

Study of Religion 2019 v1.2

General 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

Study of Religion is the investigation and study of religious traditions and how religion has influenced, and continues to influence, people's lives. As religions are living traditions, a variety of religious expressions exist within each tradition. Religious beliefs and practices also influence the social, cultural and political lives of people and nations. Students become aware of their own religious beliefs, the religious beliefs of others, and how people holding such beliefs are able to co-exist in a pluralist society.

In this subject, students study the five major world religions of Judaism, Christianity, Islam, Hinduism and Buddhism; and Australian Aboriginal spiritualities and Torres Strait Islander religion. These are explored through sacred texts and religious writings that offer insights into life, and the rituals that mark significant moments and events in the religion itself and the lives of adherents. Sacred texts, religious writings and rituals provide the foundations for understanding religious ethics and the ways religion functions in society and culture.

Throughout the course of study, students engage with an inquiry approach to learning about religions, their central beliefs and practices, and their influence on people, society and culture. As a result, a logical and critical approach to understanding the influence of religion should be developed, with judgments supported through valid and reasoned argument. This contributes to the development of a range of transferable thinking and processing skills that will help students to live and work successfully in the 21st century.

Study of Religion allows students to develop critical thinking skills, including those of analysis, reasoning and evaluation, as well as communication skills that support further study and post-school participation in a wide range of fields. The subject contributes to students becoming informed citizens, as religion continues to function as a powerful dimension of human experience. Through recognising the factors that contribute to different religious expressions, students develop empathy and respect for the ways people think, feel and act religiously, as well as a critical awareness of the religious diversity that exists locally and globally.

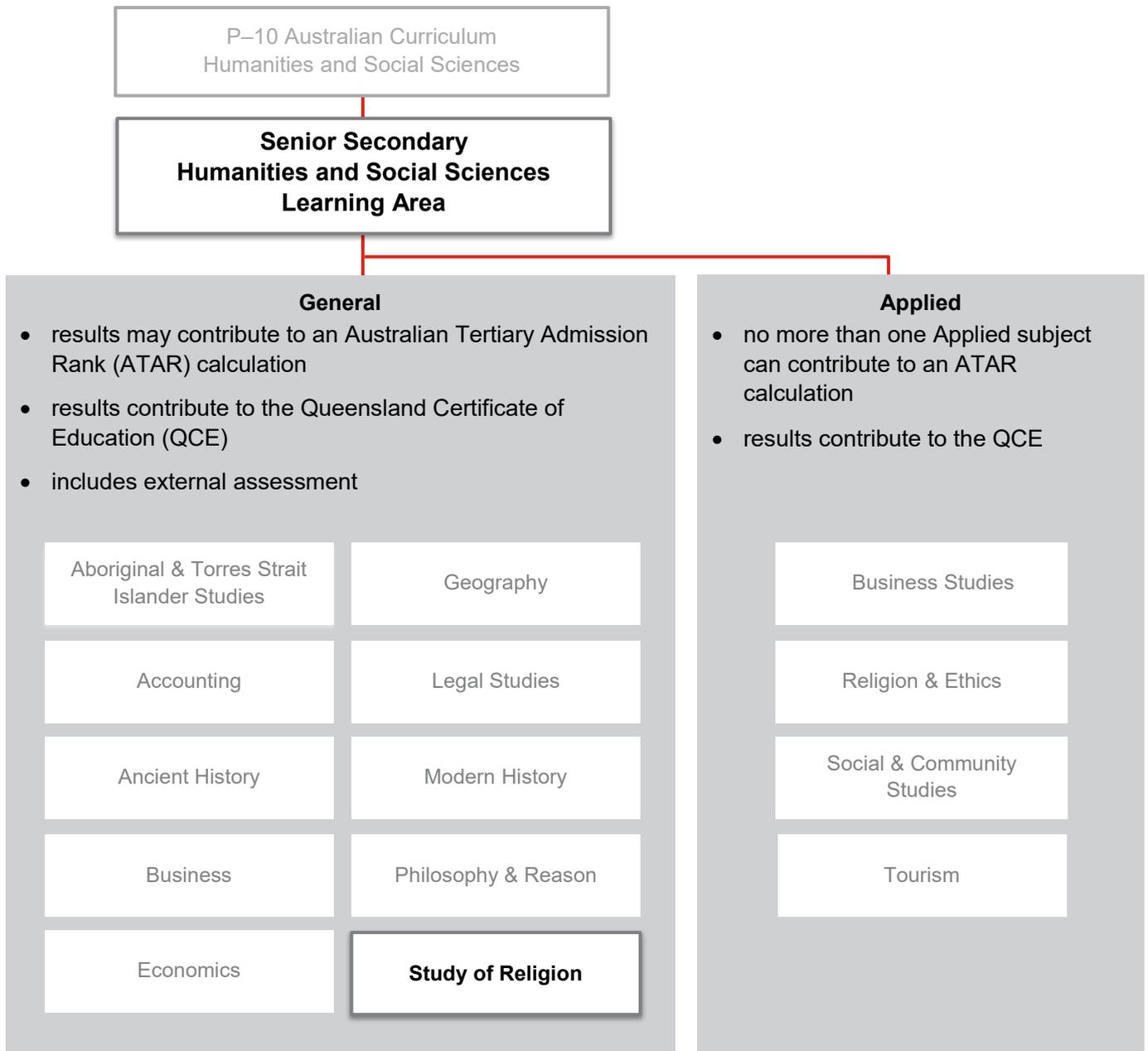
Pathways

Study of Religion is a General subject suited to students who are interested in pathways beyond school that lead to tertiary studies, vocational education or work. A course of study in Study of Religion can establish a basis for further education and employment in such fields as anthropology, the arts, education, journalism, politics, psychology, religious studies, sociology and social work.

1.1.2 Learning area structure

All learning areas build on the P–10 Australian Curriculum.

Figure 1: Learning area structure



Course structure

Study of Religion is a course of study consisting of four units. Subject matter, learning experiences and assessment increase in complexity from Units 1 and 2 to Units 3 and 4 as students develop greater independence as learners.

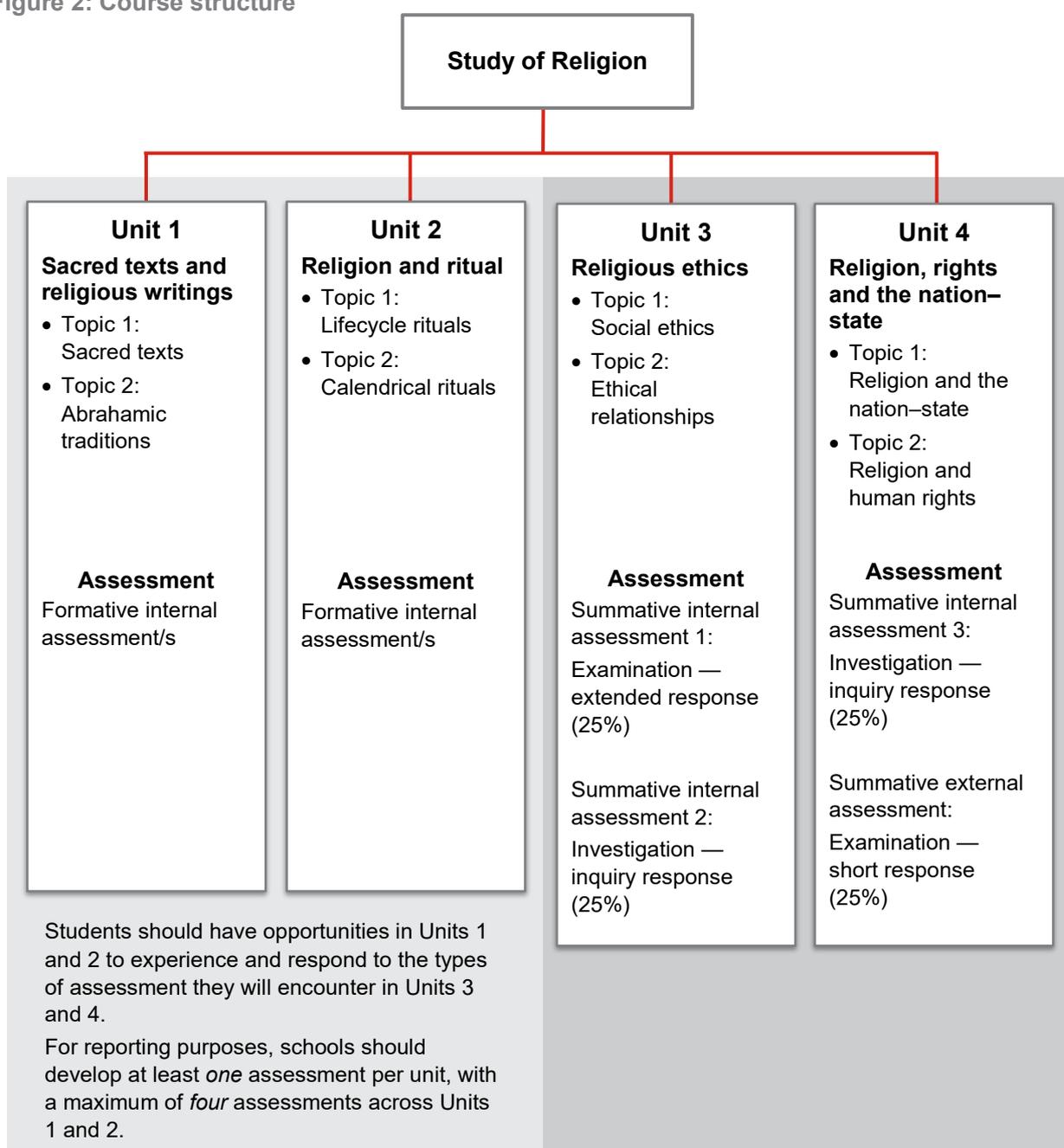
Units 1 and 2 provide foundational learning, which allows students to experience all syllabus objectives and begin engaging with the course subject matter. Students should complete Units 1 and 2 before beginning Unit 3. It is recommended that Unit 3 be completed before Unit 4.

