

Religion and Ethics 2019 v1.0

Applied Senior Syllabus

This syllabus is for implementation with Year 11 students in 2019.

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1 Course overview

1.1 Introduction

1.1.1 Rationale

A sense of purpose and personal integrity are essential for participative and contributing members of society. This Applied syllabus provides for a course of study that encourages students to explore their personal values and life choices and the ways in which these are related to their beliefs. Religion and Ethics helps students understand the personal, relational and spiritual perspectives of human experience. A search for meaning assists students from different cultural, social, linguistic and economic backgrounds to learn about and reflect on the richness of religious and ethical worldviews.

Religion and Ethics enhances students' understanding of how personal beliefs, values and spiritual identity are shaped and influenced by factors such as family, culture, gender, race, class and economic issues. It allows for flexible courses of study that recognise the varied needs and interests of students through investigating topics such as the meaning of life, spirituality, purpose and destiny, life choices, moral and ethical issues and justice. The course also explores how these topics are dealt with in various religious, spiritual and ethical traditions.

In the context of this syllabus, religion is understood as a faith tradition based on a common understanding of beliefs and practices; spirituality refers to a transcendent reality that connects a person with humanity and the universe. The term ethics refers to a system of moral principles; the rules of conduct or approaches to making decisions for the good of the individual and society. In a religious sense, beliefs are tenets, creeds or faiths; religious belief is belief in a power or powers that influence human behaviours.

Religion and Ethics focuses on the personal, relational and spiritual perspectives of human experience. It enables students to investigate and critically reflect on the role and function of religion and ethics in society. Within this syllabus, the focus is on students gaining knowledge and understanding, on developing the ability to think critically, and to communicate concepts and ideas relevant to their lives and the world in which they live.

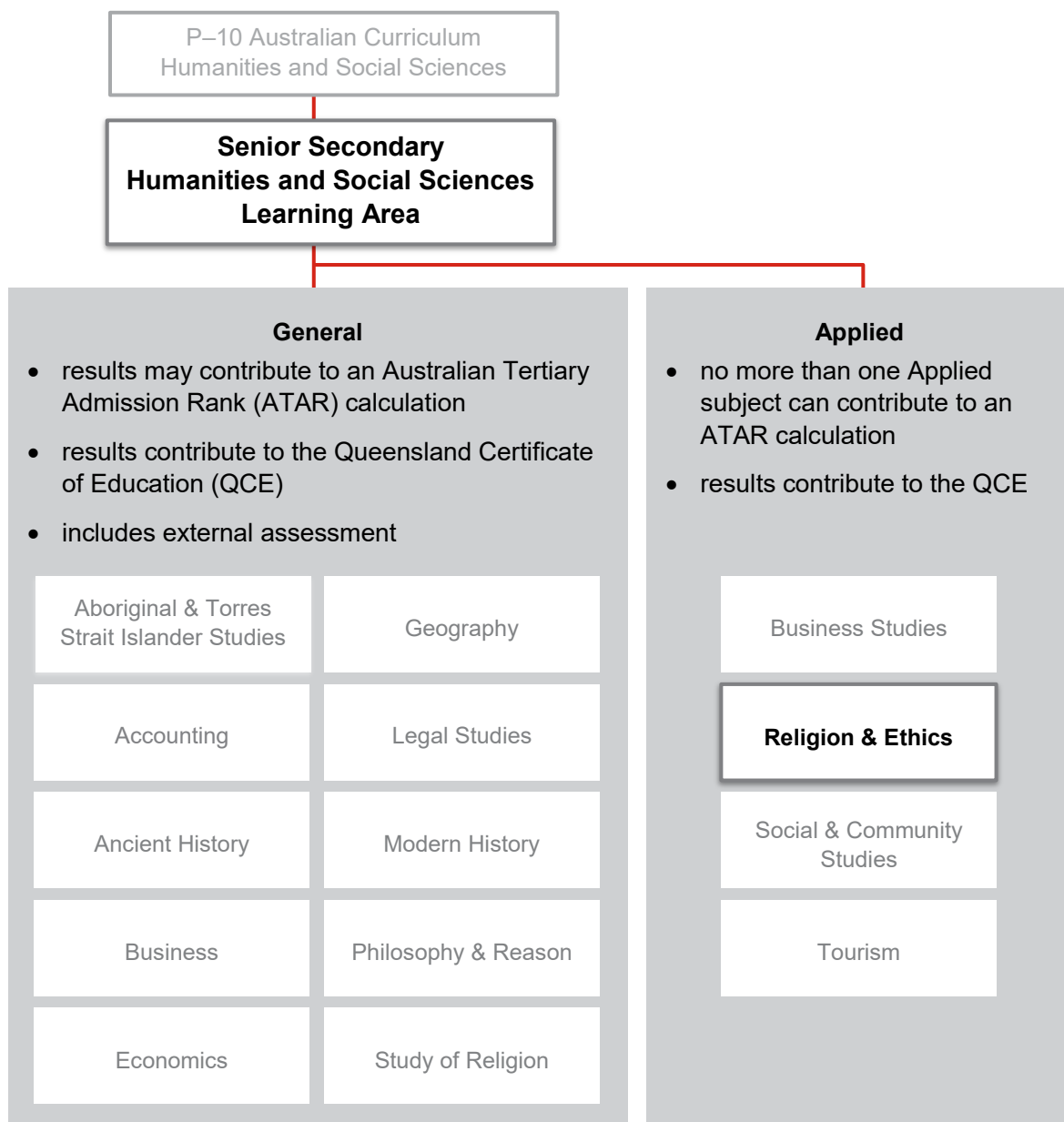
Learning experiences should be practical and experiential in emphasis. A course of study should recognise the benefits of networking within the community. Schools may consider involvement with religious communities, charities, welfare and service groups and organisations that are engaged in areas related to ethics and justice. It is important that students learn to respect and interact with members of the wider community who may express beliefs and values different from their own.

Pathways

A course of study in Religion and Ethics can establish a basis for further education and employment in any field, as it helps students develop the skills and personal attributes necessary for engaging efficiently, effectively and positively in future life roles. It provides them with opportunities to gain knowledge and understanding of themselves as human beings, to clarify their personal beliefs and ethical values, and to assess their personal choices, vision and goals. It helps students develop an understanding of themselves in the context of their family, their community and the workplace. The focus on citizenship, the sense of community and service, ethical principles, moral understanding and reasoning, and the responsibilities of the individual within the community provide students with skills and attitudes that contribute to lifelong learning, and a basis for engaging with others in diverse settings, including further education and the workforce.

1.1.2 Learning area structure

Figure 1: Summary of subjects offered in the Humanities and Social Sciences learning area



1.2 Teaching and learning

1.2.1 Dimensions and objectives

The dimensions are the salient properties or characteristics of distinctive learning for this subject. The objectives describe what students should know and be able to do by the end of the course of study.

Progress in a particular dimension may depend on the knowledge, understanding and skills developed in other dimensions. Learning through each of the dimensions increases in complexity to allow for greater independence for learners over a four-unit course of study.

The standards have a direct relationship with the objectives, and are described in the same dimensions as the objectives. Schools assess how well students have achieved all of the objectives using the standards.

The dimensions for a course of study in this subject are:

- Dimension 1: Knowing and understanding
- Dimension 2: Applying and examining
- Dimension 3: Producing and evaluating

Dimension 1: Knowing and understanding

Knowing and understanding refers to the concepts, ideas and perspectives of human experience related to religion, beliefs and ethics.

Objectives

By the conclusion of the course of study, students should:

- recognise and describe concepts, ideas and terminology about religion, beliefs and ethics
- identify and explain the ways religion, beliefs and ethics contribute to the personal, relational and spiritual perspectives of life and society
- explain viewpoints and practices¹ related to religion, beliefs and ethics.

When students recognise and describe, they define terms, recall, identify and acknowledge information about religion, beliefs and ethics, and provide an account of the characteristics or features of that information.

When students identify and explain, they locate information, indicate the ways religion, beliefs and ethics contribute to the personal, relational and spiritual perspectives of life and society, and present meaning in a context, with regard to the order of statements.

When students explain viewpoints and practices, they provide additional information and examples that demonstrate understanding.

Dimension 2: Applying and examining

Applying and examining refers to the application of concepts, ideas and strategies to investigate and analyse perspectives and viewpoints about religion, beliefs and ethics. When students apply and examine, they draw on their learning from Knowing and understanding.

¹ The use of the word 'practices' encompasses understandings of the word 'conventions'.

Objectives

By the conclusion of the course of study, students should:

- organise information and material related to religion, beliefs and ethics
- analyse perspectives, viewpoints and practices related to religion, beliefs and ethics
- apply concepts and ideas to make decisions about inquiries
- use language conventions and features to communicate ideas and information, according to purposes.

When students organise, they locate, select, classify and order relevant information about religion, beliefs and ethics.

When students analyse, they dissect information to explore and examine alternative viewpoints, showing recognition and significance of patterns, similarities and differences.

When students apply, they demonstrate their understanding of concepts and ideas by using them in religious and ethical contexts, and by interpreting information in order to make decisions.

When students use language conventions and features, they use correct grammar, spelling, punctuation, vocabulary, text types and structures in written, oral and visual communication modes.

Dimension 3: Producing and evaluating

Producing and evaluating refers to the management of resources and the planning and communication of outcomes in response to inquiries about religion, beliefs and ethics. It involves synthesis of concepts and ideas and reflection on the processes, strategies and outcomes of inquiries about religion, beliefs and ethics.

When students produce and evaluate, they draw on their learning in Knowing and understanding and Applying and examining.

Objectives

By the conclusion of the course of study, students should:

- plan and undertake inquiries about religion, beliefs and ethics
- communicate the outcomes of inquiries to suit audiences
- appraise inquiry processes and the outcomes of inquiries.

When students plan, they manage time and the technological, human, financial and consumable resources required to organise and undertake inquiries.

When students communicate, they synthesise information and ideas about religion, beliefs and ethics, convey meaning and present information through written, spoken, physical, graphical, visual and/or auditory modes, appropriate to audiences.

When students appraise, they reflect on and make judgments about their inquiry processes and the outcomes of inquiries, providing reasons or evidence to support statements and decisions.

1.2.2 Underpinning factors

There are five factors that underpin and are essential for defining the distinctive nature of Applied syllabuses:

- applied learning
- community connections
- core skills for work
- literacy
- numeracy.

These factors, build on the general capabilities found in the P–10 Australian Curriculum. They overlap and interact, are derived from current education, industry and community expectations, and inform and shape Religion and Ethics.

All Applied syllabuses cover all of the underpinning factors in some way, though coverage may vary from syllabus to syllabus. Students should be provided with a variety of opportunities to learn through and about the five underpinning factors across the four-unit course of study.

Applied learning and community connections emphasise the importance of applying learning in workplace and community situations. Applied learning is an approach to contextualised learning; community connections provide contexts for learning, acquiring and applying knowledge, understanding and skills. Core skills for work, literacy and numeracy, however, contain identifiable knowledge and skills which can be directly assessed. The relevant knowledge and skills for these three factors are contained in the course dimensions and objectives for Religion and Ethics.

Applied learning

Applied learning is the acquisition and application of knowledge, understanding and skills in real-world or lifelike contexts. Contexts should be authentic and may encompass work place, industry and community situations.

Applied learning values knowledge — including subject knowledge, skills, techniques and procedures — and emphasises learning through doing. It includes both theory and the application of theory, connecting subject knowledge and understanding with the development of practical skills.

Applied learning:

- links theory and practice
- integrates knowledge and skills in real-world or lifelike contexts
- encourages students to work individually and in teams to complete tasks and solve problems
- enables students to develop new learnings and transfer their knowledge, understanding and skills to a range of contexts
- uses assessment that is authentic and reflects the content and contexts.

Community connections

Community connections build students' awareness and understanding of life beyond school through authentic, real-world interactions. This understanding supports transition from school to participation in, and contribution to, community, industry, work and not-for-profit organisations (NFPOs). 'Community' includes the school community and the wider community beyond the school, including virtual communities.

