

A typical daily schedule for a full-time teacher is as follows:

ACTIVITY	TIME	
	(K–6)	(7–12)
Teacher arrival and classroom preparation	7:30 a.m.	
Prayer meeting	7:40 - 7:50 a.m.	
Teacher in classrooms (students allowed in classroom)	8:15 a.m.	7:55 a.m.
School begins; devotional (pledge, song, prayer)	8:30 a.m.	8:10 a.m.
Attendance recorded in Veracross	9:00 a.m.	
AM Kindergarten dismissed	11:30 a.m.	
PM Kindergarten begins	12 Noon	
School dismissed	3:10 p.m.	
Teachers may leave campus	3:30 p.m.	

NOTE: All full-time faculty are expected to attend prayer meeting daily at 7:40 a.m.



4R-ing (pronounced "four-are-ing")

The 4R method is a means of encouraging students to find their own answers and context for information. The four R words include: Research, Reason, Relate, and Record. The language of 4R-ing is used regularly in the classroom.

Research

To diligently inquire and examine in seeking facts and principles.

Reason

To take time for careful consideration, thoughtful pondering, and frequent reflection to identify the cause.

Relate

To tell or recite, to apply fact and truth to life and knowledge.

Record

To write a regular, authentic, official copy for preservation of what was studied.

RESEARCH

The Research component requires students to take in and acquire knowledge of the subject that they are studying. Research is to be conducted in correct sources in order that conclusions may be correct. Jesus taught, "Search the scriptures; in them ye think ye have eternal life; and they are they which testify of me" (John 5:39). Examples of Research include listening, reading, and studying. The Research component represents the basic acquisition of knowledge. Research in the upper grades requires diligent inquiry and full examination of all information. The student will give his full effort to knowing truth. Noah Webster defines this term as, "To diligently inquire and examine in seeking facts and principles."

REASON

The Reason component requires students to reason out principles of truth from the knowledge that they have gained through research. According to Noah Webster, reason is defined as, "To identify the cause or ground of conclusion." To reason rightly, students must take time for careful consideration, thoughtful pondering, and frequent reflection.

RELATE

The Relate component requires students to apply the knowledge, or the principles derived from the knowledge, to their own lives and understanding. This component requires the student to apply context to the knowledge, to obtain greater understanding as a result of a personal relationship with the information, and then to relay this understanding to others.

As defined by Noah Webster, to relate is to "tell or recite, to apply fact and truth to life and knowledge." This is the step most often eliminated in the learning processes employed in many arenas of education. Elder Dallin H. Oaks gave us insight into the critical step of "relating" in his admonition:

It is not enough to study or reenact the accomplishments of our pioneers. We need to identify the great, eternal principles they applied to achieve all they achieved for our benefit and then apply those principles to the challenges of our day. In that way we honor their pioneering efforts, and we also reaffirm our her-

itage and strengthen its capacity to bless our own posterity and 'those millions of our Heavenly Father's children who have yet to hear and accept the gospel of Jesus Christ.' We are all pioneers in doing so" ("Following the Pioneers," Ensign, Nov. 1997, p.72).

We need to identify the great, eternal principles [the pioneers] applied to achieve all they achieved for our benefit and then apply those principles to the challenges of our day.

- Dallin H. Oaks



Elder Oaks provided further insight in the following words:

"A few years ago I showed one of my senior brethren a talk I had prepared for future delivery. He returned it with a stimulating two-word comment: 'Therefore, what?' The talk was incomplete

because it omitted a vital element: what a listener should do. I had failed to follow the example of King Benjamin, who concluded an important message by saying, 'And now, if you believe all these things see that ye do them'" (Mosiah 4:10) ("Following the Pioneers," Ensign, Nov. 1997, 72).

RECORD

The fourth step in 4R-ing is defined by Noah Webster as follows: "To write a regular, authentic, official copy for preservation of what was studied." When we write about what we have learned, we make it our internal property. The Record component requires children to record the information, their understanding, and insights about the knowledge in a manner that is accessible to the child. This component develops thinking and communication skills and helps children to retain information longer. The Foundation for American Christian Education has described recording as "writing with the intent of preservation" and "etching with the intent of imprinting deeply on the mind, thus fixing on the heart and carving the character."

Elder Richard G. Scott taught:

"Principles guide correct decisions. You do not have the assurance of making the right choices in essential matters without divine guidance. The spiritual moments in your life will often come in clusters when you feel so occupied that it seems difficult to record them. Yet that special effort is powerfully rewarded when you take a few moments to crystallize in a permanent record the sacred impressions of the Holy Spirit" ("Making the Right Choices," BYU Speeches, Jan. 2002).