Units 3 and 4 consolidate student learning. Only the results from Units 3 and 4 will contribute to ATAR calculations.

Figure 2 outlines the structure of this course of study.

Each unit has been developed with a notional time of 55 hours of teaching and learning, including assessment.

Figure 2: Course structure



1.2 Teaching and learning

1.2.1 Syllabus objectives

The syllabus objectives outline what students have the opportunity to learn. Assessment provides evidence of how well students have achieved the objectives.

Syllabus objectives inform unit objectives, which are contextualised for the subject matter and requirements of the unit. Unit objectives, in turn, inform the assessment objectives, which are further contextualised for the requirements of the assessment instruments. The number of each objective remains constant at all levels, i.e. Syllabus objective 1 relates to Unit objective 1 and to Assessment objective 1 in each assessment instrument.

Syllabus objectives are described in terms of actions that operate on the subject matter. Students are required to use a range of cognitive processes in order to demonstrate and meet the syllabus objectives. These cognitive processes are described in the explanatory paragraph following each objective in terms of four levels: retrieval, comprehension, analytical processes (analysis), and knowledge utilisation, with each process building on the previous processes (see Marzano & Kendall 2007, 2008). That is, comprehension requires retrieval, and knowledge utilisation requires retrieval, comprehension and analytical processes (analysis).

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

Syllabus objective	Unit 1	Unit 2	Unit 3	Unit 4
1. <u>describe</u> the characteristics of religion and religious traditions	•	•	•	•
2. <u>demonstrate</u> an understanding of religious traditions	•	•	•	•
3. <u>differentiate</u> between religious traditions	•	•	•	•
4. <u>analyse</u> perspectives about religious expressions within traditions	•	•	•	•
5. <u>consider</u> and <u>organise</u> information about religion	•	•	•	•
6. <u>evaluate</u> and <u>draw conclusions</u> about the significance of religion for individuals and its influence on people, society and culture	•	•	•	•
7. <u>create</u> responses that <u>communicate</u> meaning to suit purpose	•	•	•	•

1. describe the characteristics of religion and religious traditions

When students describe the characteristics of religion and religious traditions, they identify and account for the distinguishing features of religion and religious traditions.

2. demonstrate an understanding of religious traditions

When students demonstrate an understanding of religious traditions, they explain the ways in which religion is expressed in the lives of adherents.

3. differentiate between religious traditions

When students differentiate between religious traditions, they determine the distinct characteristics and differences evident within and across religious traditions, and the ways in which individuals interpret and live the tradition.

4. analyse perspectives about religious expressions within traditions

When students analyse perspectives about religious expressions within traditions, they identify, examine and consider religious characteristics to ascertain a range of views, and provide reasons for such views.

5. consider and organise information about religion

When students consider and organise information about religion, they interpret information from sources and decide on the validity of these sources.

6. evaluate and draw conclusions about the significance of religion for individuals and its influence on people, society and culture

When students evaluate and draw conclusions about the significance of religion for individuals and its influence on people, society and culture, they make judgments about the importance of religion for adherents and the ways religion influences people, society and culture.

7. create responses that communicate meaning to suit purpose

When students create responses that communicate meaning to suit purpose, they convey ideas or arguments using their understandings of religion and religious traditions. They use genre and language conventions, and recognised conventions of referencing.

1.2.2 Underpinning factors

There are three skill sets that underpin senior syllabuses and are essential for defining the distinctive nature of subjects:

- literacy — the set of knowledge and skills about language and texts essential for understanding and conveying Study of Religion content
- numeracy — the knowledge, skills, behaviours and dispositions that students need to use mathematics in a wide range of situations, to recognise and understand the role of mathematics in the world, and to develop the dispositions and capacities to use mathematical knowledge and skills purposefully
- 21st century skills — the attributes and skills students need to prepare them for higher education, work and engagement in a complex and rapidly changing world.

These skill sets, which overlap and interact, are derived from current education, industry and community expectations. They encompass the knowledge, skills, capabilities, behaviours and dispositions that will help students live and work successfully in the 21st century.

Together these three skill sets shape the development of senior subject syllabuses. Although coverage of each skill set may vary from syllabus to syllabus, students should be provided with opportunities to learn through and about these skills over the course of study. Each skill set contains identifiable knowledge and skills that can be directly assessed.

Literacy in Study of Religion

Ongoing systematic teaching and learning focused on the literacy knowledge and skills specific to Study of Religion is essential for student achievement.

This includes:

- defining subject-specific terminology for students to make meaning of language and texts used in Study of Religion

- incorporating ideas and information in classroom, real-world and/or lifelike contexts to progress student learning in the subject
- analysing ways language is used to convey information and ideas and in the context of Study of Religion
- using text forms and language to communicate understandings of religion and religious traditions.

These aspects of literacy knowledge and skills are embedded in the syllabus objectives, unit objectives and subject matter, and instrument-specific marking guides (ISMGs) for Study of Religion.

Numeracy in Study of Religion

Explicit teaching of numeracy skills mainly occurs in Mathematics. However, being numerate involves using mathematical skills across the curriculum.

Ongoing systematic teaching and learning that is focused on numeracy knowledge and skills in Study of Religion includes:

- interpreting statistical data, graphs and tables as sources of information
- providing learning experiences that support the application of students' general mathematical knowledge and problem-solving processes
- communicating and representing the language of numeracy in teaching and learning processes, as appropriate.

These aspects of numeracy knowledge and skills are embedded in the syllabus objectives, unit objectives and subject matter, and ISMGs for Study of Religion.

21st century skills

The 21st century skills identified in the following table reflect a common agreement, both in Australia and internationally, on the skills and attributes students need to prepare them for higher education, work and engagement in a complex and rapidly changing world.

21st century skills	Associated skills	21st century skills	Associated skills
critical thinking	<ul style="list-style-type: none"> • analytical thinking • problem-solving • decision-making • reasoning • reflecting and evaluating • intellectual flexibility 	creative thinking	<ul style="list-style-type: none"> • innovation • initiative and enterprise • curiosity and imagination • creativity • generating and applying new ideas • identifying alternatives • seeing or making new links
communication	<ul style="list-style-type: none"> • effective oral and written communication • using language, symbols and texts • communicating ideas effectively with diverse audiences 	collaboration and teamwork	<ul style="list-style-type: none"> • relating to others (interacting with others) • recognising and using diverse perspectives • participating and contributing • community connections

21st century skills	Associated skills	21st century skills	Associated skills
personal and social skills	<ul style="list-style-type: none"> • adaptability/flexibility • management (self, career, time, planning and organising) • character (resilience, mindfulness, open- and fair-mindedness, self-awareness) • leadership • citizenship • cultural awareness • ethical (and moral) understanding 	information & communication technologies (ICT) skills	<ul style="list-style-type: none"> • operations and concepts • accessing and analysing information • being productive users of technology • digital citizenship (being safe, positive and responsible online)

Study of Religion helps develop the following 21st century skills:

- critical thinking
- creative thinking
- communication
- collaboration and teamwork
- personal and social skills
- information & communication technologies (ICT) skills.

These elements of 21st century skills are embedded in the syllabus objectives, unit objectives and subject matter, and ISMGs for Study of Religion.