Valuing a sense of community encourages responsible citizenship. Connecting with community seeks to deepen students' knowledge and understanding of the world around them and provide them with the knowledge, understanding, skills and dispositions relevant to community, industry and workplace contexts. It is through these interactions that students develop as active and informed citizens.

Schools plan connections with community as part of their teaching and learning programs to connect classroom experience with the world outside the classroom. It is a mutual or reciprocal arrangement encompassing access to relevant experience and expertise. The learning can be based in community settings, including workplaces, and/or in the school setting, including the classroom.

Community connections can occur through formal arrangements or more informal interactions. Opportunities for community connections include:

- visiting a business or community organisation or agency
- organising an event for the school or local community
- working with community groups in a range of activities
- providing a service for the local community
- attending industry expos and career 'taster' days
- participating in mentoring programs and work shadowing
- gaining work experience in industry
- participating in community service projects or engaging in service learning
- interacting with visitors to the school, such as community representatives, industry experts, employers, employees and the self-employed
- internet, phone or video conferencing with other school communities.

Core skills for work

In August 2013, the Australian Government released the *Core Skills for Work Developmental Framework (CSfW)*². The *CSfW* describes a set of knowledge, understanding and non-technical skills that underpin successful participation in work³. These skills are often referred to as generic or employability skills. They contribute to work performance in combination with technical skills, discipline-specific skills, and core language, literacy and numeracy skills.

The *CSfW* describes performance in ten skill areas grouped under three skill clusters, shown in the table below. These skills can be embedded, taught and assessed across Religion and Ethics. Relevant aspects of Core Skills for Work are assessed, as described in the standards.

Table 1: Core skills for work skill clusters and skill areas

	Skill cluster 1: Navigate the world of work	Skill cluster 2: Interacting with others	Skill cluster 3: Getting the work done
Skill areas	<ul style="list-style-type: none"> • Manage career and work life • Work with roles, rights and protocols 	<ul style="list-style-type: none"> • Communicate for work • Connect and work with others • Recognise and utilise diverse perspectives 	<ul style="list-style-type: none"> • Plan and organise • Make decisions • Identify and solve problems • Create and innovate • Work in a digital world

² More information about the *Core Skills for Work Developmental Framework* is available at <https://docs.education.gov.au/node/37095>.

³ The term 'work' is used in the broadest sense: activity that is directed at a specific purpose, which may or may not be for remuneration or gain.

Literacy in Religion and Ethics

The information and ideas that make up the Religion and Ethics are communicated in language and texts. Literacy is the set of knowledge and skills about language and texts that is essential for understanding and conveying this content.

Each Applied syllabus has its own specific content and ways to convey and present this content. On-going systematic teaching and learning focused on the literacy knowledge and skills specific to Religion and Ethics is essential for student achievement.

Students need to learn and use knowledge and skills of reading, viewing and listening to understand and learn the content of Religion and Ethics. Students need to learn and use the knowledge and skills of writing, composing and speaking to convey the Religion and Ethics content they have learnt.

In teaching and learning in Religion and Ethics, students learn a variety of strategies to understand, use, analyse and evaluate ideas and information conveyed in language and texts.

To understand and use Religion and Ethics content, teaching and learning strategies include:

- breaking the language code to make meaning of Religion and Ethics language and texts
- comprehending language and texts to make literal and inferred meanings about Religion and Ethics content
- using Religion and Ethics ideas and information in classroom, real-world or lifelike contexts to progress their own learning.

To analyse and evaluate Religion and Ethics content, teaching and learning strategies include:

- making conclusions about the purpose and audience of Religion and Ethics language and texts
- analysing the ways language is used to convey ideas and information in Religion and Ethics texts
- transforming language and texts to convey Religion and Ethics ideas and information in particular ways to suit audience and purpose.

Relevant aspects of literacy knowledge and skills are assessed, as described in the standards.

Numeracy in Religion and Ethics

Numeracy is about using mathematics to make sense of the world and applying mathematics in a context for a social purpose.

Numeracy encompasses the knowledge, skills, behaviours and dispositions that students need to use mathematics in a wide range of situations. Numeracy involves students recognising and understanding the role of mathematics in the world and having the dispositions and capacities to use mathematical knowledge and skills purposefully.⁴

Although much of the explicit teaching of numeracy skills occurs in Mathematics, being numerate involves using mathematical skills across the curriculum. Therefore, a commitment to numeracy development is an essential component of teaching and learning across the curriculum and a responsibility for all teachers.

To understand and use Religion and Ethics content, teaching and learning strategies include:

- identifying the specific mathematical information in their learning area
- providing learning experiences and opportunities that support the application of students' general mathematical knowledge and problem-solving processes

⁴ ACARA, General Capabilities, Numeracy, www.australiancurriculum.edu.au/GeneralCapabilities/Numeracy/Introduction/Introduction

- communicating and representing the language of numeracy in teaching, as appropriate.

Relevant aspects of numeracy knowledge and skills are assessed, as described in the standards.

1.2.3 Planning a course of study

Religion and Ethics is a four-unit course of study.

Units 1 and 2 of the course are designed to allow students to begin their engagement with the course content, i.e. the knowledge, understanding and skills of the subject. Course content, learning experiences and assessment increase in complexity across the four units as students develop greater independence as learners.

Units 3 and 4 consolidate student learning.

The minimum number of hours of timetabled school time, including assessment, for a course of study developed from this Applied syllabus is 55 hours per unit. A course of study will usually be completed over four units (220 hours).

A course of study for Religion and Ethics includes:

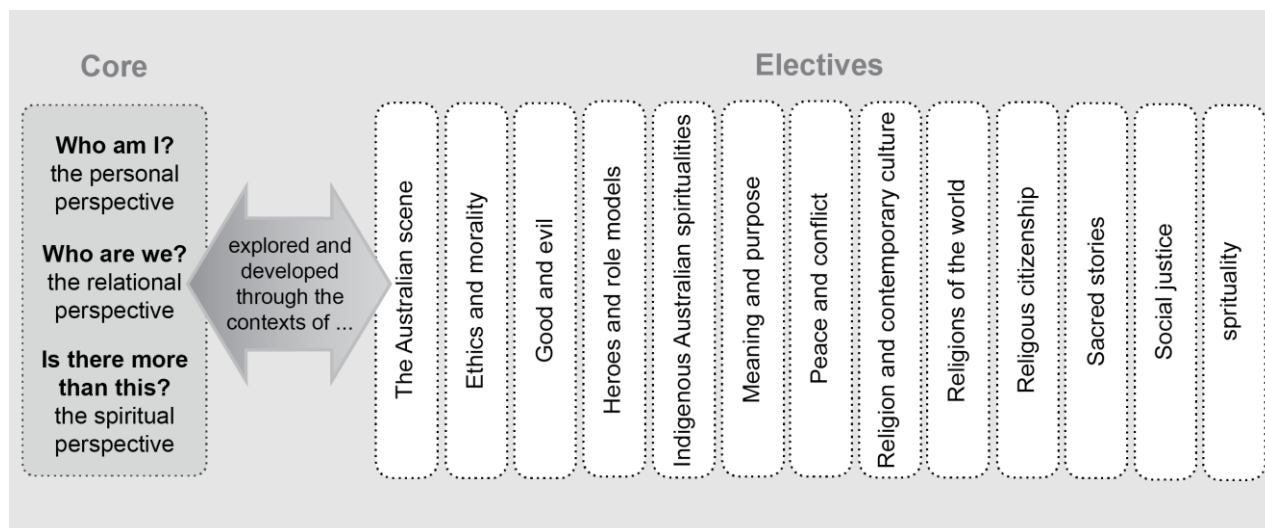
- **three** core perspectives of human experience — personal, relational and spiritual integrated in
- a minimum of **four** and a maximum of **eight** electives.

Each perspective of the core must be covered within every elective topic selected, and integrated throughout the course.

While the relative emphasis on each perspective may vary in different electives, each perspective must be covered within every elective selected.

The figure below provides an overview of the Religion and Ethics course.

Figure 2: A course of study — the relationship between core and electives



The course provides a range of educational outcomes and encompasses the five underpinning factors. It allows for a diverse range of student abilities, learning styles, interests and aspirations, and should take into account local conditions such as human and physical resources, and the needs of the school and the local community.

Schools must:

- study each elective for no more than one module of work but no less than 20 hours, to ensure adequate depth of coverage
- use the core areas — the personal, relational and spiritual perspectives — to organise the integration of the concepts, ideas, knowledge, understanding and skills into each elective
- ensure that each perspective is covered within each elective
- ensure a balance of the three perspectives across the course of study, although there may be more emphasis on a particular perspective in any one elective.

1.2.4 Using inquiry in Religion and Ethics

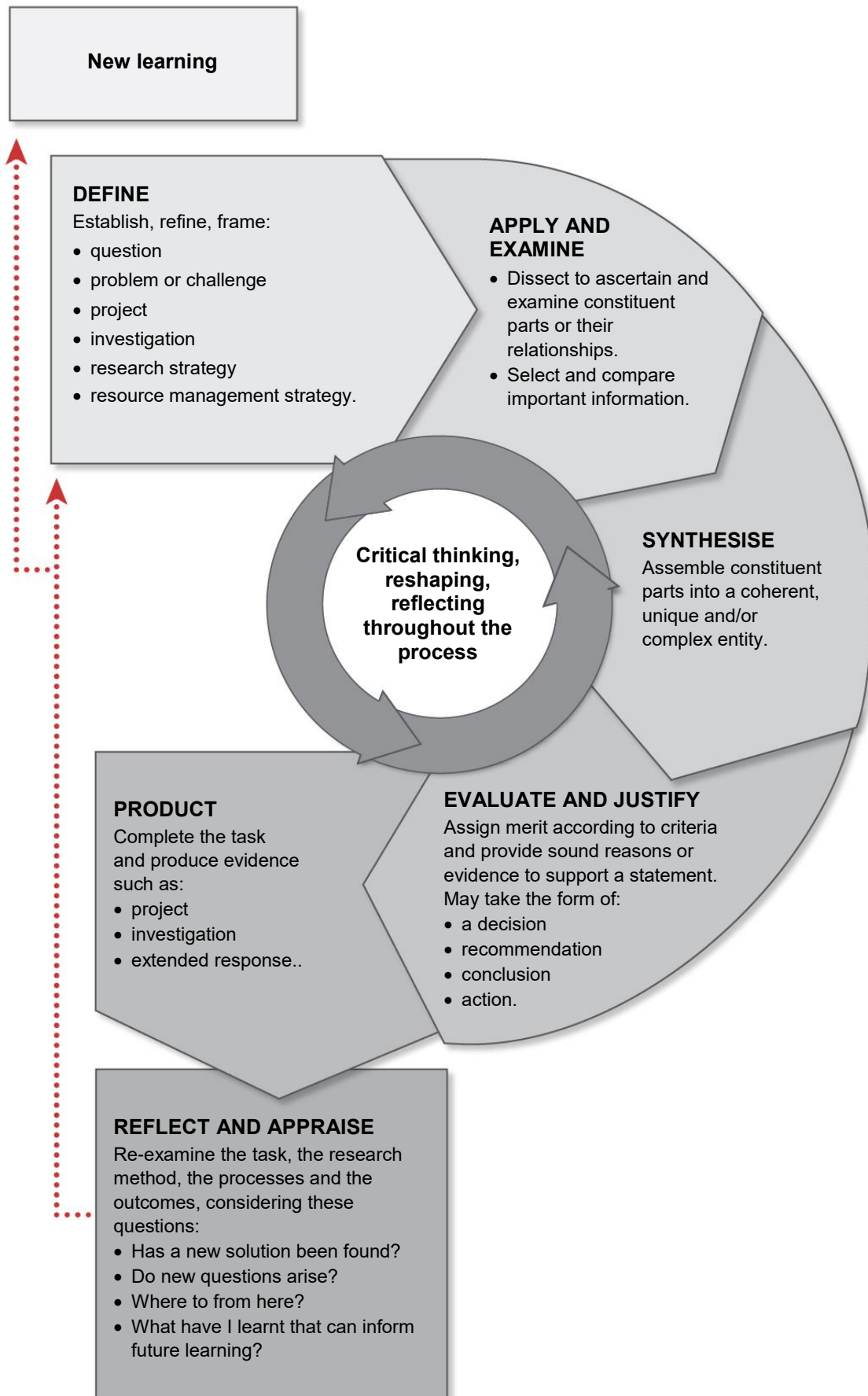
As knowledge is constantly expanding and changing, the skills that develop an inquiring mind need nurturing and require explicit teaching. Teaching and learning in Religion and Ethics is shaped by an inquiry approach that underpins the course of study.