Pinciples guide correct decisions. Spiritual moments will come...take a few moments to crystallize in a permanent record the sacred impressions of the Holy Spirit.

- Richard G. Scott



1828 Noah Webster Dictionary

The Noah Webster 1828 Dictionary shows the Biblical worldview and vocabulary of the founding generation.

The generation of the American Founders practiced Biblical reasoning by default and prized Christian character and virtue above all else. Noah Webster was a Christian whose Biblical knowledge and research are seen in his definitions; fully 70 percent of his definitions employ scripture to assist in gaining an understanding of the word. He researched every word through his studies of twenty-six original languages to provide the root meanings. Both his scholarship and productivity are without equal in America, earning him the title, “Father of American Christian Education and Scholarship.”

The home is the primary classroom for every child, and according to Noah Webster, “Education is useless without the Bible.” When working with young impressionable minds, it is essential for the parent or educator to establish the habit of beginning the search for principles, answers, and solutions in the Scriptures. It is the divine Word that consecrates and inspires the mind and builds intellectual virtue. This is why Noah Webster wrote the first American dictionary and established a system of rules to govern spelling, grammar, and reading. This master linguist understood the power of words, their definitions, and the need for precise word usage in communication to maintain a distinct national identity. Eager for Americans to be free from the bondage of old-world ideas which were being disseminated through our young nation’s educational system, Dr. Webster laid the foundation for a uniquely American education and the American usage of English words in his dictionary, which defined each word in light of its meanings and usage in the Bible and in the new Christian constitutional republic.



Education
is useless
without the Bible.

- Noah Webster

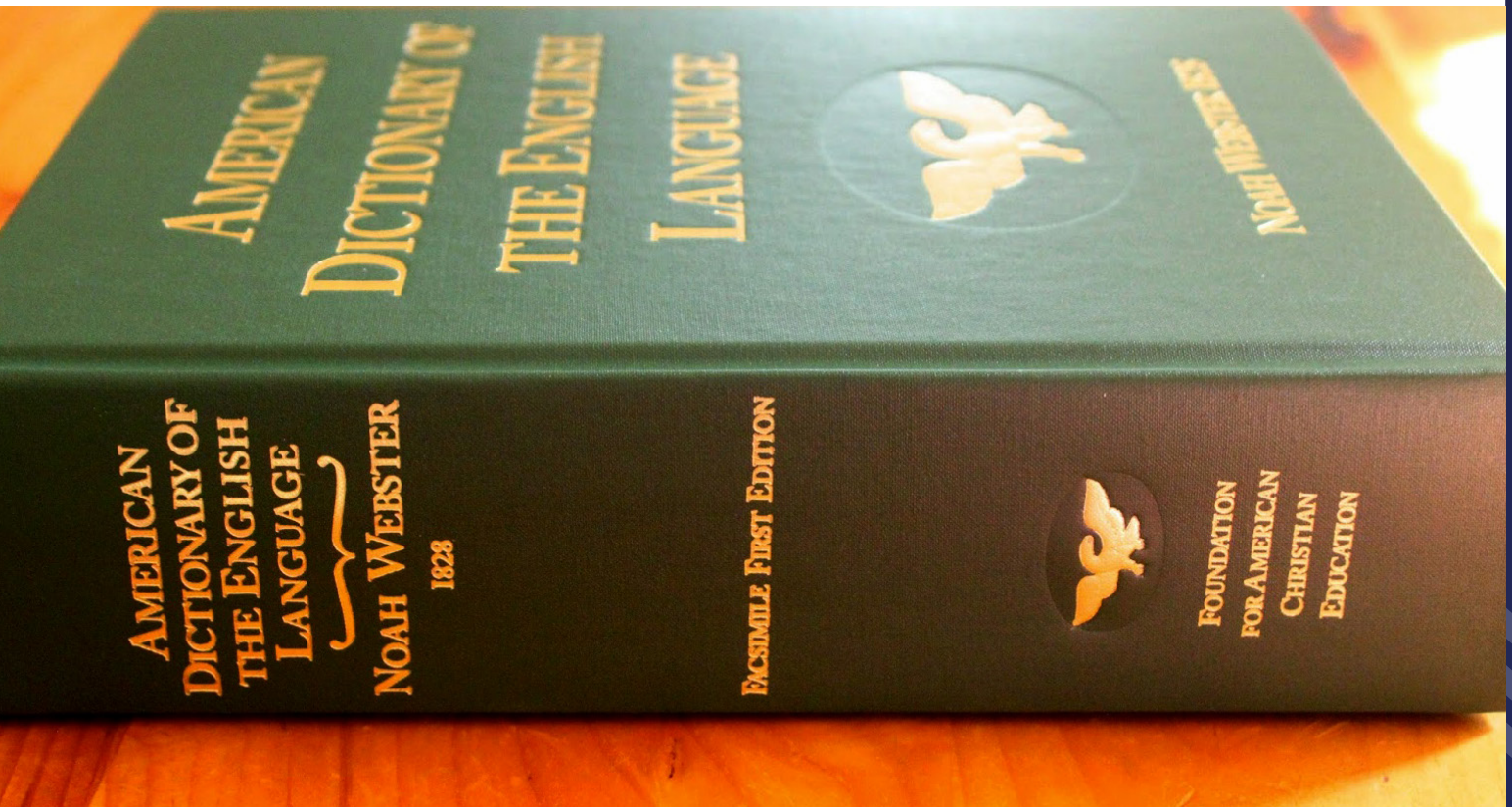
Each learner develops the habit of research by beginning with God’s Word through the Word Study, the tool in which words are defined in light of how they are used in the words of the prophets and in scripture.