1.2.3 Aboriginal perspectives and Torres Strait Islander perspectives

The QCAA is committed to reconciliation in Australia. As part of its commitment, the QCAA affirms that:

- Aboriginal peoples and Torres Strait Islander peoples are the first Australians, and have the oldest living cultures in human history
- Aboriginal peoples and Torres Strait Islander peoples have strong cultural traditions and speak diverse languages and dialects, other than Standard Australian English
- teaching and learning in Queensland schools should provide opportunities for students to deepen their knowledge of Australia by engaging with the perspectives of Aboriginal peoples and Torres Strait Islander peoples
- positive outcomes for Aboriginal students and Torres Strait Islander students are supported by successfully embedding Aboriginal perspectives and Torres Strait Islander perspectives across planning, teaching and assessing student achievement.

Guidelines about Aboriginal perspectives and Torres Strait Islander perspectives and resources for teaching are available at www.qcaa.qld.edu.au/k-12-policies/aboriginal-torres-strait-islander-perspectives.

Where appropriate, Aboriginal perspectives and Torres Strait Islander perspectives have been embedded in the subject matter.

1.2.4 Pedagogical and conceptual frameworks

An approach to inquiry

Learning in the 21st century is dynamic, and is enhanced by an inquiry approach that applies discipline knowledge and skills to real-world situations and contemporary events (Masters 2016). An inquiry approach involves a range of instructional practices that stimulate student learning and give precedence to students' investigative work (Aditomo et al. 2013).

Inquiry-based learning

An inquiry approach involves:

- a method of learning, initiated by questions or problems
- personal construction of a student's own knowledge, i.e. knowledge that is new to the student
- an active approach to learning where students have the central role
- the teacher acting as a facilitator
- developing self-directed learning over time, as students assume increasing responsibility for their learning.

These core elements are stated by Spronken-Smith and Walker (2010, p. 726) and supported by references to Justice et al. (2007), Khan and O'Rourke (2004) and Weaver (1989).

The following table describes three different approaches to teaching inquiry along the continua between teaching *for* and *through*. This is based on Spronken-Smith and Walker (2010, p. 726), who built on the problem-solving approach of Staver and Bay (1987).

Inquiry type	Description	Teaching for or through inquiry
Structured	Teacher provides students with an issue, problem or question and an outline for addressing it. The inquiry components are structured and each component may be the focus of class activities either in isolation or through connections structured by the teacher.	For
Guided	Teacher provides questions to stimulate inquiry, and students are self-directed in terms of exploring these questions. Teacher provides guidance with some or all inquiry components.	Through
Open	Teacher cedes control and students work more independently to formulate their own questions and problems, and progress through the full inquiry cycle, with the teacher monitoring this progress.	Through

Classroom learning may involve activities and experiences that focus on particular components of the inquiry process so that these are explicitly taught — it is not necessary that students undertake all components of an inquiry approach in order to develop mastery, confidence and independence. Consequently, the role of structured scaffolding is temporal, and this reflects the developmental complexity of the course of study in Queensland senior syllabuses. Figure 3 depicts the four components of an inquiry approach.

Figure 3: Stages of an inquiry approach

An inquiry approach illustrated

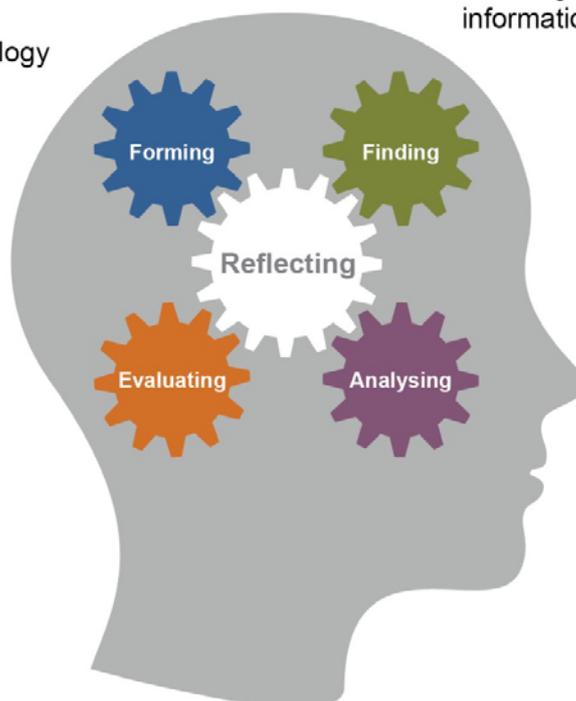
Reflecting is the crucial metacognitive activity that connects the four inquiry components of forming, finding, analysing, and evaluating. As students progress in their inquiry, they develop meaning about previous understandings and inquiry decisions. Consequently, students should be encouraged to view all key decisions and activities as formative and therefore worthy of reflection and revision (see Marzano & Kendall 2007, 2008).

Forming

- Describing the task and its components
- Developing questions about the task
- Writing the methodology

Finding

- Exploring sources
- Informing
- Locating and gathering data, information and sources



Evaluating

- Making decisions and judgments
- Drawing conclusions
- Synthesising findings
- Verifying findings

Analysing

- Matching
- Comparing
- Interpreting relationships, patterns and trends

1.2.5 Subject matter

Subject matter is the body of information, mental procedures and psychomotor procedures (see Marzano & Kendall 2007, 2008) that are necessary for students' learning and engagement with Study of Religion. It is particular to each unit in the course of study and provides the basis for student learning experiences.

Subject matter has a direct relationship to the unit objectives, but is of a finer granularity and is more specific. These statements of learning are constructed in a similar way to objectives. Each statement:

- describes an action (or combination of actions) — what the student is expected to do
- describes the element — expressed as information, mental procedures and/or psychomotor procedures
- is contextualised for the topic or circumstance particular to the unit.

When interpreting the subject matter and assessment specifications, it is important to understand the intent of terms such as 'including' and 'for example'.

When preceding a list, 'including' refers to the aspects, elements or contexts that must be covered when teaching topics in the units; additional aspects, elements or contexts may be used at the teacher's discretion. In instances when 'for example' is used, teachers may select examples from the provided content or choose other relevant examples that are not stated. There is no expectation that all examples must be covered.

1.3 Assessment — general information

Assessments are formative in Units 1 and 2, and summative in Units 3 and 4.

Assessment	Unit 1	Unit 2	Unit 3	Unit 4
Formative assessments	•	•		
Summative internal assessment 1			•	
Summative internal assessment 2			•	
Summative internal assessment 3				•
Summative external assessment				•

1.3.1 Formative assessments — Units 1 and 2

Formative assessments provide feedback to both students and teachers about each student's progress in the course of study.

Schools develop internal assessments for each senior subject, based on the learning described in Units 1 and 2 of the subject syllabus. Each unit objective must be assessed at least once.

For reporting purposes, schools should devise at least *two* but no more than *four* assessments for Units 1 and 2 of this subject. At least *one* assessment must be completed for *each* unit.

The sequencing, scope and scale of assessments for Units 1 and 2 are matters for each school to decide and should reflect the local context.

Teachers are encouraged to use the A–E descriptors in the reporting standards (Section 1.4) to provide formative feedback to students and to report on progress.

1.3.2 Summative assessments — Units 3 and 4

Students will complete a total of *four* summative assessments — three internal and one external — that count towards their final mark in each subject.

Schools develop *three* internal assessments for each senior subject, based on the learning described in Units 3 and 4 of the syllabus.

The three summative internal assessments will be endorsed and the results confirmed by the QCAA. These results will be combined with a single external assessment developed and marked by the QCAA. The external assessment results for Study of Religion will contribute 25% towards a student's result.

Summative internal assessment — instrument-specific marking guides

This syllabus provides ISMGs for the three summative internal assessments in Units 3 and 4.

The ISMGs describe the characteristics evident in student responses and align with the identified assessment objectives. Assessment objectives are drawn from the unit objectives and are contextualised for the requirements of the assessment instrument.

Criteria

Each ISMG groups assessment objectives into criteria. An assessment objective may appear in multiple criteria, or in a single criterion of an assessment.

Making judgments

Assessment evidence of student performance in each criterion is matched to a performance-level descriptor, which describes the typical characteristics of student work.

Where a student response has characteristics from more than one performance level, a best-fit approach is used. Where a performance level has a two-mark range, it must be decided if the best fit is the higher or lower mark of the range.

Authentication

Schools and teachers must have strategies in place for ensuring that work submitted for internal summative assessment is the student's own. Authentication strategies outlined in QCAA guidelines, which include guidance for drafting, scaffolding and teacher feedback, must be adhered to.

Summative external assessment

The summative external assessment adds valuable evidence of achievement to a student's profile. External assessment is:

- common to all schools
- administered under the same conditions at the same time and on the same day
- developed and marked by the QCAA according to a commonly applied marking scheme.

The external assessment contributes 25% to the student's result in Study of Religion. It is not privileged over the school-based assessment.

1.4 Reporting standards

Reporting standards are summary statements that succinctly describe typical performance at each of the five levels (A–E). They reflect the cognitive taxonomy and objectives of the course of study.