The process of inquiry aims to develop students' investigative and thinking skills and contributes to their ability to formulate ideas, make judgments and reach conclusions. It encourages students to move beyond the acquisition of facts to metacognition and the development of ideas and concepts. It can also enhance self-esteem by encouraging students to take responsibility for their own learning. The inquiry model is illustrated in Figure 3.

Inquiry skills are used by students in each module of work and are developed by students engaging in the inquiry process in both learning and assessment experiences. Building on students' prior knowledge and experience, an inquiry generally follows a sequence of phases including:

- define — establishing, refining and framing questions, problems/challenges, projects, investigations and research strategies
- apply and examine — applying research techniques to investigate issues; locating, organising and analysing evidence, information and data; ascertaining quality and validity of evidence
- synthesise — interpreting and pulling together information, information and ideas from a variety of sources
- evaluate and justify — evaluating and reporting recommendations and conclusions; justifying decisions
- produce — formulating opinions and arguments; producing evidence or taking action of some sort; communicating research findings, using accepted language conventions
- reflect and appraise — reconsidering consequences and outcomes of each of the identified phases.

Figure 3: Inquiry phases in Religion and Ethics



1.2.5 Aboriginal perspectives and Torres Strait Islander perspectives

The Queensland Government has a vision that Aboriginal and Torres Strait Islander Queenslanders have their cultures affirmed, heritage sustained and the same prospects for health, prosperity and quality of life as other Queenslanders. The QCAA is committed to helping achieve this vision, and encourages teachers to include Aboriginal perspectives and Torres Strait Islander perspectives in the curriculum.

The QCAA recognises Aboriginal peoples and Torres Strait Islander peoples, their traditions, histories and experiences from before European settlement and colonisation through to the present time. Opportunities exist in Religion and Ethics to encourage engagement with Aboriginal peoples and Torres Strait Islander peoples, strengthening students' appreciation and understanding of:

- frameworks of knowledge and ways of learning
- contexts in which Aboriginal peoples and Torres Strait Islander peoples live
- contributions to Australian society and cultures.

In Religion and Ethics there is opportunity to explore Aboriginal knowledge, culture and values and Torres Strait Islander knowledge, culture and values as they relate to, and impact upon, the development of the three perspectives of human experience, the search for meaning, and the nature of religion, spirituality, beliefs and ethics.

Electives that especially lend themselves to exploring these aspects include:

- Elective 1: The Australian scene
- Elective 5: Indigenous Australian spiritualities
- Elective 11: Sacred stories
- Elective 13: Spirituality.

Guidelines about Aboriginal and Torres Strait Islander perspectives and resources for teaching are available on the QCAA website: www.qcaa.qld.edu.au/577.html.

In particular, teachers are encouraged to consult the *Aboriginal and Torres Strait Islander Studies Handbook 2010* (QCAA, www.qcaa.qld.edu.au/3035.html > Resources). This handbook is a helpful guide for schools when embedding Aboriginal and Torres Strait Islander perspectives across the curriculum.

2 Subject matter

2.1 Core

The core is the conceptual base for the course of study and provides a common body of concepts, ideas, knowledge, understanding and skills. It is designed to allow students to become familiar with the nature of religion, beliefs and ethics.

The core comprises three areas, the three interrelated perspectives of human experience:

- personal
- relational
- spiritual.

These perspectives are not stand alone or distinct categories, but are interrelated and complementary. They are explored through the electives by means of a social inquiry process and are developed and reviewed throughout the course of study.

2.1.1 Core 1: Who am I? — the personal perspective

Focus	
<p>In the context of the personal perspective, students gain knowledge and understanding of themselves as human beings who ask questions about life. Seeking answers for these questions may help them in the search for personal meaning and purpose.</p> <p>Exploring this perspective should help students to:</p> <ul style="list-style-type: none"> • appreciate that they are multidimensional beings • clarify their personal beliefs and ethical values • assess their own personal choices, vision and goals. 	
Concepts and ideas	
<ul style="list-style-type: none"> • People are complex beings shaped by culture, gender, family, society, religion, beliefs and ethics. • People are spiritual, religious, physical, emotional, social, psychological and relational beings. • My personal beliefs, ethical values, vision and goals are shaped by my human experiences. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
<ul style="list-style-type: none"> • What does it mean to be human? • What factors influence my identity? • Where do I belong? • What is my story? • Is my story important? • What do religion and beliefs say about who I am? • What do I believe? • Of what can I be sure? • What values are most important in my life? • How do I make decisions? • What do I want to do with my life? 	<ul style="list-style-type: none"> • factors that influence identity • spiritual, religious, physical, emotional, social and psychological aspects of a person • understanding self • personal vision and goals • care of my physical, mental, emotional, psychological and spiritual health • significant events that shape or have shaped my life • roles, responsibilities and rights

2.1.2 Core 2: Who are we? — the relational perspective

Focus	
<p>In the context of the relational perspective, students develop understanding of themselves in the context of their family and their community, both local and global. This perspective helps students appreciate the cultural and religious diversity of our country. It should challenge students to think critically about their thoughts, words and actions and how these might affect others. In particular, it focuses on the ethical principles and responsibilities of the individual within the community. Exploring this perspective should help students to:</p> <ul style="list-style-type: none"> • develop an awareness and understanding of a variety of religious and ethical viewpoints • foster concern for others through a sense of community and service • gain understanding of what it means to live in a community with others • appreciate cultural diversity • explore the ways in which intolerance and injustice affect people and society • develop an appreciation of caring for the earth • develop an appreciation of Australia's place in the global community • grow in moral understanding and reasoning. 	
Concepts and ideas	
<ul style="list-style-type: none"> • People are relational beings. • Religion, beliefs and ethics influence my relationships and how I connect and relate to others, at home, at work and in the community. • People have social and 'glocal' roles and responsibilities. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
<ul style="list-style-type: none"> • What relationships do I have? • What is the place of personal commitment to other people? • What different roles can I play in my life? • What is my responsibility to my family, friends, local, national and world communities? • How are others affected by my actions? • In what ways are my ideas of right and wrong similar to or different from others'? • What aspects of life inform and form me? 	<ul style="list-style-type: none"> • significant relationships and events that shape my life • impact of personal values and actions on others • religious, cultural, national, ethnic, social identities and roles • plurality of religion, beliefs and spiritualities • religious and ethical frameworks • challenges and influences in the world around us • diversity of beliefs, practices and viewpoints • informed, active and participative citizenship

2.1.3 Core 3: Is there more than this? — the spiritual perspective

Focus	
<p>In the context of the spiritual perspective, students explore beliefs beyond the normal observable world or belief in a higher being, power or God. They gain understanding of some major belief systems and religions. Students also explore their own belief systems and, at a deeper level, appreciate what gives ultimate meaning to their lives.</p> <p>Exploring this perspective should help students to:</p> <ul style="list-style-type: none"> • appreciate that people have beliefs and values that give purpose and meaning to their lives • recognise ways in which spiritual and religious practices give expression to significant beliefs, values and ethics • explore ways in which people recognise and experience realities other than the tangible • recognise that the practices of contemporary spiritualities, ethical behaviour and religion may represent ways of searching for meaning • understand how notions about origin, purpose and destiny provide direction in life. 	
Concepts and ideas	
<ul style="list-style-type: none"> • The big questions of life are part of human experience. • Religions and belief systems endeavour to provide answers to big questions of life. • Spiritual values may provide meaning and purpose to human experience. • People express their sense of the sacred in various ways. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
<ul style="list-style-type: none"> • What are the big questions of life? • How might understandings of religion and spirituality complement and differ from each other? • How might religion, beliefs and spiritualities influence human values and behaviours? • What gives life meaning? • In what ways do religions and belief systems attempt to provide answers to the big questions of life? • How is life and death conceptualised in different belief systems? • How might belief in the supernatural, a spiritual or Supreme Being affect human choices? 	<ul style="list-style-type: none"> • the big questions of life • some religions have a highly developed sense of the sacred • symbolic meaning

2.2 Electives

The electives provide the contexts through which the three core perspectives are explored. They cover broad topics and have been structured and formatted around these three perspectives. These perspectives are not stand alone or distinct categories, but are interrelated and complementary.

While the relative emphasis on each perspective may vary in different electives, each perspective must be covered within each elective.

The concepts and ideas, inquiry questions, and knowledge, understanding and skills described in the electives are **suggested only**, and are provided as a guide to planning. Schools may choose aspects of the suggested information and add local/contemporary material to complement their planning. This allows schools to investigate the three perspectives through contexts that suit students' abilities and interests.

Schools must select from the following list of electives to develop their course of study:

- Elective 1: The Australian scene
- Elective 2: Ethics and morality
- Elective 3: Good and evil
- Elective 4: Heroes and role models
- Elective 5: Indigenous Australian spiritualities
- Elective 6: Meaning and purpose
- Elective 7: Peace and conflict
- Elective 8: Religion and contemporary culture
- Elective 9: Religions of the world
- Elective 10: Religious citizenship
- Elective 11: Sacred stories
- Elective 12: Social justice
- Elective 13: Spirituality.

2.2.1 Elective 1: The Australian scene

Concepts and ideas	
<ul style="list-style-type: none"> Religions and beliefs exist and develop within cultural, historical, and sociological contexts. A variety of religious traditions, belief systems and spiritualities exist in Australia. Religious traditions and belief systems are influenced by an Australian view of life. Understandings and expressions of religions, belief systems and spiritualities in Australia have changed over the years. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> What does being an Australian mean to me? What has shaped my concept of being Australian? What is my religious/belief/spiritual heritage? How do I relate to people who are of different religious traditions, belief systems and spiritualities? 	<ul style="list-style-type: none"> aspects of personal identity my religious/belief/spiritual heritage religious and belief systems existing in Australia
Relational	
<ul style="list-style-type: none"> How do Australians view religions, beliefs and spiritualities? In what ways are Aboriginal spiritualities and Torres Strait Islander spiritualities expressed? In what ways do religions, beliefs and spiritualities contribute to Australian identities? In what ways have religions, beliefs and spiritualities shaped values within Australian society? How do Australians celebrate religious and spiritual diversity? 	<ul style="list-style-type: none"> Australian cultural identities diverse expressions of religion, beliefs and spiritualities in Australia diverse expressions of Aboriginal spiritualities and Torres Strait Islander spiritualities contributions of religions, beliefs and spiritualities to shaping of Australian society presence or absence of religious/spiritual elements within the public domain
Spiritual	
<ul style="list-style-type: none"> To what extent is Australia a secular society? In what ways have significant moments of Australian life been influenced by religion, beliefs and spiritualities? To what extent do religion, beliefs and spiritualities influence everyday life? 	<ul style="list-style-type: none"> places of religious and spiritual significance for Australians spiritual significance of the land for different groups in Australia Aboriginal spiritualities and Torres Strait Islander spiritualities interreligious engagement