This process gives pre-eminence to the truth by deducing the scriptural principles of the subject and clothes the learner’s ideas with truth. This is the foundation upon which the pathway of logical thinking and just reasoning is established. It produces the acquired habits of scriptural scholarship, reasoning cause (internal) to effect (external), and the precise, lucid communication of ideas to others.

Consider an Example

What difference will the definitions of the word “law” make to our child of today when a modern dictionary published in 1980 provides “custom” in the definition versus the Noah Webster 1828 Dictionary which refers to “rule” in the definition? Further, what is the implication of law being defined as “prescribed” or “recognized” rather than “mandatory,” “commanding” or “prohibitory?” The 1980 dictionary ascribes the enforcement of law to a “controlling authority.” The 1828 dictionary states, “The laws which enjoin the duties of piety and morality, are prescribed by God and found in the Scriptures.”

What will be our child’s view of authority and enforcement based on the two definitions? What will be his sense of responsibility for and to law? What will be his security in the source of law? What philosophical position, what theology will be inculcated by repeated consumption of secular definitions? (See materials on Noah Webster 1828 American Dictionary of the English Language, published by FACE.)



Word Studies

Word Studies are a specific application of the entire 4R methodology and are one type of “Record” activity. A Word Study is an opportunity to research in depth, reason, relate, and record based on a specific topic.

In a Word Study, children select, or are given, a word. The children look up the word in one or more dictionaries and select and record the definition of the word. Generally, children use Noah Webster’s 1828 Dictionary. However, as children get older, children may select from a number of dictionaries, comparing the meaning of the words from these dictionaries to that in Noah Webster’s 1828 Dictionary. The children also review the manner in which this word has been used by the living prophets and in the scriptures. Children record examples of this usage that illustrate the meaning of the word or show variations on the meaning of the word. Children then reason a principle of truth based upon any definitions of the word and information obtained from the living prophets and the scriptures. Finally, children relate to the meaning of the word by recording their own thoughts, writing their own personal definitions, or relating to the meaning in some other way depending on the requirements of the particular Word Study and the teacher’s assignment.

Word Studies are relatively simple in early grades and more complex in later grades. Word Studies go beyond vocabulary work; they allow the child to explore the meanings of words and the variations of language. Further, Word Studies allow children to learn, for themselves, the way in which God uses a word and the particular meaning that the word has to Him.

The Word Study is more than going to a dictionary and defining a word. It is the tool of scriptural scholarship that places the child on the pathway of reflective thinking and deductive reasoning derived from the scriptures. The Word Study places the truths of God’s Word at the center of learning, which illuminates the understanding and consecrates the mind. It provides a pathway of logical thinking and just reasoning. It produces the acquired habit of scriptural scholarship and enables the child to reason from cause to effect, from choices to consequences, all of which produce governmental thinking. (For example, Alma 37:35 teaches us that it is important for youth to learn wisdom through keeping the commandments of God.)



The child taught in this method over a period of years develops a perspicuous and scriptural writing style, learns to reference apostolic and scriptural examples, and becomes skilled at applying correct principles to problem solving. He is able to communicate his ideas in a logical manner and to persuasively express his ideas in a precise and ennobled vocabulary.