The primary purpose of reporting standards is for twice-yearly reporting on student progress. These descriptors can also be used to help teachers provide formative feedback to students and to align ISMGs.

Reporting standards

A

The student demonstrates understanding of religious traditions through accurate and thorough explanations of the ways in which religion is expressed in the lives of adherents. Descriptions of religion and religious traditions are comprehensive, with distinguishing features identified correctly.

The student differentiates between religious traditions by thoroughly and accurately identifying distinct characteristics and differences within and across religious traditions, and the ways individuals interpret and live these traditions. The analysis of perspectives from within religious traditions is thorough and accurate, and is convincingly supported through well-reasoned arguments that are informed by an in-depth understanding of a range of views.

The student effectively uses a diverse range of valid primary and secondary sources in response to a hypothesis. Discerning, thorough and justified judgments are made when evaluating and drawing conclusions about the significance of religion for adherents and the ways religion influences people, society and culture. The communication of ideas or arguments related to religion and religious traditions is succinct, fluent and logical, and adheres to genre, language and recognised referencing conventions.

B

The student demonstrates understanding of religious traditions through substantial and mostly accurate explanations of the ways in which religion is expressed in the lives of adherents. Descriptions of religion and religious traditions are detailed, with most distinguishing features identified correctly.

The student differentiates between religious traditions by accurately identifying distinct characteristics and differences within and across religious traditions, and the ways individuals interpret and live these traditions. The analysis of perspectives from within religious traditions is accurate, and is supported through reasoned arguments that are informed by a considered understanding of a range of views.

The student uses valid primary and secondary sources in response to a hypothesis. Considered and reasoned judgments are made when evaluating and drawing conclusions about the significance of religion for adherents and the ways religion influences people, society and culture. The communication of ideas or arguments related to religion and religious traditions is clear and logical, with few errors in genre, language and recognised referencing conventions.

C

The student demonstrates understanding of religious traditions through explanations of the ways in which religion is expressed in the lives of adherents, but these explanations have some inaccuracies, errors or omissions. Descriptions of religion and religious traditions identify some relevant distinguishing features.

The student differentiates between religious traditions by identifying some characteristics and differences within and across religious traditions, and the ways individuals interpret and live these traditions. The analysis of perspectives within religious traditions is supported by some reasons being provided for the views identified.

The student uses some valid primary and secondary sources in response to a hypothesis. Relevant judgments are made when evaluating and drawing conclusions about the significance of religion for adherents and the ways religion influences people, society and culture. These are supported by basic reasons. The communication of ideas or arguments related to religion and religious traditions is characterised by some errors in genre, language and recognised referencing conventions.

D

The student identifies features of religion, religious traditions and the ways in which religion is expressed in the lives of adherents, but makes significant omissions or inaccuracies in their statements.

The student makes statements on beliefs and perspectives based on a simplistic understanding of religious traditions.

The student uses primary and/or secondary sources in response to a hypothesis. Judgments made on the significance of religion for adherents, and the ways religion influences people, society and culture, are simplistic. The communication of ideas or arguments related to religion and religious traditions has significant errors in genre, language and/or recognised referencing conventions.

E

The student identifies features of religion, religious traditions and the ways in which religion is expressed in the lives of adherents, but their statements often lack detail and/or relevance. Significant omissions and inaccuracies are evident.

The student makes statements on beliefs and perspectives that are often based on an erroneous understanding of religious traditions.

The student provides information from sources in response to a hypothesis. Statements made on the significance of religion for adherents and the ways religion influences people, society and culture are often lacking in detail, erroneous and/or irrelevant. The communication of ideas or arguments related to religion and religious traditions has frequent and/or significant errors in genre, language and recognised referencing conventions.

2 Unit 1: Sacred texts and religious writings

2.1 Unit description

In Unit 1, students are introduced to the five major world religions of Judaism, Christianity, Islam, Hinduism and Buddhism, and to Australian Aboriginal spiritualities, as a foundation to the course of study. Through a study of sacred texts and religious writings, students explore how these texts offer insights into life, provide guidance for living, and may express a relationship between a people and a higher being. As Unit 1 progresses, there is a particular focus on the sacred texts of Judaism, Christianity and Islam.

Unit requirements

The learning for the unit comprises two topics, which are of equal importance in providing students with the knowledge and skills associated with the unit.

The Unit 1 topics are:

- Topic 1: Sacred texts
- Topic 2: Abrahamic traditions.

2.2 Unit objectives

Unit objectives are drawn from the syllabus objectives and are contextualised for the subject matter and requirements of the unit. Each unit objective must be assessed at least once.

Students will:

1. describe the characteristics of religion and religious traditions through identifying sacred texts and religious writings in Judaism, Christianity, Islam, Hinduism, Buddhism and Australian Aboriginal spiritualities
2. demonstrate an understanding of religious traditions by explaining beliefs that emanate from sacred texts and religious writings
3. differentiate between religious traditions by recognising different methods of interpretation of sacred texts and religious writings
4. analyse perspectives within religious traditions that relate to ways sacred texts and religious writings are interpreted
5. consider and organise information about sacred texts and religious writings through interpreting sources and deciding on their validity
6. evaluate and draw conclusions about the influence and significance of sacred texts and religious writings on religion and religious individuals
7. create responses that communicate ideas or arguments, using understandings of sacred texts and religious writings.

2.3 Topic 1: Sacred texts

In this topic, students are introduced to Judaism, Christianity, Islam, Hinduism, Buddhism and Australian Aboriginal spiritualities. Students identify sacred texts belonging to each religious tradition, recognise features of sacred texts and consider the influence of sacred texts on people, society and culture.

Subject matter

In this topic, students will:

- identify sacred texts and religious writings belonging to each religious tradition, including:
 - Torah, Nevi'im (Nevi'im) and Ketubim (TaNak) (Judaism)
 - Bible (Christianity)
 - Qur'an (Koran) (Islam)
 - Vedas and Upanishads (Hinduism)
 - Pali canon (Buddhism)
 - oral stories, the land, art and dance (Australian Aboriginal spiritualities, as distinct from Torres Strait Islander religion)
- explain the origin and meaning of the sacred texts of Judaism, Christianity, Islam, Hinduism, Buddhism and Australian Aboriginal spiritualities for the tradition, community and individuals
- explain why and how some texts are recognised as 'sacred'
- demonstrate an understanding of how sacred texts inform ritual, moral codes and relationships
- identify literary styles of written and oral expression in sacred texts and religious writings, including
 - narratives and sacred myth
 - parable
 - miracle
 - poetry
- differentiate between religious traditions through the ways individuals reverence, interpret and respond to sacred texts
- analyse perspectives related to how sacred texts answer ultimate questions, e.g.
 - Where do we come from?
 - What happens when we die?
 - Why are we here?
 - Why is there evil and suffering in the world?
- consider and organise information from sources on the influence of sacred texts within religion and religious traditions
- evaluate and draw conclusions about the impact of sacred texts on people, society and culture
- create responses that communicate ideas or arguments related to sacred texts.

2.4 Topic 2: Abrahamic traditions

In this topic, students specifically focus on the sacred texts of Judaism, Christianity and Islam, i.e. the Abrahamic traditions. They investigate how sacred texts become authoritative, the ways texts are interpreted, and the influence these texts have on people, society and culture.

Subject matter

In this topic, students will:

- identify the sacred texts of Judaism (TaNaK), Christianity (Bible) and Islam (Qur'an), and explain how God is revealed through these texts
- describe similarities and differences in accounts, for example, of patriarchs, matriarchs, flood narratives or creation, in the sacred texts of Judaism, Christianity and Islam
- explain the ways religious texts become authoritative within the Abrahamic traditions, including
 - stages of development (lived, oral, written)
 - authorship
 - canon
- differentiate between and analyse the ways in which adherents within the Abrahamic traditions read, interpret and analyse sacred texts through
 - contextual interpretation (Worlds of the Text)
 - reader response approaches, e.g. feminist, liberationist, political
 - literalist interpretations and fundamentalist interpretations
- consider and organise information from sources about the ways in which sacred texts and religious writings are interpreted in the Abrahamic traditions
- evaluate and draw conclusions about the influence of sacred texts and religious writings belonging to the Abrahamic traditions on people, society and culture
- create a response that communicates ideas or arguments related to sacred texts and religious writings.

2.5 Assessment guidance

In constructing assessment instruments for Unit 1, schools should ensure that the objectives cover, or are chosen from, the unit objectives. If one assessment instrument is developed for a unit, it must assess all the unit objectives. If more than one assessment instrument is developed, the unit objectives must be covered across those instruments.

For Unit 1, suggested instruments include an examination (short response or extended response) and an investigation (inquiry response).