2.2.2 Elective 2: Ethics and morality

Concepts and ideas	
<ul style="list-style-type: none"> • Concepts of right and wrong underpin all human communities. • The process of moral decision making is influenced by personal, cultural, historical and religious factors. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> • What do I understand to be right and wrong? • What do I understand by the terms moral, immoral and amoral? • Which situations require personal, moral decisions? • What motivates my moral choices? • Is morality only a question of personal preference? • What guidelines or limits regarding ethical and moral matters would assist me to make decisions? 	<ul style="list-style-type: none"> • factors that contribute to a person's moral stance, e.g. family background, cultural context, personal opinions and feelings, religious beliefs • personal values • ethical and moral norms • the process of moral decision making • responses of religious tradition(s) and belief systems to moral issues • influences on understanding right and wrong
Relational	
<ul style="list-style-type: none"> • How do people express moral and ethical values? • How do moral and ethical choices impact on local and global communities? • Whose voices are heard or silenced in public discourse on moral situations? 	<ul style="list-style-type: none"> • factors and dynamics that shape the responses to ethical situations in a community • stakeholders in moral situations • beliefs, assumptions and values (ethical frameworks) underpinning different moral positions • links between: <ul style="list-style-type: none"> – human rights and moral action – the law and moral action – social justice and moral action • ethical and moral limits • community responses to moral and immoral action
Spiritual	
<ul style="list-style-type: none"> • What would be appropriate avenues for ethical and moral guidance? • What is the relationship between personal faith and moral action? • What are some consequences for moral and immoral action in terms of spiritual wellbeing? 	<ul style="list-style-type: none"> • morality based on religious teaching • contributions of religious beliefs, secular values and philosophical systems to moral reasoning • sources of guidance in moral decision making • the connection between moral choices and group decisions

2.2.3 Elective 3: Good and evil

Concepts and ideas	
<ul style="list-style-type: none"> • An understanding of the realities of good and evil, and of truth and beauty provide ways for people to make sense of the good and bad aspects of human existence. • Finding meaning in a world characterised by goodness, evil and suffering are of concern to many people. • Social and structural perceptions of good and evil. • All religions and belief systems maintain understandings of-good, evil and suffering. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> • How do I account for and respond to the good and the bad in my life? • How do I contribute to the experience of good and evil in my life and the lives of others? • How do my views and experiences of good and evil influence my vision for human life and the world? • When and how do I experience beauty in my life? 	<ul style="list-style-type: none"> • definitions and understandings of good and evil • personal concepts of good and evil, and responses to good and evil in life • personal pursuit of truth and beauty • essential ingredients of truth, beauty, good and evil, and their expressions in daily life • the effect of truth, beauty, good and evil on perceptions of self and others • sources of good and evil and personal responses to good and evil
Relational	
<ul style="list-style-type: none"> • How does society and the media depict good and evil? • How do individuals, society and religions respond to good and evil, truth and beauty? • How do governments, and health and welfare organisations deal with the impacts of good and evil? • How do ethics, morals and values in society relate to good and evil? 	<ul style="list-style-type: none"> • definitions of good and evil from a range of viewpoints, e.g. health professionals, victims of crime and disasters • images of good, beauty, truth and evil in society • concepts of good and evil and approaches taken by religions and cultures • ways of dealing with pain and suffering
Spiritual	
<ul style="list-style-type: none"> • How have religions and belief systems engaged with concepts of good and evil? • What understanding and guidelines have religions and belief systems contributed to understanding of good and evil? 	<ul style="list-style-type: none"> • religious beliefs about and images of good and evil, truth and beauty • natural and moral evil • ways to holiness in response to good and evil • consequences of good and evil after death • perceptions of good and evil, truth and beauty presented from the viewpoints of different religious traditions

2.2.4 Elective 4: Heroes and role models

Concepts and ideas	
<ul style="list-style-type: none"> • Heroes and role models exist in most communities. • Heroes and role models, both human and fictional, exhibit perfections and imperfections. • Heroes and role models assist people to define ideals and assist with the universal desire for human flourishing. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> • What is the difference between heroes and role models? • Who are my heroes / role models and what makes these people/characters important in my life? • How do representations of heroes and role models across the media enhance, distort or detract from my understanding of human capacity and capability? • What might I learn from heroes and role models for me to flourish? 	<ul style="list-style-type: none"> • characteristics of heroes and role models • factors that influence the choice of a hero or role model • key figures from the past and present who inhabit the story of my life • influence of heroes and role models on my life and behaviour
Relational	
<ul style="list-style-type: none"> • How and why does a community identify a hero or role model? • In what way/s do heroes and/or role models have a responsibility to their communities? • What happens when a hero fails? • How do heroes and role models influence the ways in which people behave towards each other? • Why are some hero stories known, and others not known? 	<ul style="list-style-type: none"> • myths, urban myths, legends and epics about community heroes and role models • the relationship between a hero or role model and the community • how communities capture, recall and preserve life experiences of heroes and role models • the link between a culture's heroes and role models and that culture's identity • media manipulation of heroes and role models • gender bias in hero and role model stories and their perpetuation in the media
Spiritual	
<ul style="list-style-type: none"> • What is a spiritual hero? • How are hero and role model stories used by the adherents of particular religions for preaching and teaching, for highlighting values and shared traditions, and for framing ritual experiences? • How do hero stories uplift and sustain the spirit of communities in times of tragedy? • How do heroic stories link people to the cosmos and the spiritual? 	<ul style="list-style-type: none"> • heroes and/or role models reveal spiritual values and beliefs • a supernatural / God's presence can be symbolised by the deeds of a hero and/or role model • believers and adherents of different religious groups use stories of founders and experiences of heroic followers to: <ul style="list-style-type: none"> – reveal their sense of the spiritual perspective in life – express and reinforce their common religious and spiritual beliefs – inspire art and music and other creative interpretations – assist in personal reflection and contemplation, and are shared in community rituals and liturgies • assisting adherents to love a good life

2.2.5 Elective 5: Indigenous⁵ Australian spiritualities

Concepts and ideas	
<ul style="list-style-type: none"> • The spiritualities of Aboriginal peoples and Torres Strait Islander peoples are integral to, and interrelated with, their lived experiences and are extraordinarily diverse and complex. • The worldviews of Aboriginal peoples and Torres Strait Islander peoples are connected with all other aspects of life. • Central concepts to the acquisition of Indigenous knowledges include respect, reciprocity in community responsibility, understanding of cross-generational resonance, and understanding of open and closed knowledge, individuation and interconnectivity.⁶ 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> • What does it mean to be an Indigenous person in Australia? • What are the main aspects of such an understanding? 	<ul style="list-style-type: none"> • functions of Aboriginal spiritualities and Torres Strait Islander spiritualities in the personal search for meaning • importance of one's personal life story in establishing identity • names and totems • personal connections to country/place • impact of missions and Christianity on personal beliefs
Relational	
<ul style="list-style-type: none"> • What are the main aspects of Aboriginal spiritualities and Torres Strait Islander spiritualities? 	<ul style="list-style-type: none"> • holistic nature of Aboriginal spiritualities and Torres Strait Islander spiritualities • connections to and relationship with country/place, including the people, flora and fauna • relationships of these spiritualities to language groups • impact of social and political history of the last two centuries • interrelated beliefs about spirituality: <ul style="list-style-type: none"> – beliefs regarding the Dreaming, Bipo Taim, Bipo Bipo Taim, and ancestral spirits; ethical principles that emanate from these beliefs and customs – rituals and ceremonies, e.g. corroborees, rites of passage, burials, and the significance of objects such as totems, art works, musical instruments, dress – social roles and responsibilities, e.g. the role of Elders; kinship structures • creation stories (the Dreaming, Bipo Taim, Bipo Bipo Taim) and connections with country/place.
Spiritual	
<ul style="list-style-type: none"> • What is the spiritual significance of concepts such as the Dreaming and country/place? • How do Aboriginal peoples explain the origin and 	<ul style="list-style-type: none"> • Aboriginal peoples' and Torres Strait Islander peoples' understanding of country/place as a spiritual experience, as opposed to European

⁵ Indigenous Australians are Aboriginal peoples and Torres Strait Islander peoples.

⁶ Protocols for connecting with local communities should be observed by both teachers and students (see also www.qcaa.qld.edu.au/577.html).

<p>destiny of individuals?</p> <ul style="list-style-type: none"> • How do Torres Strait Islander peoples explain the origin and destiny of individuals? 	<p>concepts of ownership</p> <ul style="list-style-type: none"> • origins and diversity of Aboriginal spiritualities and Torres Strait Islander spiritualities • Aboriginal rituals and Torres Strait Islander rituals as means of contact with the spiritual perspective: <ul style="list-style-type: none"> – influence of Christianity on traditional and contemporary spiritualities, e.g. the impact of Aboriginal missionaries and mission stations; the impact of the acceptance of missionaries and Christianity into the Torres Strait (The Coming of Light) – interconnectedness of all aspects of human life and the natural world • the importance of sacred stories and sites for Aboriginal peoples and Torres Strait Islander peoples, and protocols for sharing stories
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2.2.6 Elective 6: Meaning and purpose

Concepts and ideas	
<ul style="list-style-type: none"> • Humanity's search for meaning and purpose is common across cultures and religions and has a profound influence on the decisions people make. • A meaningful life typically has a clear and positive self-concept, goals that give purpose to life, commitment to relationships and some 'greater good', and a sense of hope for the future. • People make significant choices that give life meaning and purpose, and these are the result of complex processes. • Worldviews and religious traditions offer varied viewpoints on living lives of meaning and purpose. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> • Why are meaning and purpose in life important? • What do I believe will give meaning and purpose to life? • What factors have shaped my views about life's meaning and purpose? • What kind of person do I want to become? • What is my vision and goals for the future? • What roles and relationships do I have and hope to have? • How can I contribute to others and the world? • Is it possible to re-invent oneself? 	<ul style="list-style-type: none"> • personal identity and significance — my spiritual, physical, psychological and social aspects • factors that influence personal identity, e.g. significant relationships and events, career, life choices, worldview, gender, culture • beliefs about meaning and purpose • personal vision and goals for the future — the good life • influences on my search for meaning and purpose
Relational	
<ul style="list-style-type: none"> • How do my relationships and responsibilities toward others inform my sense of meaning and purpose? • How does belonging in community contribute to a sense of identity? • How do perceptions of meaning change with different stages of life? • How have social changes impacted on people's sense of meaning? • What factors influence a community's search for meaning and purpose? • How do people express their beliefs about meaning? • What lessons can be learnt from others about a meaningful life? 	<ul style="list-style-type: none"> • the link between personal meaning, relationships and responsibilities toward others • belonging, meaning and purpose • characteristics of healthy relationships • aspects of community living that give meaning to life • stages of human development, e.g. the works of Kohlberg, Gilligan, Fowler • communities search for meaning in a changing world, e.g. impact of technology, terrorism • perceptions of meaning and purpose in popular culture, e.g. music, film, art, computer games
Spiritual	
<ul style="list-style-type: none"> • How does meaning and purpose provide value and significance to life? • What do worldviews and religious traditions teach about the meaning and purpose of life? • How might belief in religion inform people's quest for meaning and purpose? • How does the concept of 'a greater good' shape people's pursuit of meaning? 	<ul style="list-style-type: none"> • worldviews and religious traditions provide pathways to meaning and purpose • religion and humanity's search for meaning and purpose • the contribution of spirituality, philosophy, sociology and psychology to people's search for meaning and purpose • outstanding people and their views on meaning and purpose, e.g. Dorothy Day, Mandela • volunteerism, the 'greater good' and meaning