WORD STUDY PROCEDURE

1. Look up the word in Noah Webster's 1828 American Dictionary of the English Language. Reason the definitions that apply. Record these definitions.
2. Research the word in the words of the living prophets. President Benson has said, "The best yardstick to use in discerning the worth of true knowledge and learning is to go first and foremost to the words of the Lord's prophets" (*Church History in the Fullness of Times* (Teacher Manual), 2001, 78–79).
3. Research the word in the scriptures. Psalm 19:7 says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."
4. Write a personal definition of the word. This builds vocabulary, increases reading comprehension and writing organization, establishes precise word usage in written and oral communication, cultivates critical thinking and deductive reasoning, sharpens discernment of truth from error, and consecrates the mind. God's truths become the internal property of the child.



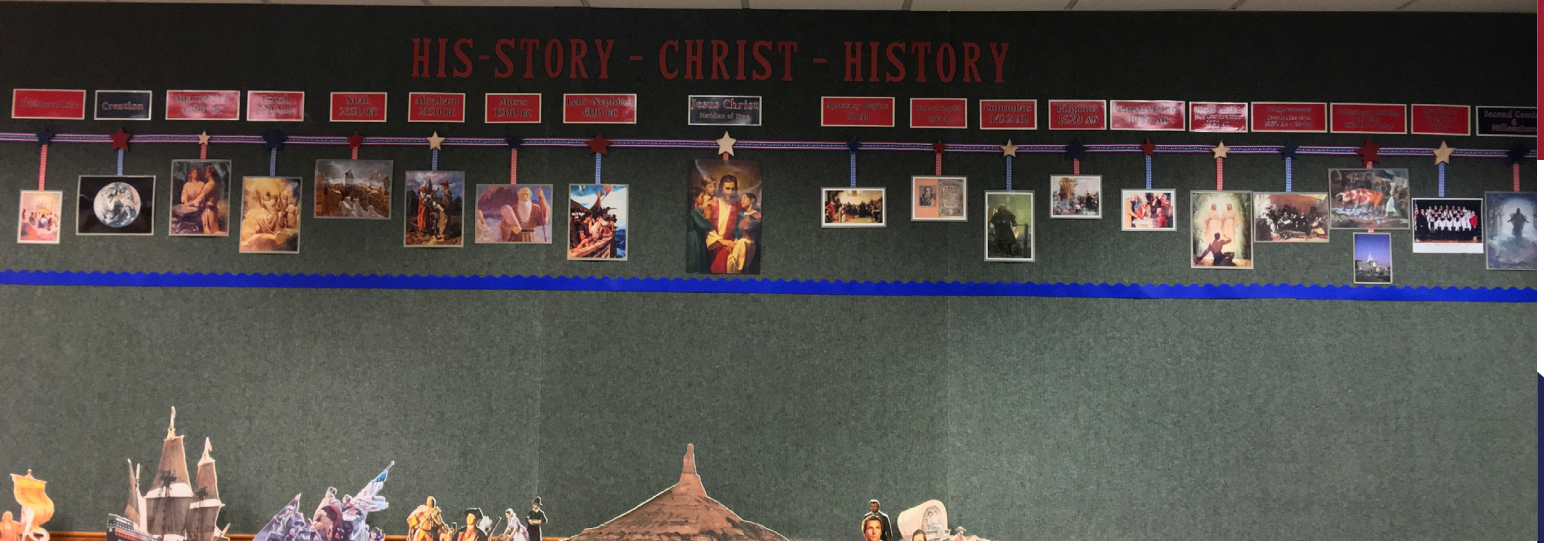
Using a Timeline to Teach *“His” story*

The use of a timeline and its role in teaching any subject, especially history, are vital. All subjects have a history and a God-given purpose and should be initially introduced to students by imparting that knowledge. In history, there is a natural order, that of chronological sequence. If you mentally examine your own history memory bank, you will find that your understanding of chronology was added piecemeal, as your knowledge of history increased and you began to form associations with prominent events and historic characters. Memorizing a list of dates and events serves no purpose in historic literacy, for it does not provide the discernment needed to distinguish between the important and the inconsequential. It is of far more value to know the order of the relative significance providentially and to be able to reason from cause to effect. This is where the role of time mapping, or the use of a timeline, is so valuable.

We are not born with an innate or developed sense of chronology. Time is a developing concept in the young, elementary-aged child, one that must be learned. Young children initially require concrete or visual impressions for learning, such as pictures, maps, globes, and objects that can be handled. The abstract capability of reading with symbols must be learned and developed. To introduce the concepts of sequence and time, the timeline serves as a concrete method. Children first learn the idea of sequence as a preliminary step for the understanding of chronology and dates later.