3 Unit 2: Religion and ritual

3.1 Unit description

In Unit 2, students build on their understandings of Judaism, Christianity, Islam, Hinduism, Buddhism, Australian Aboriginal spiritualities and Torres Strait Islander religion as they investigate religious rituals that mark significant moments and events in the religion itself and in the lives of adherents.

The rituals are studied under two categories: lifecycle rituals and calendrical rituals. Lifecycle rituals mark rites of passage in the biological and sociological cycle of human life; calendrical rituals occur at a particular time of the week, month or year or mark a period of time since a significant event.

Unit requirements

The learning for the unit comprises two topics, which are of equal importance in providing students with the knowledge and skills associated with the unit.

The Unit 2 topics are:

- Topic 1: Lifecycle rituals
- Topic 2: Calendrical rituals.

3.2 Unit objectives

Unit objectives are drawn from the syllabus objectives and are contextualised for the subject matter and requirements of the unit. Each unit objective must be assessed at least once.

Students will:

1. describe the characteristics of religion and religious traditions by identifying rituals and their function within a religious tradition
2. demonstrate an understanding of religious traditions by explaining rituals as ways religion is expressed in the lives of adherents
3. differentiate between religious traditions by identifying the characteristics of and differences between ritual practices within and across religious traditions
4. analyse perspectives within religious traditions that relate to religious rituals and their purpose
5. consider and organise information about religious rituals and their purpose by interpreting sources and deciding on their validity
6. evaluate and draw conclusions about the significance of religious rituals and their influence on people, society and culture
7. create responses that communicate ideas or arguments using understandings of religious rituals.

3.3 Topic 1: Lifecycle rituals

In this topic, students will identify, analyse and interpret religious lifecycle rituals within and across religious traditions. Students will also consider how some rituals have remained unchanged for centuries, while others have incorporated cultural practices.

Subject matter
In this topic, students will: <ul style="list-style-type: none">• <u>describe</u> the nature and purpose of religious <u>lifecycle rituals</u>
<ul style="list-style-type: none">• <u>identify</u> religious <u>lifecycle rituals</u> associated with <u>Judaism</u>, <u>Christianity</u>, <u>Islam</u>, <u>Hinduism</u>, <u>Buddhism</u> and <u>Australian Aboriginal spiritualities</u>, including<ul style="list-style-type: none">– initiation rites– rites of passage– rites of cleansing and healing
<ul style="list-style-type: none">• <u>identify</u> how religious <u>lifecycle rituals</u> emanate from the <u>sacred texts</u> and <u>religious writings</u> of various traditions
<ul style="list-style-type: none">• <u>explain</u> how core beliefs of religious traditions are manifested in <u>lifecycle rituals</u>
<ul style="list-style-type: none">• <u>explain</u> the ways <u>lifecycle rituals</u> flow from, and respond to, <u>ultimate questions</u>, e.g.<ul style="list-style-type: none">– What does it mean to be human?– How do <u>lifecycle rituals</u> help people make meaning?
<ul style="list-style-type: none">• <u>differentiate</u> between the role of the ‘insider’ and ‘outsider’ in a <u>lifecycle ritual</u>
<ul style="list-style-type: none">• <u>analyse</u> at least <i>one</i> religious lifecycle ritual by using and critiquing recognised theories of scholars including<ul style="list-style-type: none">– Arnold van Gennep– Victor Turner– Terence Lovat
<ul style="list-style-type: none">• <u>analyse</u> the way/s <u>lifecycle rituals</u> may have changed over time (e.g. <u>Bar Mitzvah</u> and <u>Bat Mitzvah</u> in <u>Judaism</u>) and provide reasons
<ul style="list-style-type: none">• <u>consider</u> and <u>organise</u> information from sources on the way <u>lifecycle rituals</u> may be influenced by cultural particularity and/or cultural diversity, e.g. Hindu–Indian weddings and Hindu–Malaysian weddings
<ul style="list-style-type: none">• <u>evaluate</u> and <u>draw conclusions</u> about the influence of culture and secularism on participation in religious <u>lifecycle rituals</u>
<ul style="list-style-type: none">• <u>create</u> a response that <u>communicates</u> ideas or arguments <u>related</u> to religious <u>lifecycle rituals</u>.

3.4 Topic 2: Calendrical rituals

In this topic, students will identify, analyse and interpret religious calendrical rituals within and across religious traditions. Students will investigate the significance of calendrical rituals in the lives of individuals and examine the influence that culture may play in these rituals.

Subject matter
In this topic, students will:
<ul style="list-style-type: none">• <u>describe</u> the nature and purpose of religious calendrical rituals
<ul style="list-style-type: none">• <u>identify</u> religious <u>calendrical rituals</u> in <u>Judaism</u>, <u>Christianity</u>, <u>Islam</u>, <u>Hinduism</u>, <u>Buddhism</u> and Torres Strait Islander religion, including<ul style="list-style-type: none">– Yom Kippur, Rosh Ha-Shanah (<u>Judaism</u>)– Easter (<u>Christianity</u>)– Hajj (<u>Islam</u>)– Divali (<u>Hinduism</u>)– Dharma Day (<u>Buddhism</u>)– <u>Coming of the Light</u> (Torres Strait Islander religion)
<ul style="list-style-type: none">• <u>explain</u>, using <u>sacred texts</u> and <u>religious writings</u>, the reasons for religious <u>calendrical rituals</u> occurring at a particular time of the week, month or year, or how they mark a period of time since a significant event, including<ul style="list-style-type: none">– Shabbat (<u>Judaism</u>)– Pentecost (<u>Christianity</u>)– Ramadan (<u>Islam</u>)
<ul style="list-style-type: none">• <u>identify</u> and <u>differentiate</u> between the motivation and purpose of pilgrimages in the calendars of different religious traditions
<ul style="list-style-type: none">• <u>analyse</u> at least <i>one</i> religious calendrical ritual by using and critiquing recognised theories of scholars, including:<ul style="list-style-type: none">– Arnold van Gennep– Victor Turner– Terence Lovat
<ul style="list-style-type: none">• <u>consider</u> and <u>organise</u> information from sources about participation in <u>calendrical rituals</u> in a religiously plural society
<ul style="list-style-type: none">• <u>evaluate</u> and <u>draw conclusions</u> about the influence of <u>calendrical rituals</u> in a religiously plural society
<ul style="list-style-type: none">• <u>create</u> a response that communicates ideas or arguments <u>related</u> to religious <u>calendrical rituals</u>.

3.5 Assessment guidance

In constructing assessment instruments for Unit 2, schools should ensure that the objectives cover, or are chosen from, the unit objectives. If one assessment instrument is developed for a unit, it must assess all the unit objectives. If more than one assessment instrument is developed, the unit objectives must be covered across those instruments.

For Unit 2, suggested assessment instruments include an examination (extended response or short response) and an investigation (inquiry response).

4 Unit 3: Religious ethics

4.1 Unit description

In Unit 3, students continue to build on Units 1 and 2 to examine the religious–ethical principles that are evident within the traditions of Judaism, Christianity, Islam, Hinduism and Buddhism. They are required to understand the religious foundations that form and inform ethical principles within different religious traditions. Students apply religious–ethical principles and theories to real-life contexts and evaluate how they influence people, society and culture.

Unit requirements

The learning for the unit comprises two topics that are of equal importance in providing students with the knowledge and skills associated with the unit.

The Unit 3 topics are:

- Topic 1: Social ethics
- Topic 2: Ethical relationships.

4.2 Unit objectives

Unit objectives are drawn from the syllabus objectives and are contextualised for the subject matter and requirements of the unit. Each unit objective must be assessed at least once.

Students will:

Unit objective	IA1	IA2
1. <u>describe</u> the nature of religious ethics within the context of religious traditions	•	
2. <u>demonstrate</u> an understanding of religious–ethical responses to real-life contexts	•	•
3. <u>differentiate</u> between religious traditions through the ways beliefs and practices influence ethical decision-making	•	
4. <u>analyse</u> the perspectives of religious–ethical responses within religious traditions	•	•
5. <u>consider</u> and <u>organise</u> information about religious ethics by interpreting information from sources and deciding on their validity		•
6. <u>evaluate</u> and <u>draw conclusions</u> about the significance and influence of religious–ethical stances on people, society and culture	•	•
7. <u>create</u> responses that <u>communicate</u> ideas or arguments using understandings of religious–ethical principles.	•	•

4.3 Topic 1: Social ethics

In this topic, students consider how ethical principles and theories in Judaism, Christianity, Islam, Hinduism and Buddhism are understood and applied to social–ethical issues. They analyse issues from a religious–ethical perspective and evaluate the extent to which religious ethics influence decisions made.