2.2.7 Elective 7: Peace and conflict

Concepts and ideas	
<ul style="list-style-type: none"> • Religion has been both a means of peace and conflict within the world. • Peace studies are concerned with practical questions of how to realise peace and justice in the world at all levels of social organisation — individual, family, small group, nation and the international community. • Resolution may be achieved through understanding and acceptance of religious, spiritual and ethical differences. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> • What does peace mean to me? • How can I make a difference and contribute to peace? • How might being a peacemaker be a sign of strength and/or weakness? • In what ways and where do I experience peace or conflict in my life? • How do I, or should I, deal with conflict? • What is social violence and how would I deal with it? • How does my gender/culture shape the way I see peace, conflict and violence? 	<ul style="list-style-type: none"> • inner peace • concepts of tolerance, acceptance, respect, justice • personal conflict resolution strategies • non-violent and peaceful approaches • gender and violence • actions that lead to peace • human resilience
Relational	
<ul style="list-style-type: none"> • What is peace? • What is conflict? • What does peace mean to my family, friends and the society in which I live? • How can we live peacefully in a multi-faith and diverse community? • How does the media shape a community's' understanding and perception of peace, conflict and violence? • How could non-violent social change be possible in the future? • Are wars ever just? 	<ul style="list-style-type: none"> • community celebrations of peace, understanding and justice • non-violent and peaceful approaches at all levels of social organisation • harassment and bullying in schools and workplaces • gender and the consequences of violence • effective strategies for conflict resolution, e.g. mediation, apology, forgiveness, reconciliation and justice • violence in sport, language and youth culture • the impact of violence on communities — social, gender, emotional, economic, physical, spiritual; ethnic and racial tensions • role of the media and social media in promoting violence, along with their ability to polarise communities; the language of peace, conflict and violence in the media
Spiritual	
<ul style="list-style-type: none"> • What do religious traditions teach about peace and justice? • Is peace an active or passive practice? • How can peace be encouraged and conflict avoided? • Who or what motivates peace? • How do communities resolve religious differences? • How might religious difference be manipulated to cause conflict? 	<ul style="list-style-type: none"> • religious and cultural teachings about peace and war — similarities and differences • religious frameworks around peace, violence and morality • links between beliefs and actions • interfaith initiatives that promote peace and justice • the role and influence of Aboriginal and Torres Strait Islander Elders and/or spiritual leaders in conflict situations • sacred texts and theological writings on peace and conflict

2.2.8 Elective 8: Religion and contemporary culture

Concepts and ideas	
<ul style="list-style-type: none"> • People seek meaning and values through the living systems of religion and culture. • People explore and express meaning and values through culture. • Religion is expressed in cultural forms. • There is a dynamic and complex relationship between religion and culture. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> • How do I understand religion? • How do I understand culture? • How is my understanding of religion shaped by my culture? • How is my understanding of religion shaped by contemporary culture? • How does contemporary culture inform and form me? • How does my background shape my response to and engagement with contemporary culture? • How might my ideas of religion and culture be expanded? 	<ul style="list-style-type: none"> • nature of religion, beliefs and disbelief • forms and aspects of contemporary culture, e.g. music, film, technologies • development of culture and contemporary culture • identity, culture, religion and beliefs • contemporary constructions of religion, the sacred, the spiritual, and the holy • secular, religious and spiritual worldviews
Relational	
<ul style="list-style-type: none"> • What is the relationship between religion, spirituality and culture? • How do religion and culture act as window and mirror for each other? • How is the relationship between religion and culture expressed in contemporary culture? • How are ideas, elements and symbols of religions exploited and commercialised? • How has globalisation impacted on religion, culture and community? 	<ul style="list-style-type: none"> • cultural expressions of religions • culture and enculturation • relationship between religion and culture portrayed and expressed in the Arts, media and television, film, music, cartoons, advertising, social media, architecture, science and technologies • commercialisation of religions, religious ideas and objects, e.g. Buddha statues as garden ornaments, religious ideas and symbols in advertising • religion and globalisation
Spiritual	
<ul style="list-style-type: none"> • How and when is religion seen as central to or separate from culture? • How is spiritual belief challenged and maintained in secular culture? • How have religions embraced or rejected contemporary cultures? • What is technology's impact on religion and spirituality? • How do religion and culture address the big questions? 	<ul style="list-style-type: none"> • faith, religion and spirituality in contemporary culture • religion and secular culture, e.g. spirituality, theology, secularism, hyperreality, atheism, agnosticism, humanism, nihilism, consumerism, individualism, fundamentalism • global religious movements, New Religious Movements (NRMs), virtual religious communities and sacred spaces, spiritual apps • sacred places and symbols in the market place • religious, spiritual and cultural responses to the big questions

2.2.9 Elective 9: Religions of the world

Concepts and ideas	
<ul style="list-style-type: none"> Religions provide a framework for making sense of life and how to live. Religions are living and dynamic entities. Respecting similarities and differences between religions can help to foster a more harmonious society. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> How has religion impacted on my life? What religious viewpoints, symbols and practices can I recognise around me? What religious viewpoint do I most closely identify with? What religious values are reflected in my approach to life? 	<ul style="list-style-type: none"> personal beliefs, faith and values my religious influences and experiences personal attitudes towards religions of the world, other than my own building personal tolerance and respect for other religions
Relational	
<ul style="list-style-type: none"> What are the major religions of the world? What are their significant beliefs and practices? Why is community important to religious faiths? What challenges does religious pluralism present? How can followers of different religions live together harmoniously? 	<ul style="list-style-type: none"> the major religions of the world, e.g. Buddhism, Christianity, Hinduism, Islam, Judaism key beliefs and practices of the major world religions religious pluralism interfaith dialogue — respecting similarities and differences
Spiritual	
<ul style="list-style-type: none"> How do world religions attempt to answer the big questions of life? How do these religions express sacred ideas and a sense of the sacred? How do religious faiths influence the spiritual journey of individual adherents? How have religions developed and changed over time? 	<ul style="list-style-type: none"> religious frameworks and the big questions of life the supernatural sacred spaces and times, places, events, people, texts, signs and symbols religions and personal spirituality

2.2.10 Elective 10: Religious citizenship

Concepts and ideas	
<ul style="list-style-type: none"> • We live in a diverse society and in an interconnected world, and therefore our civic knowledge and understanding must include understanding of global dimensions and multiple viewpoints. • Understandings of religious citizenship have broadened over time. • People express their religious citizenship in a variety of ways and in different contexts. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> • What are my citizenships? • What is my religious citizenship? • What are my rights and responsibilities as a citizen, and as a religious citizen? • How does my faith tradition regard other faith traditions? • How do I develop my capacities as a religious citizen in the classroom, school, in my part-time work and in the wider world? • How can I maintain my own religious identity in a multi-faith world? 	<ul style="list-style-type: none"> • links between personal religious beliefs and an individual's cultural identity • the concept of religious citizenship • the rights and needs of faith communities • religious citizenship in neighbouring countries, e.g. Indonesia, Malaysia, Thailand, Singapore, India, China
Relational	
<ul style="list-style-type: none"> • How do religious and ethical rituals, weddings, arts festivals and sporting events allow people to relate to each other? • Is my religious citizenship only national, or is it also global? How can I maintain my own religious identity in a multi-faith world? • How do I exercise my obligation to respect the religious rights and needs of others? • How can I exercise my global citizenship? 	<ul style="list-style-type: none"> • different religions can coexist without losing their own identity • levels of citizenship that relate to religion and culture — local, global, transnational, international and corporate • the diversity in religions and cultures, and relationships between religious and cultural groups • religions, while maintaining their own identity, can cooperate on social and ecological issues
Spiritual	
<ul style="list-style-type: none"> • How can religious values affect political citizenship? • How can I help other people pursue their own spiritual path? • In what way is my religious freedom a gift for others? • Is my spirituality selfish? • How does understanding the spirituality of others deepen my own faith? 	<ul style="list-style-type: none"> • impact of religious values on political citizenship • interreligious understanding and interreligious dialogue

2.2.11 Elective 11: Sacred stories

Concepts and ideas	
<ul style="list-style-type: none"> • Stories capture and preserve experiences and ideals. • Family stories, community stories, national, cultural and religious stories shape and inspire people and reinforce common beliefs. • In the telling and retelling of significant stories people may find meaning in life. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> • What is my story? • How do I tell it? • What is my family's story? • How do the actions and reflections in our own, our families' and friends' stories express the values that we consider most important? • How do individuals tell their stories today? 	<ul style="list-style-type: none"> • how stories shape and express meaning • key figures from the past and present who inhabit the story of my life • effects of, and responses to, family experiences • potential for resilience and growth or introspection and fear
Relational	
<ul style="list-style-type: none"> • What do stories reveal about community beliefs, traditions and values? • How are group and national identities shaped by common stories? • What messages do stories hold that influence the ways by which people behave towards each other? 	<ul style="list-style-type: none"> • communal stories that generate urban myths • national and global stories that affect the national psyche, e.g. equality and liberty, the Holocaust • stories about communities, both secular and religious • Aboriginal stories and Torres Strait Islander stories, and their contributions to Australian identity
Spiritual	
<ul style="list-style-type: none"> • What stories link us to the other and give a sense of the divine? • What are the stories about God and the gods? • How are religious/spiritual stories used, e.g. for preaching and teaching, for highlighting values and shared traditions, and for framing ritual experience? • How does one religious story generate different truths? 	<ul style="list-style-type: none"> • the 'grand' religious stories that have shaped our world, e.g. Abraham and Moses, Buddha, Jesus, Mohammed • stories of founders and followers of different religious groups • Dreaming stories of Aboriginal communities and Torres Strait Islander communities

2.2.12 Elective 12: Social justice

Concepts and ideas	
<ul style="list-style-type: none"> • There are inequalities in the world and vast differences between the very poor and the very rich. • Religions provide a framework for examining such inequality. • Social justice issues have always evoked religious and ethical responses. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> • What are my rights? • What are my responsibilities? • Do I want to make a difference? • How can I contribute to a just world? 	<ul style="list-style-type: none"> • personal/individual rights and responsibilities • dignity of the human person • personal responses to current social issues/problems and social injustices • private/personal acts of charity • ways that an individual can work towards achieving social justice in local and global communities
Relational	
<ul style="list-style-type: none"> • Are the same issues important to all societies? • Are all peoples' rights equal? • Who is responsible for social justice? • What can we do to deal with injustices in our local, national and international community? • What is the difference between charity and justice? • What are society's responsibilities in maintaining the global environment? 	<ul style="list-style-type: none"> • definition of a 'just society'; what constitutes 'just practice' in a community; working for justice • local, national and international approaches to social justice concerns, and religious and ethical responses to these approaches • outreach and welfare groups, e.g. St Vincent de Paul, Amnesty International, Red Cross, Lifeline, Salvation Army, Karuna Hospice and other palliative care organisations • the difference between charity and justice • social analysis
Spiritual	
<ul style="list-style-type: none"> • What is justice? • Who are inspirational leaders, both past and present? • What motivates them? • How do religions work to achieve changes in social systems? • Is justice necessarily linked with religion? • What is a 'justice' spirituality? 	<ul style="list-style-type: none"> • implication of religious ideas • liberation theology • religious teachings about justice • links between beliefs and action • links between religious teaching and social justice issues, e.g. hospitals, education, welfare

2.2.13 Elective 13: Spirituality

Concepts and ideas	
<ul style="list-style-type: none"> • Spirituality gives meaning and direction to people's lives. • Individuals and communities establish roles and promote particular ways of living using rituals and symbols that encourage the growth of a person's spirituality. 	
Knowledge, understanding and skills	
Inquiry questions	Subject matter
Personal	
<ul style="list-style-type: none"> • What is spirituality? • Is everyone conscious of the spiritual perspectives of their lives? • Do I regard myself as having spirituality? • Is there a difference between religiosity and spirituality? • How does understanding another's spirituality impact me? • How does spirituality influence my life? • What part does gender play in spirituality? • Is a masculine or feminine spirituality determined by gender? 	<ul style="list-style-type: none"> • personal spirituality, experience and family background • feminine and masculine spiritualities that transcend gender • symbols as reflections of those things that are important to us • role of rituals in expressing beliefs • symbolic meaning comes from life experiences, significant relationships, scripture and culture
Relational	
<ul style="list-style-type: none"> • How do different people and groups express spirituality? • How do groups organise roles to facilitate spiritual expression? • How do communal rituals and ceremonies that mark major life events (e.g. birth, marriage, completing school, beginning work, death) contribute to spirituality? • How do symbolism and ritual help create a sense of spirituality? • Do mainstream religious expressions of spirituality meet the needs of people in the modern age? 	<ul style="list-style-type: none"> • traditional and less traditional expressions of spirituality • Aboriginal expressions and Torres Strait Islander expressions of spirituality • roles of men and women in society and religious contexts • characteristics of spirituality and rituals • the role of ritual in major life transitions • how spirituality affects the way we see ourselves and others, e.g. issues of relationships, responsibilities, gender
Spiritual	
<ul style="list-style-type: none"> • How does spirituality help us understand our place in the world? • How have the Arts been used to express spirituality? • How do different belief systems view life events? • What differences exist between male spirituality and female spirituality? • How are signs, symbols and texts important to spiritual expression? 	<ul style="list-style-type: none"> • the role of spirituality in creating meaning and purpose • the role of the Arts in expressing spirituality • the role of ritual in life events • symbols as special signs that point to deeper spiritual truths • the place of eco-spirituality in peoples' lives

3 Assessment

3.1 Assessment — general information

Assessment is an integral part of the teaching and learning process. It is the purposeful, systematic and ongoing collection of information about student learning outlined in the syllabus.