There are many ways to divide time. All of history can be divided into millennia, centuries, or epochs. Critical events and characters can be mapped that way. But there would be many events that would be inconsequential in the study of the providential hand of God in history. Nineteen major events, characters, or links on the Chain of Christianity have been selected to illustrate the westward movement of the Chain of Liberty, from Creation to the present. The incarnation of Jesus Christ (his birth, death, and resurrection) is the focal point of all history and should be highlighted in some way on each timeline. These links become “pockets” into which children deposit their growing knowledge of history. For example, when the children study Jamestown, the first permanent English colony in America, they are taught that its founding lies within the same time frame as the American Founding, a major link in America’s Christian history. Therefore, children quickly learn the significance of events in God’s timetable and then grow in their sense of time and chronology in relation to Christ, His Story.





At American Heritage School, every teacher makes a timeline that is placed in the classroom where the students can refer to it frequently. Each one reflects the creativity of its designer, but all have the same nineteen links or “memory pockets” represented. In this way, characters and events that are taught in each grade can be added to highlight the curriculum.

Following are several examples of successful timeline styles. In Kindergarten, one teacher used pictures, the same ones she had the students place in their history notebook when they were studied. These pictures represented the event or character of the nineteen links. She then joined them together with a paper chain. She collected from parents a picture of each of her students and placed them under the nineteenth link, so that when the children arrived the first day of school, they realized there was something important about the chain on the wall and it had something to do with them!

One sixth grade teacher designed her timeline and placed it on the wall prior to the first day of school. Then, in the first few weeks, she had the art teacher work with the children to create the figures and representations of events using construction paper in three-dimensional designs. This was a very successful way of deepening the students’ understanding of the value of the timeline and their sense of time and chronology.

Another teacher had her six-year-olds create a personal timeline with the help of their parents. Several timelines that were brought in extended nearly the length of the classroom wall! These young children and their parents were drawn into the concepts of time, sequencing, and the providential hand of God.

Quite often, in individual lessons, teachers have asked children to represent characters on the timeline. A human timeline is formed in front of the class and then the character or event being taught that day is represented by a student and placed in the “line.”

Timelines can be designed vertically or horizontally, and one should always be placed in each student’s notebook with the subject overview. When introducing new material, it is beneficial to have the students quickly draw a timeline in their notes with the nineteen key links and place the character or event being studied on the timeline in a different color. Then through the years of elementary education, students master the chronology of the Chain of Liberty and are able to place all other historic information within those “memory pockets,” discerning whether they contributed to or hindered the westward movement of the gospel. God’s plan for internal and external liberty is visually and permanently recorded in their brains!



"His" story TIMELINE LINKS

Pre-Mortal Life

"The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and voluntarily subscribed to." (Joseph Smith)

The Creation

"The worlds were made by him; men were made by him; all things were made by him" (D&C 93:10)
 "When I laid the foundations of the earth . . . the morning stars sang together, and all the sons of God shouted for joy." (Job 38:4, 7)

Dispensation of Adam

4,000 B.C.

"The greatest desire...of Father Adam...is to save the inhabitants of the earth." (Brigham Young)

Dispensation of Enoch

3,300 B.C.

"The Lord gave that good old prophet Enoch, president of the Zion of God [which was taken up into heaven], who stood in the midst of his people three hundred and sixty-five years, a view of the earth in its various dispensations." (Wilford Woodruff)

Dispensation of Noah

2,350 B.C.

"It was Noah's faith that enabled him to build an ark, and as a result of obedience to the commandments of God he and his household were saved, while those who lacked faith were buried in the great flood." (George Albert Smith)

Dispensation of Abraham

2,150 B.C.

"The Lord made a special covenant with [Abraham] that through him and his posterity all nations of the earth should be blessed." (Joseph Fielding Smith)
 "From Abraham sprang two ancient races represented in Isaac and Ishmael." (Joseph F. Smith)

Dispensation of Moses

1,500 B.C.

"Moses was given a dispensation of gathering and led Israel from Egypt to their promised land." (Joseph Fielding Smith)

The Nephites

600 B.C.

"Lehi went down by the Red Sea to the great Southern Ocean, and crossed over to this land...and improved the country according to the word of the Lord, as a branch of the House of Israel." (Joseph F. Smith)

Dispensation of Christ

50 A.D.

"The most important and most significant of all events that have happened in the history and life of mankind are the birth, life, death, and resurrection of our Lord and Savior, Jesus Christ, the only Begotten of God the Eternal Father." (N. Eldon Tanner)

Early Church & Apostasy

1384

"Jesus Christ granted a dispensation of the gospel to his disciples in the restoration of its fullness and the commission that they should go into all the world and preach the gospel." (Joseph Fielding Smith)