Subject matter
In this topic, students will:
<ul style="list-style-type: none">• <u>describe</u> the nature and purpose of religious ethics
<ul style="list-style-type: none">• <u>identify</u> ethical teachings in the <u>sacred texts</u>, <u>religious writings</u> and rituals of <u>Judaism</u>, <u>Christianity</u>, <u>Islam</u>, <u>Hinduism</u> and <u>Buddhism</u>
<ul style="list-style-type: none">• <u>explain</u> ethical terminology used in decision-making, including<ul style="list-style-type: none">– normative ethics– descriptive ethics– <u>natural law</u>– personal ethics– social ethics
<ul style="list-style-type: none">• <u>explain</u> ethical theories used in decision-making, including<ul style="list-style-type: none">– <u>deontological ethics</u> (duty-based ethics)– <u>teleological ethics</u> (situation ethics)– virtue ethics– <u>ethics of care</u>– natural law theory
<ul style="list-style-type: none">• <u>differentiate</u> between the five major world religions through the ways religious beliefs and practices influence decision-making processes relating to a social–ethical issue
<ul style="list-style-type: none">• <u>analyse</u> and <u>apply</u>, from a religious perspective, <i>two</i> approaches to ethical decision-making, e.g.<ul style="list-style-type: none">– a multidimensional approach (Isaacs and Massey)– pastoral spiral (Holland and Henriot)
<ul style="list-style-type: none">• <u>analyse</u> the influences of religious ethics on people, society and culture in response to at least <i>one</i> of the following social–ethical issues<ul style="list-style-type: none">– asylum seekers– capital punishment– employment and work– environment– refugees– slavery– war
<ul style="list-style-type: none">• <u>consider</u> and <u>organise</u> information from sources on religious ethics and a social–ethical issue
<ul style="list-style-type: none">• <u>evaluate</u> and <u>draw conclusions</u> regarding religious ethical stances held by <u>adherents</u> on social–ethical issues
<ul style="list-style-type: none">• <u>create</u> an extended response that communicates ideas or arguments <u>related</u> to religious and social ethics.

4.4 Topic 2: Ethical relationships

In this topic, students use their understandings of religious ethics, ethical teachings, ethical terminology and approaches to ethical decision-making developed in Topic 1 of this unit. These understandings are applied to at least *one* contemporary ethical issue from the perspective of *one* of the five major world religions. Students identify how a variety of views may be evident and the extent to which religious ethics influence an adherent's decision-making process.

Subject matter
In this topic, students will:
<ul style="list-style-type: none">• <u>identify</u> the way/s in which religious traditions inform personal ethics
<ul style="list-style-type: none">• <u>explain a variety</u> of responses from individuals, within and across religious traditions, to a range of ethical issues in contemporary society
<ul style="list-style-type: none">• <u>investigate</u> at least <i>one</i> of the following contemporary ethical issues<ul style="list-style-type: none">– beginning and end of life, e.g. reproductive technologies, palliative care– body image, e.g. cosmetic enhancement– interpersonal conflict, e.g. domestic violence, non-consensual sexting– medical technologies, e.g. organ farming, genetic engineering– substance abuse, e.g. steroids in sport
<ul style="list-style-type: none">• analyse the selected contemporary ethical issue from the perspective of <i>one</i> of the five major world religions
<ul style="list-style-type: none">• <u>consider</u> and <u>organise</u> information from sources relating to the influence of religious ethics on people, society and culture
<ul style="list-style-type: none">• <u>evaluate</u> and <u>draw conclusions</u> about the extent to which religious ethics influence<ul style="list-style-type: none">– individual decision-making processes– responses to ethical issues within a religious tradition
<ul style="list-style-type: none">• <u>create</u> an extended response that communicates ideas or arguments in a research-based inquiry essay <u>related</u> to religious ethics.

4.5 Assessment

4.5.1 Summative internal assessment 1 (IA1): Examination — extended response (25%)

Description

The examination assesses the application of a range of cognitions to a provided question, scenario, and/or problem.

Student responses must be completed individually, under supervised conditions, and in a set timeframe.

Assessment objectives

This assessment instrument is used to determine student achievement in the following objectives:

1. describe the distinguishing features of religious traditions that inform religious ethics
2. demonstrate an understanding of the ways in which religion informs ethical decision-making processes
3. differentiate between religious traditions through the ways that their beliefs and practices influence decision-making on a social–ethical issue
4. analyse perspectives from *two* of the major world religions that form and inform religious–ethical responses to a social–ethical issue
6. evaluate and draw conclusions about the significance of religious–ethical stances made by adherents to a social–ethical issue
7. create an analytical essay response that communicates ideas or arguments using understandings of religious ethics.

Note: Unit objective 5 is not assessed in this assessment instrument.

Specifications

The student is required to analyse perspectives from *two* of the major world religions that form and inform religious–ethical responses to *one* social–ethical issue. The issue is selected from the list of social–ethical issues provided in Unit 3 Topic 1: Social ethics.

Students are required to use unseen stimulus materials provided with the examination paper. The student response will be written in the form of an analytical essay.

Stimulus specifications

- Stimulus materials must come from information or texts that students have not previously been exposed to or used directly in class.
- Stimulus materials need to include information related to *two* of the five major world religions and the social–ethical issue selected from Unit 3 Topic 1: Social ethics.
- Stimulus materials must be succinct enough to allow students sufficient time to engage with them.
- Stimulus materials should be presented in written texts and visual texts, e.g. excerpts from sacred texts and religious writings, reference books, journals, media articles, illustrations and images, religious art, cartoons, diagrams, graphical representations, tables.

Extended response

- Constructed using one item; the item is a response to an unseen question or hypothesis.
- Requires sustained analysis, synthesis and evaluation to fully answer a question or hypothesis.

Conditions

- Time: 2 hours plus 15 minutes planning time
- Length: written 800–1000 words
- No notes allowed.

Summary of instrument-specific marking guide

The following table summarises the criteria, assessment objectives and mark allocation for the examination (extended response).

Criterion	Objectives	Marks
Describing and demonstrating understanding	1, 2	6
Differentiating and analysing	3, 4	8
Evaluating and drawing conclusions	6	8
Creating	7	3
Total		25

Note: Unit objective 5 is not assessed in this instrument.

Instrument-specific marking guide

Criterion: Describing and demonstrating understanding

Assessment objectives

1. describe the distinguishing features of religious traditions that inform religious ethics
2. demonstrate an understanding of the ways in which religion informs ethical decision-making processes

The student work has the following characteristics:	Marks
<ul style="list-style-type: none">• distinguishing features of religious traditions that inform religious ethics are correctly identified, <u>comprehensive</u> and <u>relevant</u>• <u>detailed</u> explanations of the ways in which the two religious traditions inform ethical decision-making processes• inaccuracies within explanations are not significant to the response.	5–6
<ul style="list-style-type: none">• some distinguishing features of religious traditions that inform religious ethics are identified and <u>relevant</u>• explanations of the ways in which the two religious traditions inform ethical decision-making processes are provided• some inaccuracies within explanations in the response.	3–4
<ul style="list-style-type: none">• <u>simplistic</u> statements on features of religious traditions that inform religious ethics• statements on the ways religious traditions inform religious ethics lack detail and/or	1–2

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> <u>relevance</u> significant inaccuracies within statements are evident throughout the response. 	
<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0

Criterion: Differentiating and analysing

Assessment objectives

- differentiate between religious traditions through the ways that their beliefs and practices influence decision-making on a social–ethical issue
- analyse perspectives from *two* of the major world religions that form and inform religious–ethical responses to a social–ethical issue

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> <u>thorough</u> and <u>accurate</u> differentiation between religious traditions through the beliefs and practices that influence decision-making on the social–ethical issue well-reasoned analysis of perspectives from two major world religions that form and inform religious–ethical responses to the social–ethical issue <u>effective use</u> of stimulus material in the response. 	7–8
<ul style="list-style-type: none"> <u>substantial</u> and <u>accurate</u> differentiation between religious traditions through the beliefs and practices that influence decision-making on the social–ethical issue <u>considered</u> analysis of perspectives from two major world religions that form and inform religious–ethical responses to the social–ethical issue <u>competent use</u> of stimulus material in the response. 	5–6
<ul style="list-style-type: none"> <u>partial</u> differentiation between religious traditions through the beliefs and practices that influence decision-making on the social–ethical issue some analysis of perspectives from two major world religions that form and inform religious–ethical responses to the social–ethical issue <u>use</u> of stimulus material <u>relevant</u> to the response. 	3–4
<ul style="list-style-type: none"> one or more statements are made on beliefs, practices and/or perspectives within religious traditions <u>simplistic</u> and/or <u>erroneous</u> understanding of the two major world religions in relationship to the religious–ethical response to the social–ethical issue stimulus material is not used or its <u>use</u> is <u>irrelevant</u> to the response. 	1–2
<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0

Criterion: Evaluating and drawing conclusions

Assessment objective

6. evaluate and draw conclusions about the significance of religious–ethical stances made by adherents to a social–ethical issue