The major purposes of assessment are to:

- promote, assist and improve learning
- inform programs of teaching and learning
- advise students about their own progress to help them achieve as well as they are able
- give information to parents, carers and teachers about the progress and achievements of individual students to help them achieve as well as they are able
- provide comparable exit results in each Applied syllabus which may contribute credit towards a Queensland Certificate of Education (QCE); and may contribute towards Australian Tertiary Admission Rank (ATAR) calculations
- provide information about how well groups of students are achieving for school authorities and the State Minister responsible for Education.

Student responses to assessment opportunities provide a collection of evidence on which judgments about the quality of student learning are made. The quality of student responses is judged against the standards described in the syllabus.

In Applied syllabuses, assessment is standards-based. The standards are described for each objective in each of the three dimensions. The standards describe the quality and characteristics of student work across five levels from A to E.

3.1.1 Planning an assessment program

When planning an assessment program over a developmental four-unit course, schools should:

- administer assessment instruments at suitable intervals throughout the course
- provide students with opportunities in Units 1 and 2 to become familiar with the assessment techniques that will be used in Units 3 and 4
- assess all of the dimensions in each unit
- assess each objective at least twice by midway through the course (end of Unit 2) and again by the end of the course (end of Unit 4)
- assess only what the students have had the opportunity to learn, as prescribed in the syllabus and outlined in the study plan.

For a student who studies four units, only assessment evidence from Units 3 and 4 contributes towards decisions at exit.

Further information can be found in the QCE and QCIA policy and procedures handbook.

3.1.2 Authentication of student work

Schools and teachers must have strategies in place for ensuring that work submitted for summative assessment is the student's own.

Judgments about student achievement are based on evidence of the demonstration of student knowledge, understanding and skills. Schools ensure responses are validly each student's own work.

Guidance about authentication strategies which includes guidance for drafting, scaffolding and teacher feedback can be found in the QCE and QCIA policy and procedures handbook.

3.2 Assessment techniques

The diagram below identifies the assessment techniques relevant to this syllabus. The subsequent sections describe each assessment technique in detail.

Figure 4: Religion and Ethics assessment techniques



Schools design assessment instruments from the assessment techniques relevant to this syllabus. The assessment instruments students respond to in Units 1 and 2 should support those techniques included in Units 3 and 4.

For each assessment instrument, schools develop an instrument-specific standards matrix by selecting the syllabus standards descriptors relevant to the task and the dimension/s being assessed (see Standards matrix).

The matrix is used as a tool for making judgments about the quality of students' responses to the instrument and is developed using the syllabus standards descriptors. Assessment is designed to allow students to demonstrate the range of standards (see Determining an exit result). Teachers give students an instrument-specific standards matrix for each assessment instrument.

Where students undertake assessment in a group or team, instruments must be designed so that teachers can validly assess the work of individual students and not apply a judgment of the group product and processes to all individuals.

Evidence

Evidence includes the student's responses to assessment instruments and the teacher's annotated instrument-specific standards matrixes. Evidence may be direct, e.g. student responses to assessment instruments, or indirect, e.g. supporting documentation. Within a student folio indirect evidence should be balanced with direct evidence.

Further guidance can be found in the QCE and QCIA policy and procedures handbook.

Conditions of assessment

Over a four-unit course of study, students are required to complete assessment under a range of conditions (see Planning an assessment program).

Conditions may vary according to assessment. They should be stated clearly on assessment instruments, for example:

- supervised or unsupervised
- individual, group or team
- time allowed (with perusal time as needed)
- length required
- seen or unseen questions
- use of sources and/or notes (open book).

Where support materials or particular equipment, tools or technologies are used under supervised conditions, schools must ensure that the purpose of supervised conditions (i.e. to authenticate student work) is maintained.

Assessment of group work

When students undertake assessment in a group or team, instruments must be designed so that teachers can validly assess the work of individual students and not apply a judgment of the group product and processes to all individuals.

3.2.1 Project

Purpose

This technique assesses a response to a single task, situation and/or scenario in a module of work that provides students with authentic and/or real-world opportunities to demonstrate their learning.

The student response will consist of a collection of **at least two** assessable components, demonstrated in different circumstances, places and times, and may be presented to different audiences, and through differing modes.

Dimensions to be assessed

This assessment technique is to be used to determine student achievement in objectives from all the following dimensions:

- Knowing and understanding
- Applying and examining
- Producing and evaluating.

All objectives from each dimension must be assessed.

Types of projects

A project occurs over a set period of time. Projects incorporate inquiry processes involving decision making, goal setting and time management. Students may use class time and their own time to develop a response. Projects in Religion and Ethics may involve students in individual or group community visits, or in community projects.

A project consists of **at least two** different assessable components from the following:

- written
- spoken
- multimodal
- performance
- product.

The selected assessable components must contribute significantly to the task and to the overall result for the project. A variety of technologies may be used in the creation or presentation of the response.

Note: Spoken delivery of a written component; or a transcript of a spoken component (whether written, electronic, or digital) constitutes one component, not two.

Examples of projects in Religion and Ethics include:

- organising an event or a performance related to a religious or spiritual occasion or festival
- planning, organising and presenting a class or school ritual, service, ceremony or event
- creating and producing a children's book, website, short film or poster on a religious or ethical topic
- planning, undertaking and reflecting on a community activity
- identifying a community need and undertaking a project to meet their requirements, e.g. service learning.

At least two of the core perspectives must be covered within each project.

Written component

This component requires students to use written language to communicate ideas and information to readers for a particular purpose. A written component may be supported by references or, where appropriate, data, tables, flow charts or diagrams.

Examples include:

- articles for magazines or journals
- essays, e.g. analytical, persuasive/argumentative, informative
- reviews, e.g. literature, film
- reports, which will normally be presented with section headings, and may include tables, graphs and/or diagrams, and analysis of data supported by references.

Spoken component		
<p>This component requires students to use spoken language to communicate ideas and information to a live or virtual audience (that is, through the use of technology) for a particular purpose.</p> <p>Examples include:</p> <ul style="list-style-type: none"> • oral presentations • debates • interviews • podcasts • seminars. 		
Multimodal component		
<p>This component requires students to use a combination of at least two modes delivered at the same time to communicate ideas and information to a live or virtual audience for a particular purpose. The selected modes are integrated to allow both modes to contribute significantly to the multimodal component. Modes include:</p> <ul style="list-style-type: none"> • written • spoken/signed • nonverbal, e.g. physical, visual, auditory. <p>Examples include:</p> <ul style="list-style-type: none"> • digital presentations • vodcasts • seminars • webinars. <p>A variety of technologies may be used in the creation or presentation of the component. Replication of a written document into an electronic or digital format does not constitute a multimodal component.</p>		
Performance component		
<p>This component refers to physical demonstrations as outcomes of applying a range of cognitive, technical, physical and/or creative/expressive skills.</p> <p>Performance components allow students to communicate and demonstrate the concepts, ideas, perspectives and viewpoints related to the topics and appropriate to the intended audience. Examples in Religion and Ethics include music, hymns/songs, drama and dance performances related to a religious or spiritual occasion.</p>		
Product component		
<p>This component refers to the production of items such as a children's book, website, short film, artwork or poster on a religious or ethical topic and will be the outcome of applying a range of cognitive, technical, physical and/or creative/expressive skills. In Religion and Ethics, product components allow students to communicate and demonstrate the concepts, ideas, perspectives and viewpoints related to the topics and appropriate to the intended audience.</p>		
Assessment conditions	Units 1–2	Units 3–4
Written component	400–700 words	500–900 words
Spoken component	1½ – 3½ minutes	2½ – 3½ minutes
Multimodal component	2–4 minutes	3–6 minutes
Performance component	<p>Schools provide students with some continuous class time to develop the performance components of the collection of work.</p> <p>The length of this component will depend upon the nature of the task.</p>	
Product component	<p>Schools provide students with some continuous class time to develop and demonstrate the product components of the collection of work.</p> <p>The length of this component will depend upon the nature of the task.</p>	

Further guidance

- Establish a focus for the project, or work with the student to develop a focus.
- Allow class time for the student to effectively undertake each component of the investigation. Independent student time will be required to complete the task.
- The required length of student responses should be considered in the context of the tasks — longer is not necessarily better.
- Implement strategies to promote the authenticity of student work. Strategies may include note-taking, journals or experimental logs, drafting, research checklists, referencing and teacher observation sheets.
- Scaffolding is part of the teaching and learning that supports student development of the requisite knowledge, understanding and skills integral to completing an assessment task and demonstrating what the assessment requires. The scaffolding should be reduced in Units 3 and 4 as students develop greater independence as learners.
- Provide students with learning experiences in the use of appropriate communication strategies, including the generic requirements for presenting research, e.g. research report structures, referencing conventions.
- Indicate on the assessment the dimensions and objectives that will be assessed, and explain the instrument-specific standards matrix.
- When students undertake assessment in a group or team, instruments must be designed so that teachers can validly assess the work of individual students and not apply a judgment of the group product and processes to all individuals.

3.2.2 Investigation

Purpose

This technique assesses investigative practices and the outcomes of applying these practices. Investigation includes locating and using information beyond students' own knowledge and the data they have been given. In Religion and Ethics, investigations involve research and follow an inquiry approach. Investigations provide opportunity for assessment to be authentic and set in real-world or lifelike contexts.

Dimensions to be assessed

This assessment technique is to be used to determine student achievement in objectives from all the following dimensions:

- Knowing and understanding
- Applying and examining
- Producing and evaluating.

Not every objective from each dimension needs to be assessed.

Types of investigations and responses

An investigation occurs over a set period of time. Students may use class time and their own time to develop a response. In this assessment technique, students investigate or research a specific question or hypothesis through collection, analysis and synthesis of primary and/or secondary data obtained through research.

Examples of investigations in Religion and Ethics include:

- researching and presenting different religious viewpoints on a common question
- researching a range of religious practices, e.g. across cultures, historically
- investigating a current issue from a range of ethical viewpoints
- investigating media reports on a religious or ethical topic.

At least two of the core perspectives must be covered within each investigation.

Written response

This response requires students to use written language to communicate ideas and information to readers for a particular purpose. A written response may be supported by references or, where appropriate, data, tables, flow charts or diagrams.

Examples include:

- articles for magazines or journals
- essays, e.g. analytical, persuasive/argumentative, informative
- reviews, e.g. literature, film
- reports, which will normally be presented with section headings, and may include tables, graphs and/or diagrams, and analysis of data supported by references.

Spoken response

This response requires students to use spoken language to communicate ideas and information to a live or virtual audience (that is, through the use of technology) for a particular purpose.

Examples include:

- oral presentations
- debates
- interviews
- podcasts
- seminars.