Bible in English

"The Bible declares the divinity of Jesus Christ and the importance of mankind's keeping the commandments of God." (Spencer W. Kimball)





Columbus

"God inspired 'a man among the Gentiles' (1 Nephi 13:12) who, by the Spirit of God was led to rediscover the land of America." (Ezra Taft Benson)
"Our Lord unlocked my mind, sent me upon the sea, and gave me fire for the deed." (Christopher Columbus)

1492

Pilgrims - American Christian Founding

"The hand of the Almighty was manifest on this continent even before the United States of America came into being. Before even disembarking from the Mayflower...our Pilgrim fathers drafted and signed the Compact that became the instrument of their governance." (Gordon B. Hinckley)

1620

Constitution- American Christian Republic

"Next to being one in worshiping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States." (David O. McKay)

1787

Joseph Smith - Dispensation of the Fullness of Times

"[The Restoration] ranks among the most important events ever to have transpired since the death of Jesus and his Apostles in the meridian of time." (Howard W. Hunter)

1820

Enlightenment and Secularization of America

"I believe that the appearance of God the Father and His Son, the Lord Jesus Christ, in 1820 to Joseph Smith unlocked the heavens not only to the great spiritual knowledge revealed in this dispensation but also to secular knowledge." (James E. Faust)

1800'S

1900'S

Gathering and Building Zion

"The prophets likened latter-day Zion to a great tent encompassing the earth. That tent was supported by cords fastened to stakes. Those stakes, of course, are various geographical organizations spread out over the earth. Presently, Israel is being gathered to the various stakes of Zion." (Ezra Taft Benson)

NOW

My Place in God's Plan

"The Lord has chosen a small number of choice spirits of sons and daughters out of all the creations of God, who are to inherit this earth; and this company of choice spirits have been kept in the spirit world for six thousand years to come forth in the last days to stand in the flesh in this last dispensation of the fullness of times, to organize the kingdom of God upon the earth, to build it up and to defend it." (Wilford Woodruff)

NOW

Second Coming and Millennium

"If we are living right, doing our work...[and] keeping our covenants, we are doing the work of God and accomplishing His purposes, and we will be prepared for the time when Jesus the Son of God will come in honor and glory." (Lorenzo Snow)

NOW

"Then will begin the great Millennium, a period of a thousand years when Satan shall be bound and the Lord shall reign over his people." (Gordon B. Hinckley)

History and Scripture Focus

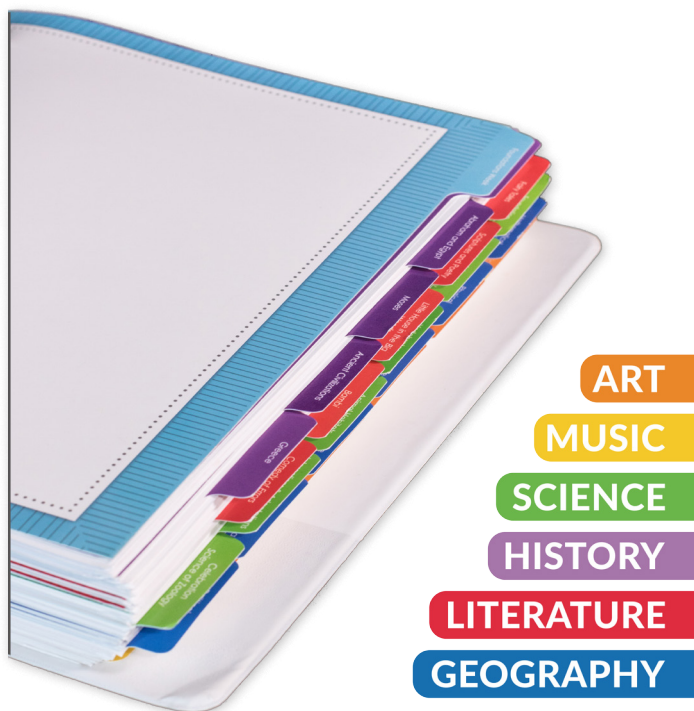
Grade	Scripture Focus During Devotional Times	Seven Principles Focus During History Times
Kindergarten	Book of Mormon	Divine Identity and Purpose. Introduction to the concept of a timeline. Introduction and overview of all 19 links.
1st Grade	Doctrine and Covenants	Conscience, the Most Sacred of All Property. The Christian founding link, e.g. founding fathers and mothers of American Christian character and government.
2nd Grade	Old Testament	Liberty through Christian Self-Government.
3rd Grade	New Testament	America's history of Christlike Character.
4th Grade	Book of Mormon	Fullness of Liberty through Unity with God and Man
5th Grade	Doctrine and Covenants	Cultivating Self-Government in Others.
6th Grade	Old Testament	Review all 7 principles. Survey of the Ancient, Middle, and Medieval History & Geography: Creation to the Reformation (A.D. 1500s).
7th Grade	Book of Mormon, Selected Readings	Review all 7 principles. A Survey of Modern History: Reformation (A.D. 1500s) to Restoration.
8th Grade		Review all seven principles. Rudiments of America's Christian history and government.
9th Grade	Church Publications, Scriptures	Review all 7 principles. Universal history I: Creation to the Middle Ages.
10th Grade		Review all 7 principles. Universal History II: The Renaissance/Enlightenment to modern times.
11th Grade		Review all 7 principles. American History: A.D. 1000 to present.
12th Grade		Review all 7 principles. American government and economics.