The student work has the following characteristics:	Marks
<ul style="list-style-type: none">• <u>discerning</u> judgments are made about the significance of religious–ethical stances made by <u>adherents</u> to the social–ethical issue• judgments are <u>supported</u> by <u>thorough</u> and <u>justified</u> arguments• arguments are consistently established in relationship to the question or hypothesis.	7–8
<ul style="list-style-type: none">• <u>considered</u> judgments are made about the significance of religious–ethical stances made by <u>adherents</u> to the social–ethical issue• judgments are <u>supported</u> by <u>reasoned</u> arguments• arguments are generally established in relationship to the question or hypothesis.	5–6
<ul style="list-style-type: none">• judgments are made about the significance of religious–ethical stances made by <u>adherents</u> to the social–ethical issue• judgments are <u>supported</u> by <u>basic</u> reasons• inaccurate or irrelevant reasons affect conclusions in response to the question or hypothesis.	3–4
<ul style="list-style-type: none">• one or more statements are made on how religion influences responses to a social–ethical issue• <u>simplistic</u> and/or <u>erroneous</u> understanding of religious ethics• <u>significant</u> inaccuracies and/or irrelevant statements throughout the response.	1–2
<ul style="list-style-type: none">• does not satisfy any of the descriptors above.	0

Criterion: Creating

Assessment objective

7. create an analytical essay response that communicates ideas or arguments using understandings of religious ethics.

The student work has the following characteristics:	Marks
<ul style="list-style-type: none">• <u>succinct</u>, with ideas or arguments <u>related</u> to the question or hypothesis conveyed <u>logically</u>• features of the analytical essay genre are consistently demonstrated• <u>minimal</u> errors in spelling, grammar and punctuation.	3
<ul style="list-style-type: none">• conveys ideas or arguments that are <u>related</u> to the question or hypothesis• features of the analytical essay genre are generally demonstrated• some errors in spelling, grammar and punctuation evident.	2
<ul style="list-style-type: none">• conveys ideas or arguments that may not be <u>related</u> to the question or hypothesis• features of the analytical essay genre are inconsistently demonstrated• <u>frequent</u> errors in spelling, grammar and punctuation impede communication of ideas or arguments.	1
<ul style="list-style-type: none">• does not satisfy any of the descriptors above.	0

4.5.2 Summative internal assessment 2 (IA2): Investigation — inquiry response (25%)

Description

This assessment requires students to research a specific problem, question, issue, design challenge or hypothesis through collection, analysis and synthesis of primary and/or secondary data. An investigation uses research or investigative practices to assess a range of cognitions in a particular context. Research or investigative practices include locating and using information beyond students' own knowledge and the data they have been given.

Students must adhere to research conventions, e.g. citations, reference lists or bibliographies. This assessment occurs over an extended and defined period of time. Students may use class time and their own time to develop a response.

Assessment objectives

This assessment instrument is used to determine student achievement in the following objectives:

2. demonstrate an understanding of the ways in which a world religion informs an individual's response to the contemporary issue selected
4. analyse perspectives within a world religion that influence an adherent's response to the contemporary ethical issue selected
5. consider and organise information about religious ethics by interpreting information from sources related to *one* major world religion and the contemporary ethical issue selected, and deciding on the validity of these sources
6. evaluate and draw conclusions about the influence of religious ethics on an adherent's response to a contemporary ethical issue
7. create an analytical essay response that communicates ideas or arguments using understandings of religious ethics.

Note: Unit objectives 1 and 3 are not assessed in this assessment instrument.

Specifications

The student is required to investigate *one* contemporary ethical issue. The issue is selected from the list of contemporary ethical issues provided in Unit 3 Topic 2: Ethical relationships. The issue is analysed from the perspective of *one* of the five major world religions, with each student devising a hypothesis that is the focus of their inquiry.

The student's response to the inquiry is written in the form of an analytical essay.

Conditions

- Written: 1500–2000 words
- Time: approximately 15 hours of the time allocation for Unit 3.

Summary of the instrument-specific marking guide

The following table summarises the criteria, assessment objectives and mark allocation for the investigation (inquiry response).

Criterion	Objectives	Marks
Demonstrating understanding	2	6
Analysing	4	7
Evaluating and drawing conclusions	6	7
Considering, organising and creating	5, 7	5
Total		25

Note: Objectives 1 and 3 are not assessed in this instrument.

Instrument-specific marking guide

Criterion: Demonstrating understanding

Assessment objective

2. demonstrate an understanding of the ways in which a world religion informs an individual's response to the contemporary issue selected

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> • <u>thorough</u> understanding of the ways in which a world religion informs an individual's response to the contemporary issue selected • <u>detailed</u> identification and explanations of the ways in which a world religion informs an individual's response • consistently accurate identification and explanations of the ways in which a world religion informs an individual's response. 	5–6
<ul style="list-style-type: none"> • understanding of the ways in which a world religion informs an individual's response to the contemporary issue selected • identification and explanations of the ways in which a world religion informs an individual's response • some inaccuracies within the identification and explanations of the ways in which a world religion informs an individual's response. 	3–4
<ul style="list-style-type: none"> • <u>narrow</u> understanding of the ways in which a world religion informs an individual's response to the contemporary issue selected • <u>simplistic</u> identification and explanations of the ways in which a world religion informs an individual's response • <u>significant</u> inaccuracies within the identification and/or explanations of the ways in which a world religion informs an individual's response. 	1–2
<ul style="list-style-type: none"> • does not satisfy any of the descriptors above. 	0

Criterion: Analysing

Assessment objective

4. analyse perspectives within a world religion that influence an adherent's response to the contemporary ethical issue selected

The student work has the following characteristics:	Marks
<ul style="list-style-type: none">• <u>thorough</u> analysis of perspectives within a world religion that influence an adherent's response to the contemporary ethical issue selected• identified perspectives are convincingly <u>supported</u> through well-reasoned arguments• arguments are <u>informed</u> by an <u>in-depth</u> understanding of religious ethics and <u>relevant</u> ethical teachings.	6–7
<ul style="list-style-type: none">• <u>considered</u> analysis of perspectives within a world religion that influence an adherent's response to the contemporary ethical issue selected• identified perspectives are <u>supported</u> through <u>reasoned</u> arguments• arguments are <u>informed</u> by an understanding of religious ethics and <u>relevant</u> ethical teachings.	4–5
<ul style="list-style-type: none">• some analysis of perspectives within a world religion that influence an adherent's response to the contemporary ethical issue selected• identified perspectives are <u>supported</u> through arguments• <u>basic</u> understanding of religious ethics and ethical teachings.	2–3
<ul style="list-style-type: none">• one or more statements are made on a perspective within a world religion that influences an adherent's response to the contemporary ethical issue selected• <u>significant</u> inaccuracies and/or omissions are evident• <u>simplistic</u> and/or <u>erroneous</u> understanding of religious ethics.	1
<ul style="list-style-type: none">• does not satisfy any of the descriptors above.	0

Criterion: Evaluating and drawing conclusions

Assessment objective

6. evaluate and draw conclusions about the influence of religious ethics on an adherent's response to a contemporary ethical issue

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> • <u>discerning</u> judgments are made about the extent to which an adherent's response to the contemporary ethical issue is influenced by religious ethics, approaches to ethical decision-making, and ethical teachings <u>related</u> to the world religion • judgments are <u>supported</u> by <u>thorough</u> and <u>justified</u> arguments • arguments are consistently established in relationship to the hypothesis. 	6–7
<ul style="list-style-type: none"> • <u>considered</u> judgments are made about the extent to which an adherent's response to the contemporary ethical issue is influenced by religious ethics, approaches to ethical decision-making, and ethical teachings <u>related</u> to the world religion • judgments are <u>supported</u> by reasoned arguments • arguments are generally established in relationship to the hypothesis. 	4–5
<ul style="list-style-type: none"> • judgments are made about the extent to which an adherent's response to the contemporary ethical issue is influenced by religious ethics, approaches to ethical decision-making, and/or ethical teachings <u>related</u> to the world religion • judgments are <u>supported</u> by <u>basic</u> reasons • inaccurate or irrelevant reasons affect conclusions in response to the hypothesis. 	2–3
<ul style="list-style-type: none"> • one or more statements are made on an adherent's response to the contemporary ethical issue • <u>simplistic</u> and/or <u>erroneous</u> understanding of religious ethics or ethical teachings • <u>significant</u> inaccuracies and/or irrelevant statements throughout the response. 	1
<ul style="list-style-type: none"> • does not satisfy any of the descriptors above. 	0

Criterion: Considering, organising and creating

Assessment objectives

5. consider and organise information about religious ethics by interpreting information from sources related to one major world religion and the contemporary ethical issue selected, and deciding on the validity of these sources
7. create an analytical essay response that communicates ideas or arguments using understandings of religious ethics