Multimodal response

This response requires students to use a combination of at least two modes **delivered at the same time** to communicate ideas and information to a live or virtual audience for a particular purpose. The selected modes are integrated to allow both modes to contribute significantly to the multimodal response. Modes include:

- written
- spoken/signed
- nonverbal, e.g. physical, visual, auditory.

Examples include:

- digital presentations
- vodcasts
- seminars
- webinars.

A variety of technologies may be used in the creation or presentation of the response. Replication of a written document into an electronic or digital format does not constitute a multimodal response.

When making judgments about multimodal responses, teachers apply the standards to the entire response, i.e. to all modes used to communicate the response.

Assessment conditions	Units 1–2	Units 3–4
Written	500–800 words	600–1000 words
Spoken	2–4 minutes	3–4 minutes
Multimodal	3–5 minutes	4–7 minutes

Further guidance

- Establish a focus for the investigation, or work with the student to develop a focus.
- Allow class time for the student to effectively undertake each part of the investigation assessment. Independent student time will be required to complete the task.
- The required length of student responses should be considered in the context of the tasks — longer is not necessarily better.
- Implement strategies to promote the authenticity of student work. Strategies may include note-taking, journals or experimental logs, drafting, research checklists, referencing and teacher observation sheets.
- Scaffolding is part of the teaching and learning that supports student development of the requisite knowledge, understanding and skills integral to completing an assessment task and demonstrating what the assessment requires. The scaffolding should be reduced in Units 3 and 4 as students develop greater independence as learners.
- Provide students with learning experiences in the use of appropriate communication strategies, including the generic requirements for presenting research, e.g. research report structures, referencing conventions.
- Indicate on the assessment the dimensions and objectives that will be assessed, and explain the instrument-specific standards matrix.

3.2.3 Extended response

Purpose

This technique assesses the interpretation, analysis/examination and/or evaluation of ideas and information in provided stimulus materials. While students may undertake some research in the writing of the extended response, it is not the focus of this technique.

In Religion and Ethics, an extended response requires reasoned responses to specific questions. It allows students to demonstrate their ability to use investigative and thinking skills and to formulate ideas, make judgments and reach conclusions, which are part of the inquiry process.

Dimensions to be assessed

This assessment technique is to be used to determine student achievement in objectives from all the following dimensions:

- Knowing and understanding
- Applying and examining
- Producing and evaluating.

Not every objective from each dimension needs to be assessed.

Types of extended response

An extended response occurs over a set period of time. Students may use class time and their own time to develop a response. Students respond to a question or statement about the provided stimulus materials.

Stimulus material could include:

- images (e.g. cartoons, paintings, photos, film, artwork, infographics)
- media articles (e.g. news articles, blogs)
- quotes
- statistics
- graphs
- maps
- religious symbols and artefacts
- text extracts.

At least two of the core perspectives must be covered within each extended response.

Written response

This response requires students to use written language to communicate ideas and information to readers for a particular purpose. A written response may be supported by references or, where appropriate, data, tables, flow charts or diagrams.

Examples include:

- articles for magazines or journals
- reviews, e.g. literature, film
- essays.

Spoken response

This response requires students to use spoken language to communicate ideas and information to a live or virtual audience (that is, through the use of technology) for a particular purpose.

Examples include:

- oral presentations
- debates
- new segments
- interviews
- podcasts
- seminars.

Multimodal response

This response requires students to use a combination of at least two modes **delivered at the same time** to communicate ideas and information to a live or virtual audience for a particular purpose. The selected modes are integrated to allow both modes to contribute significantly to the multimodal response. Modes include:

- written
- spoken/signed
- nonverbal, e.g. physical, visual, auditory.

Examples include:

- digital presentations
- vodcasts
- seminars
- webinars.

A variety of technologies may be used in the creation or presentation of the response. Replication of a written document into an electronic or digital format does not constitute a multimodal response.

When making judgments about multimodal responses, teachers apply the standards to the entire response, i.e. to all modes used to communicate the response.

Assessment conditions	Units 1–2	Units 3–4
Written	500–800 words	600–1000 words
Spoken	2–4 minutes	3–4 minutes
Multimodal	3–5 minutes	4–7 minutes

3.2.4 Examination

Purpose

This technique assesses the application of a range of cognition to provided questions, scenarios and/or problems. Responses are completed individually, under supervised conditions and in a set timeframe.

Dimensions to be assessed

This assessment technique is to be used to determine student achievement in objectives from both of the following dimensions:

- Knowing and understanding
- Applying and examining.

Not every objective from each dimension needs to be assessed.

Type of examination

Short response test

- Short response tests typically consist of a number of items that may include students responding to some or all of the following activities:
 - recognising, describing and explaining concepts, ideas, issues and viewpoints
 - analysing and comparing viewpoints about social contexts and issues
 - responding to seen or unseen stimulus materials
 - interpreting and applying ideas and information
 - drawing, labelling or interpreting equipment, graphs, tables or diagrams.
- Short response tests occur under supervised conditions as students produce work individually and in a set time to ensure authenticity.
- Questions, scenarios and problems are typically unseen. If seen, teachers must ensure the purpose of this technique is not compromised.
- Stimulus materials may also be used and may be seen or unseen.
- Unseen questions, statements or stimulus materials should not be copied from information or texts that students have previously been exposed to or have directly used in class.
- **At least two of the core perspectives must be covered within each examination.**

Assessment conditions

	Units 1–2	Units 3–4
Recommended duration	60–90 minutes	60–90 minutes
Short response test	50–150 words per item (diagrams and workings not included in word count)	50–250 words per item (diagrams and workings not included in word count)

Further guidance

- Format the assessment to allow for ease of reading and responding.
- Consider the language needs of the students and avoid ambiguity.
- Ensure questions allow the full range of standards to be demonstrated.
- Consider the instrument conditions in relation to the requirements of the question/stimulus.
- Outline any permitted material in the instrument conditions, e.g. one page of handwritten notes.
- Determine appropriate use of stimulus materials and student notes. Ensure stimulus materials are succinct enough to allow students to engage with them in the time provided; if they are lengthy, consider giving students access to them before the assessment.
- Provide students with learning experiences that support the types of items, including opportunities to respond to unseen tasks using appropriate communication strategies.
- Indicate on the assessment the dimensions and objectives that will be assessed, and explain the instrument-specific standards.

3.3 Exiting a course of study

3.3.1 Folio requirements

A folio is a collection of one student's responses to the assessment instruments on which exit results are based. The folio is updated when earlier assessment responses are replaced with later evidence that is more representative of student achievement.

3.3.2 Exit folios

The exit folio is the collection of evidence of student work from Units 3 and 4 that is used to determine the student's exit result. Each folio must include:

- four assessment instruments, and the student responses
- evidence of student work from Units 3 and 4 only
- evidence of all dimensions being assessed at least twice
- at least three different assessment techniques, including:
 - one project or investigation
 - one examination
- no more than two assessments from each technique
- a student profile completed to date.

3.3.3 Exit standards

Exit standards are used to make judgments about students' exit results from a course of study. The standards are described in the same dimensions as the objectives of the syllabus. The standards describe how well students have achieved the objectives and are stated in the standards matrix.

The following dimensions must be used:

- Dimension 1: Knowing and understanding
- Dimension 2: Applying and examining
- Dimension 3: Producing and evaluating.

Each dimension must be assessed in each unit and each dimension is to make an equal contribution to the determination of exit results.

3.3.4 Determining an exit result

When students exit the course of study, the school is required to award each student an A—E exit result.

Exit results are summative judgments made when students exit the course of study. For most students this will be after four units. For these students, judgments are based on exit folios providing evidence of achievement in relation to all objectives of the syllabus and standards.

For students who exit before completing four units, judgments are made based on the evidence of achievement to that stage of the course of study.

Determining a standard

The standard awarded is an on-balance judgment about how the qualities of the student's responses match the standards descriptors in each dimension. This means that it is not necessary for the student's responses to have been matched to every descriptor for a particular standard in each dimension.

Awarding an exit result

When standards have been determined in each of the dimensions for this subject, Table 2 below is used to award an exit result, where A represents the highest standard and E the lowest. The table indicates the minimum combination of standards across the dimensions for each result.

Table 2: Awarding exit results

Exit result	Minimum combination of standards
A	Standard A in any two dimensions and no less than a B in the remaining dimension
B	Standard B in any two dimensions and no less than a C in the remaining dimension
C	Standard C in any two dimensions and no less than a D in the remaining dimension
D	At least Standard D in any two dimensions and an E in the remaining dimension
E	Standard E in the three dimensions

Further guidance can be found in the QCE and QCIA policy and procedures handbook.

3.3.5 Standards matrix

	Standard A	Standard B	Standard C	Standard D	Standard E
Knowing and understanding	The student work has the following characteristics:	The student work has the following characteristics:	The student work has the following characteristics:	The student work has the following characteristics:	The student work has the following characteristics:
	<ul style="list-style-type: none"> • accurate recognition and comprehensive description of concepts, ideas and terminology about religion, beliefs and ethics • accurate identification and comprehensive explanation of the ways religion, beliefs and ethics contribute to the personal, relational and spiritual perspectives of life and society • comprehensive explanation of a wide range of viewpoints and practices related to religion, beliefs and ethics. 	<ul style="list-style-type: none"> • accurate recognition and thorough description of concepts, ideas and terminology about religion, beliefs and ethics • accurate identification and thorough explanation of the ways religion, beliefs and ethics contribute to the personal, relational and spiritual perspectives of life and society • thorough explanation of a range of viewpoints and practices related to religion, beliefs and ethics. 	<ul style="list-style-type: none"> • recognition and description of concepts, ideas and terminology about religion, beliefs and ethics • identification and explanation of the ways religion, beliefs and ethics contribute to the personal, relational and spiritual perspectives of life and society • explanation of viewpoints and practices related to religion, beliefs and ethics. 	<ul style="list-style-type: none"> • partial recognition and simple description of concepts, ideas and terminology about religion, beliefs and ethics • inconsistent identification and disjointed explanation of the ways religion, beliefs and ethics contribute to the personal, relational and spiritual perspectives of life and society • simple explanation of narrow viewpoints and obvious practices related to religion, beliefs and ethics. 	<ul style="list-style-type: none"> • minimal recognition and superficial description of concepts, ideas and/or terminology about religion, beliefs and ethics • minimal identification and superficial statements of the ways religion, beliefs and ethics contribute to the personal, relational and spiritual perspectives of life and society • statements of information about viewpoints and/or practices related to religion, beliefs and ethics.

	Standard A	Standard B	Standard C	Standard D	Standard E
Applying and examining	The student work has the following characteristics:	The student work has the following characteristics:	The student work has the following characteristics:	The student work has the following characteristics:	The student work has the following characteristics:
	<ul style="list-style-type: none"> • detailed and thoughtful organisation of a wide range of information and material related to religion, beliefs and ethics • insightful analysis of a wide range of perspectives, viewpoints and practices related to religion, beliefs and ethics • efficient and competent application of concepts and ideas to make justifiable decisions about inquiries • proficient use of language conventions and features to effectively communicate ideas and information, according to purposes. 	<ul style="list-style-type: none"> • methodical organisation of a range of information and material related to religion, beliefs and ethics • in-depth analysis of a range of perspectives, viewpoints and practices related to religion, beliefs and ethics • competent application of concepts and ideas to make informed decisions about inquiries • controlled use of language conventions and features to clearly communicate ideas and information, according to purposes. 	<ul style="list-style-type: none"> • organisation of information and material related to religion, beliefs and ethics • analysis of perspectives, viewpoints and practices related to religion, beliefs and ethics • application of concepts and ideas to make decisions about inquiries • use of language conventions and features to communicate ideas and information, according to purposes. 	<ul style="list-style-type: none"> • inconsistent organisation of a narrow range information and material related to religion, beliefs and ethics • identification of aspects of perspectives and practices related to religion, beliefs and ethics • uneven application of concepts and ideas to make simple decisions about inquiries • inconsistent use of language conventions and features to communicate aspects of ideas and information, according to purposes. 	<ul style="list-style-type: none"> • collection of material related to religion, beliefs and ethics • unrelated statements about religion, beliefs and ethics • use of concepts and/or ideas in inquiries • minimal use of language conventions and/or features to present ideas and information.