Notebooks

Each child should be able to research, reason, relate and record what he/she is learning in each subject. A record of this learning is placed in the child's notebook. A notebook at American Heritage School consists of a three-ring binder divided by tabs for each subject and focus area. Since each child's perceptions and abilities are developed to a different degree, each notebook should reflect this principle. Notebooks are tools for children to record the knowledge that they have learned and the way in which that knowledge relates directly to them.

Value of the Notebook Approach

1. It aids in the purposes of education by providing a place for collecting a record of learning through research, reasoning, relating, and recording. It is a tool for organizing one's learning throughout the school year.
2. It is the product of the child's creativity and illustrations.
3. It is a permanent record of the child's productivity.
4. It aids the child's parents and teachers in evaluating progress. It shows graphically the child's character development, industry, diligence, and responsibility.



Self-Government

Self-government has to do with children becoming responsible for their own learning and productivity. Children are likely to become responsible for their learning and self-government as they recognize their divine nature as children of God, His desire for them to become like Him, their dependence on Christ's atonement (which allows us to be redeemed through repentance and faithful obedience), the blessings that are unlocked through sincere prayer, and the privilege of diligent obedience to the laws and ordinances of the gospel by which we can qualify to receive heaven's grace. Self-government in a nutshell is "doing the right thing because it is the right thing to do."

I feel so strongly that nothing can happen to us in any circumstance that is not a part of God's purpose for us; therefore we have nothing to fear—nothing to worry about—except that we should rebel against his purpose, and that we should fail to detect his purpose in things and fail to establish a relationship with him. On that basis, there can be no black despair, no throwing in of our hand. . . . The only necessity of life is to know God (quoted in Bruce C. Hafen, *A Disciple's Life*, 2010).



NEAL A. MAXWELL

When children recognize the careful involvement of an omnipotent and omniscient Heavenly Father in their lives, they are reassured that occurrences (including all trials in mortality) can "give [them] experience, and shall be for [their] good" (Doctrine and Covenants 122:7). With this view, children are better able to self-govern despite any difficulties in life.

American Heritage adopts the belief that teachers should exhibit a high amount of love as well as have high expectations for student.

A photograph of a building entrance. The words "SELF-GOVERNMENT" are carved in large, capital letters into a stone lintel above a brick archway. The archway is supported by brick pillars and has a curved concrete structure above the glass doors.

SELF-GOVERNMENT

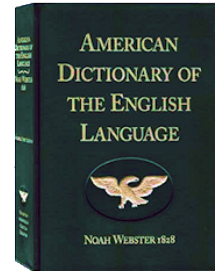
Memorizations

Memorization is the art of recording in our minds an understanding and exact articulation of any principle or idea. The purpose of memorization is to engrave and store up for later memory scriptures, poems, quotes, or other information that will become useful to us in building the kingdom of God on earth. Memorizations will serve children throughout their lives.

Key principles for effective memorization include the use of music and games and the selection of worthwhile passages, including scriptures, poems, and other quotations.

In his 1828 *American Dictionary of the English Language*, Noah Webster defined memorization as:

1. to record, to commit to memory...
2. to cause to be remembered...



Susan Tanner, former general president of the Young Women, taught:

“Learning by heart . . . means to learn something so deeply that it becomes part of our core: it fills us; it changes us. . . . Learning by heart in its richest sense is a gospel duty. It is a twin commandment to remembering. We are to learn spiritual truth by heart and then retain in remembrance what we have placed deep in our hearts” (“Learning by Heart,” *BYU Speeches*, Aug. 2004).