	Standard A	Standard B	Standard C	Standard D	Standard E
Producing and evaluating	The student work has the following characteristics:	The student work has the following characteristics:	The student work has the following characteristics:	The student work has the following characteristics:	The student work has the following characteristics:
	<ul style="list-style-type: none"> • efficient and competent planning and undertaking of inquiries about religion, beliefs and ethics • fluent and cohesive communication of the outcomes of inquiries that sustain audiences' engagement • reasoned and well-supported appraisal of inquiry processes and the outcomes of inquiries. 	<ul style="list-style-type: none"> • competent planning and undertaking of inquiries about religion, beliefs and ethics • clear communication of the outcomes of inquiries that engage audiences • considered appraisal of inquiry processes and the outcomes of inquiries. 	<ul style="list-style-type: none"> • planning and undertaking of inquiries about religion, beliefs and ethics • communication of the outcomes of inquiries, to suit audiences • appraisal of inquiry processes and the outcomes of inquiries. 	<ul style="list-style-type: none"> • partial planning and undertaking of inquiries about religion, beliefs and ethics • vague communication of the outcomes of inquiries, somewhat suited to audiences • description of inquiry processes and the outcomes of inquiries. 	<ul style="list-style-type: none"> • minimal undertaking of inquiries about religion, beliefs and ethics • unclear statements of information about religion, beliefs and ethics • fragmented description of inquiry processes and/or the outcomes of inquiries.

4 Glossary

Term	Explanation
A	
accurate	precise and exact; consistent with a standard, rule, convention or known facts; to the point
apply	use in a particular situation; make use of as relevant, suitable, or pertinent
aspects	the ways in which a thing may be regarded or viewed
B	
beliefs	religious tenets, creeds or faiths
belief system	a series or system of beliefs, but not necessarily formalised into a religion; a fixed coherent set of beliefs prevalent in a community or society; may also refer to a religion or a worldview
big questions	major questions people ask about religious, ethical and/or moral issues, and that are seen as critical to leading a meaningful and fulfilling life; questions concern the meaning and purpose of life, the value of human existence, identity and destiny, e.g. 'What is the meaning of life?'; 'Why are we here?'; 'What happens after death?'; 'What is truth?'; 'Does God exist?'; 'Is there more to life than this?'
Bipo Taim; Bipo Bipo Taim	'before time' and 'before before time'; Torres Strait Islander terms that refer to the time before the arrival of the missionaries, which is known as 'the Coming of the Light'; a concept associated with Augadth/Zogo Time, a world view only used among Torres Strait Islander languages groups
C	
clear	easy to understand, fully intelligible, without ambiguity; explicit
cohesive	characterised by being united, bound together or having integrated meaning
communicate	convey knowledge and/or understanding to others
competent	able to do something well; having suitable or sufficient skill, knowledge, experience, etc. for the purpose; having the necessary ability, knowledge or skill to do something successfully; capable
comprehensive	detailed and thorough, including all that is relevant; inclusive of a broad coverage of facts, ideas and information
connections	associations, relationships
considered	formed after careful (deliberate) thought
convention	a rule, method, practice or procedure widely observed in a group, especially to facilitate social interaction, and established by general consent or usage
convincing	persuading or assuring by argument or evidence; appearing worthy of belief; plausible

Term	Explanation
Country	a term used by Aboriginal peoples to refer to the land to which they belong, and to their place of Dreaming; the significant place to which an Aboriginal person has a symbiotic/interdependent connection; Aboriginal language use of 'country' is much broader than standard Australian English usage (see also Place)
cross-generational resonance	meaning that comes, not only from the present generation, but also from a shared understanding or movement of knowledge from one generation to another; each generation adds a dimension to the understanding of knowledge; it can be regarded as cultural memory, but also includes personal and community experience
culture	the social practices of a particular people or group, including shared language, beliefs, values, knowledge, customs and lifestyle
D	
describe	give an account of characteristics or features
description	account of characteristics or features
detailed	meticulous, specific, precise
discerning	showing good judgment to make thoughtful choices
discriminating	perceptive and judicious; making judgments about quality
disjointed	disconnected; incoherent
E	
effectively	producing a deep or vivid impression; striking
efficient	well-organised and productive with minimal expenditure of effort; proficient and useful
ethics	a system of moral principles; rules of conduct or approaches to making decisions for the good of the individual and society; a major branch of philosophy, encompassing appropriate conduct and good living
explain (to others)	presenting a meaning with clarity, precision, completeness, and with due regard to the order of statements in the explanation
explain	provide additional information that demonstrates understanding of reasoning and/or application
F	
fluent	flowing smoothly and easily
fragmented	disorganised
G	
glocal	able to operate at a local level within a global framework

Term	Explanation
I	
inconsistent	not in keeping; not in accordance; incompatible; incongruous; often lacking in structure; lacking in harmony between the different parts or elements; self-contradictory; lacking agreement, as one thing with another or two or more things in relation to each other; at variance
in-depth	with thorough coverage
Indigenous Australians	the original inhabitants of Australia; all Aboriginal peoples and Torres Strait Islander peoples
informed	having relevant knowledge; being conversant with the topic
insightful	understanding relationships in complex situations; informed by observation and deduction
J	
justice spirituality	a social position that promotes justice and dignity for all living things and the environment
justifiable	providing sound reasons or evidence to support a statement; soundness requires that the reasoning is logical and, where appropriate, that the premises are likely to be true
L	
language convention	an accepted language practice that has developed over time and is generally used and understood, e.g. the use of specific structural aspects of texts, such as in report writing, where sections for introduction, background, discussion and recommendations are considered language conventions
language features	features or parts of a language system that support meaning, e.g. sentence structure, noun group/phrase, vocabulary, punctuation, figurative language; choices in language features and text structures together define a type of text and shape its meaning; these choices vary according to the purpose of a text, its subject matter, audience, and mode or medium of production
logical	rational and valid; internally consistent
M	
manage	to bring about or succeed in accomplishing; to take charge or care of; to handle, direct, govern or control in action or use
methodical	characterised by method or order; performed or carried out systematically
minimal	small, the least amount; negligible
module of work	<p>a module of work provides effective teaching strategies and learning experiences that facilitate students' demonstration of the dimensions and objectives as described in the syllabus</p> <p>A module of work:</p> <ul style="list-style-type: none"> • draws from relevant aspects of the underpinning factors • identifies relevant concepts and ideas, and associated subject matter from the core topics • provides an alignment between core subject matter, learning experiences and assessment.

Term	Explanation
N	
narrow	limited in range or scope; restricted
O	
obvious	plain and evident; perfectly clear
organise	systematically order and arrange
P	
partial	attempted, with evidence provided, but incomplete
performance	an assessment component of a project that is a physical demonstration of cognitive, technical, physical and/or creative/expressive skills; performance components allow students to communicate and demonstrate the concepts, ideas, perspectives and viewpoints related to the topics and appropriate to the intended audience
personal attributes	attributes that contribute to overall employability: loyalty and reliability, common sense, motivation, resilience (ability to deal with pressure; positive self-esteem; adaptability), commitment, enthusiasm, a balanced attitude to work and home life, honesty and integrity, personal presentation, a sense of humour
personal perspective	students gain knowledge and understanding of themselves as human beings who ask questions about life; seeking answers for these questions may help students in the search for personal meaning and purpose
perspective	a way of regarding situations, facts, etc., and judging their relative importance; in this syllabus, there are three perspectives of human experience — personal, relational and spiritual
Place	a term used by Torres Strait Islander peoples to refer to the land to which they belong; the significant place to which a Torres Strait Islander person has a symbiotic/interdependent connection (see also Country)
practice	the customary, habitual, or expected procedure or way of doing of something; a habit or custom; in this syllabus, this term encompasses understandings of 'convention', a rule, method, practice or procedure widely observed in a group, especially to facilitate social interaction, and established by general consent or usage
product	an assessment component of a project that results in the production of an item; the outcome of applying a range of cognitive, technical, physical and/or creative/expressive skills; allows students to communicate and demonstrate the concepts, ideas, perspectives and viewpoints related to the topics and appropriate to the intended audience
proficient	skilled and adept
R	
range	the breadth of coverage, applicable to the context under study
reasoned	logical and sound; presented with justification
recognise	be aware of or acknowledge

Term	Explanation
relational perspective	students develop understanding of themselves in the context of their family and their community, both local and global; this perspective helps students appreciate the cultural and religious diversity of our country
religion	a faith tradition that adheres to a set of beliefs and practices
religiosity	the quality of being religious; piety; devoutness; in its broadest sense, it is a comprehensive sociological term used to refer to the numerous aspects of religious activity, dedication and belief (religious doctrine); in its narrowest sense, religiosity deals more with how religious a person is, and less with how a person is religious in practicing certain rituals, retelling certain stories, revering certain symbols, or accepting certain doctrines about deities and afterlife
religious belief	belief in a power or powers that influence human behaviours; belief in the reality of the mythological, supernatural or spiritual aspects of a religion. It is often related to the existence, characteristics and worship of a deity or deities, divine intervention in the universe and human life, or the explanations for the values and practices centred on the teachings of a spiritual leader or group; it may entail a power or powers that influence human behaviours
ritual	an established or prescribed practice or procedures
S	
service learning	a method of teaching that combines formal instruction with a related service in the community; integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and encourage lifelong civic engagement; students learn and develop through active participation in organised service that is coordinated with a school and conducted in, and meets the needs of, a community
simple	easy to understand and deal with; involving few elements, components or steps; obvious data or outcomes; may concern a single or basic aspect; limited or no relationships
simplistic	characterised by extreme simplification, especially if misleading; oversimplified
skilful	having practical ability; possessing skill; expert, dexterous, clever
social inquiry (process)	an active process that engages students in the learning process through formulating questions and investigating widely to build new understanding, meaning and knowledge
social justice	the obligation of all parties to follow and critique the structure and systems within a society, for the benefit of all, regardless of their gender, ability, age, faith, ethnicity, cultural or socioeconomic status
spirituality	a transcendent reality that connects a person with humanity and the universe
spiritual perspective	students explore beliefs beyond the normal observable world or belief in a higher being, power or God; students gain understanding of some major belief systems and religions, explore their own belief systems and, at a deeper level, appreciate what gives ultimate meaning to their lives
statement	a single sentence or assertion
superficial	apparent and sometimes trivial; lacking in depth
synthesise	combine elements (information/ideas/components) into a coherent whole

Term	Explanation
T	
thorough	attentive to detail; carried out completely and carefully; including all that is required
thoughtful	exhibiting or characterised by careful thought; done or made after careful thinking
U	
unclear	not clear or distinct; not easy to understand; obscure
unconnected	not internally coherent, as a piece of writing; disunited; broken up; separate
uneven	unequal; not properly corresponding or agreeing
unit	a unit is 55 hours of timetabled school time, including assessment. A course of study will usually be completed over four units (220 hours).
unrelated	not standing in relationship or connection
use (n)	the act of using something; the state of being used; a way in which something is or can be used
V	
vague	couched in general or indefinite terms; not definitely or precisely expressed; deficient in details or particulars
variable	uneven in quality, patchy, up-and-down, irregular
viewpoint	point of view; an attitude of mind
W	
well-supported	substantially upheld by evidence or facts
wide	of range or scope; full extent
worldview	<p>the overall perspective from which one sees and interprets the world; a collection of beliefs about life and the universe held by an individual or a group; the basic cultural or religious orientation shared by members of a group; includes ways of looking at life and the nature of the world and its inhabitants, as well as the choices people make;</p> <p>the foundations of shared and agreed understanding and acquired wisdom among members of a group, they allow people to make sense of the world and the way things are;</p> <p>world views might be expressed as philosophy, ideology, cosmology, religion, and integrated into morality, ethics, ritual, behaviour, belief and knowledge</p>

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