The process of memorizing, of placing truths upon **“the fleshy tables of our hearts”** (2 Corinthians 3:3) changes us just as consuming a nutritious meal changes us. We become different people because of what has nourished our minds and hearts. We are better prepared to serve in the Lord’s kingdom, we are more secure in mortality because of that which fills us, we are better able to discern between right and wrong because of the “internal property” which becomes the foundation of our thinking, and we have the “internal equipment” to sustain us in serving mankind. Memorization should always be a cherished part of our curriculum and our activities.



Character Charts

Character charts, sometimes referred to as T-charts, are useful tools in examining characters in history, literature, poetry, and devotionals.

Elder Richard G. Scott instructed, “Faith will forge strength of character available to you in times of urgent need. Such character is not developed in moments of great challenge or temptation. That is when it is used. Character is woven patiently from threads of principle, doctrine, and obedience” (“The Transforming Power of Faith and Character,” General Conference, Oct. 2010).



Character is woven patiently from threads of principle, doctrine, and obedience.

- Richard G. Scott

The purposes of character charts include:

- ✓ Reasoning or evaluating the development of character(s).
- ✓ The development of character in the reader as the noble character of others is examined.
- ✓ To develop the reader’s ability to reason, particularly from cause to effect.

Instructions: elementary grades

- The student folds the sheet of notebook paper down the middle.
- A line is drawn along the title line of the paper. On the title line or the top, left side of a “T,” the student writes “External.” The student reasons from the source the external characteristics of the character, or what the character looks like externally.
- The same is done for the right side of the fold in the paper or stem of a “T,” as the student writes “Internal.” The internal qualities of the character are reasoned and listed.
- Both lists should contain exact language from the text, including page numbers. This is an opportunity to teach precision and the use of quotation marks.

Instructions: upper grades

The goal in the upper grades is to intensify the reasoning from the text and the discerning of internal character.

- It is not necessary to fold the paper or draw a T. The chart can simply consist of two columns.
- Rather than “External” over the left column, use the title, “Internal Characteristics.” The student reasons the characteristics. Some students have a tendency to list actions rather than characteristics. The instruction to use an intransitive linking verb rather than an action verb typically solves this problem.
- The right-hand column is titled, “Evidence.” Exact language from the text with proper citations is required here.

Celebrations

Elder L. Tom Perry said, “Celebrations of . . . actual historical events, such as the Passover, remind[ed] the people of Israel of the Lord’s hand in delivering them” (“A Meaningful Celebration,” *Ensign*, Nov. 1987, 70). Thus, celebrations of historical events are not merely parties to participate in; they also bear a sense of gratitude and an instructional purpose. Celebrations should include expressions of love for that which is being celebrated and may be widespread. For example, Elder L. Tom Perry noted, “The [American] Bicentennial on the national scene has been characterized as a backyard celebration, for there was no center. [Citizens around the country] expressed their love for America and wanted to participate in its 200th birthday celebration” (“A Report on the Church’s Participation in America’s Bicentennial Celebration,” General Conference, Oct. 1976).

Bonnie D. Parkin asked, “Do you celebrate [covenants]? These individual commitments made directly with our Heavenly Father are things to celebrate” (“Celebrating Covenants,” *Ensign*, May, 1995).

Key principles and purposes of celebrations:

- Students should understand the difference between a party and a celebration. Celebrations include instruction and accountability in self-government, whereas a party may not.
- Celebrations add a layer and a new level of meaning and poignancy to the event; a celebration is an expression of love.
- Celebrations educate hearts and minds by bringing it all together; they add the heart to mental activities, they attach learning to the heart.
- Celebrations can be long or short, large or small.
- Celebrations make learning more memorable.
- Ask often the question, “What shall we do to celebrate our learning of this event or of this hero?” Then the students will begin to ask it.
- When students have been taught how to truly celebrate, they can be allowed to participate in the planning of celebrations.
- All special events are celebrations and should be executed with appropriate dignity.

Ideas for celebrations:

- Memorizations
- Activity days
- Writing—poetry, essays, epigrams
- Field trips
- Stand for Truth: have a student celebrate a truth by re-teaching it.
- Write thank-you letters to be delivered or placed in the student’s notebooks.
- Treasure hunts
- Re-enactments
- Reader’s theaters
- Skits
- Debates
- Feasts



CHARACTER

Developing hearts centered in Christ, influenced by example and refined through experience.



SCHOLARSHIP

Inspiring minds through transformational teaching and learning in the light of the restored gospel.



LIBERTY

Choosing moral self-government as the foundation of thriving individuals, families and communities.