The student work has the following characteristics:	Marks
<ul style="list-style-type: none">• a <u>diverse</u> range of <u>valid</u> primary and secondary sources is used effectively in response to the hypothesis• <u>succinct</u>, with ideas or arguments conveyed <u>logically</u> in relation to the hypothesis devised• genre, language (spelling, grammar, punctuation) and recognised referencing conventions are adhered to with <u>minimal</u> errors.	4–5
<ul style="list-style-type: none">• <u>valid</u> primary and secondary sources are used in response to the hypothesis• conveys ideas or arguments that are <u>related</u> to the hypothesis devised• genre, language (spelling, grammar, punctuation) and recognised referencing conventions are generally adhered to, but with some errors.	2–3
<ul style="list-style-type: none">• some <u>use</u> of primary and/or secondary sources evident• conveys ideas or arguments not <u>related</u> to the hypothesis devised• <u>frequent</u> and/or <u>significant</u> errors in genre, language (spelling, grammar, punctuation) and/or referencing conventions impede communication of ideas or arguments.	1
<ul style="list-style-type: none">• does not satisfy any of the descriptors above.	0

5 Unit 4: Religion, rights and the nation–state

5.1 Unit description

In Unit 4, students consider how religion affects and influences people’s understanding of culture, history, politics and social interaction. Within this context, issues of rights and religion–state relationships are considered. Students investigate how religions seek to shape or are shaped by their social, cultural and political contexts. They examine how the dynamic of religion in different times and places has interacted with the nation–state, as well as religion’s contributions to society and culture.

Unit requirements

The learning for the unit comprises two topics that are of equal importance in providing students with the knowledge and skills associated with the unit.

The Unit 4 topics are:

- Topic 1: Religion and the nation–state
- Topic 2: Religion and human rights.

5.2 Unit objectives

Unit objectives are drawn from the syllabus objectives and are contextualised for the subject matter and requirements of the unit. Each unit objective must be assessed at least once.

Students will:

Unit objective	IA3	EA
1. <u>describe</u> the characteristics of religion and religious traditions that shape responses to events or issues		•
2. <u>demonstrate</u> an understanding of religious traditions through the responses within a religious tradition to events or issues	•	•
3. <u>differentiate</u> between religious traditions by recognising responses to events or issues, within and across religious traditions		•
4. <u>analyse</u> perspectives within religious traditions that have shaped responses to past and present events or issues, and provide reasons	•	•
5. <u>consider</u> and <u>organise</u> information about the interaction between religion, the <u>nation–state</u> and society by interpreting information from sources and deciding on their validity	•	
6. <u>evaluate</u> and <u>draw conclusions</u> about the significance of religion and its interaction with society, culture and the <u>nation–state</u>	•	•
7. <u>create</u> responses that <u>communicate</u> ideas or arguments using understandings of the relationship between religion, society and the <u>nation–state</u> .	•	•

5.3 Topic 1: Religion and the nation–state

In this topic, students identify and examine relationships between religion and the nation–state. They investigate and analyse the interactions of religion with the nation–state in order to evaluate the effects of religion–state relationships on individuals, groups and societies.

Subject matter

In this topic, students will:

- describe and identify different types of religion–state relationships that may exist, including
 - official separation of religion and the nation–state, e.g. USA, France
 - religious state, e.g. Saudi Arabia, Iran
 - secular state, e.g. Australia
 - state religion, e.g. Denmark
 - predominantly religion-less state, e.g. Democratic Peoples’ Republic of China
- identify and explain the variety of relationships that exist between religions and nation–states, e.g.
 - Judaism — Israel
 - Christianity — Malta (Roman Catholicism), Greece (Greek Orthodox), England (Church of England), Denmark (Church of Denmark), Norway (Evangelical Lutheran), Tonga (Free Wesleyan Church of Tonga)
 - Islam — Pakistan, Malaysia and Saudi Arabia (Sunni Islam); Iran (Shi’a Islam); Yemen (mixed Sunni and Shi’a Islam)
 - Hinduism — Nepal prior to 2006
 - Buddhism — Cambodia, Myanmar and Sri Lanka (Theravada Buddhism); Bhutan (Vajrayana Buddhism)
 - multi-religious — Indonesia (Islam, Protestantism, Catholicism, Buddhism, Hinduism, and Confucianism)
- analyse the ways religion has interacted with the nation–state through *one* example selected from
 - Judaism in Europe before 1945
 - Hinduism in India pre- and post-independence (1947)
 - Buddhism in Myanmar (Burma), Thailand, Tibet or Vietnam
 - Judaism, Christianity and Islam in Israel since 1948
 - Christianity — Roman Catholicism in Poland (especially in the 1980s), or Christianity in a Latin American country
 - Islam in Egypt, Indonesia, Iran or Turkey
 - Australian government legislation and the involvement of religious institutions regarding
 - Australian Aboriginal peoples and spiritualities
 - Torres Strait Islander peoples and religion
- consider and organise information from sources related to the interaction between religion, the nation–state and society
- evaluate and draw conclusions about relationships between religion and the nation–state, and their impact on individuals, groups and society
- create an extended response that communicates ideas or arguments in a research-based inquiry essay related to ways religion has interacted with the nation–state.

5.4 Topic 2: Religion and human rights

In this topic, students consider how religions shape perspectives on rights, including human rights. They examine perspectives on human rights by using their understandings of religious traditions and the insights that these provide on issues at a local and global level.

Subject matter

In this topic, students will:

- describe the concepts of rights, religious rights and human rights
- identify the ways in which religions describe human life through
 - sacred texts and religious writings of
 - Judaism (Revelation; sin, repentance, free will; Divine and human justice; sanctity of life)
 - Christianity (Revelation, Incarnation, Resurrection, Salvation, human dignity)
 - Islam (revelation to the Prophet, predestination and the Greater Jihad)
 - Hinduism (karma, samsara, moksha, reincarnation)
 - Buddhism (reincarnation, karma, dharma, samsara and nirvana)
 - religious rituals of
 - Judaism (birth and death)
 - Christianity (birth and death)
 - Islam (birth and death)
 - Hinduism (death)
 - Buddhism (death)
 - religious ethics of
 - Judaism and Christianity (sacredness of human life)
 - Islam (submission to the will of Allah)
 - Hinduism (karmic consequences)
 - Buddhism (karmic consequences)
- explain the way in which religious traditions inform understandings of human rights
- differentiate between religious traditions through the ways in which human life is viewed, including
 - cyclical world view (Buddhism and Hinduism)
 - linear world view (Judaism, Christianity and Islam)
- analyse religious perspectives on human rights and distinguish other perspectives on human rights informed by
 - *Universal declaration of human rights* (1948)
 - *Study of discrimination in the matter of religious rights and practices* (Krishnaswami Study 1960)
 - United Nations resolutions such as the 1966 covenants on human rights and the *Declaration on the elimination of all forms of intolerance and discrimination based on religion or belief* (1981)
 - *Cairo declaration on human rights in Islam* (1990)
- consider and organise information from sources regarding the influence of religion in shaping understandings of human life and perspectives on religious rights and human rights
- evaluate and draw conclusions about the significance of religion and the extent to which it has an influence on society's responses to religious and human rights issues, e.g. human trafficking, genocide
- create responses that communicate ideas or arguments within sentences and short paragraphs on religion and human rights.

5.5 Assessment

5.5.1 Summative internal assessment 3 (IA3): Investigation — inquiry response (25%)

Description

This assessment requires students to research a specific problem, question, issue, design challenge or hypothesis through collection, analysis and synthesis of primary and/or secondary data. An investigation uses research or investigative practices to assess a range of cognitions in a particular context. Research or investigative practices include locating and using information beyond students' own knowledge and the data they have been given.

Students must adhere to research conventions, e.g. citations, reference lists or bibliographies. This assessment occurs over an extended and defined period of time. Students may use class time and their own time to develop a response.

Assessment objectives

This assessment instrument is used to determine student achievement in the following objectives:

2. demonstrate an understanding of the ways in which religion has interacted with the nation–state within the context selected
4. analyse the perspectives that influenced religion's interaction with the nation–state within the context selected
5. consider and organise information about the interaction between religion, the nation–state and society, by interpreting information from sources and deciding on their validity
6. evaluate and draw conclusions about the interaction between religion and the nation–state, and its influence on shaping society's response within the context selected
7. create an analytical essay response that communicates ideas or arguments using understandings of religion-state relationships.

Note: Unit objectives 1 and 3 are not assessed in this assessment instrument.

Specifications

The student will be required to investigate and analyse the ways in which religion has interacted with the nation–state through *one* example that is selected from the list provided in Unit 4 Topic 1: Religion and the nation–state. This establishes the context for the investigation, with each student devising a hypothesis that is the focus of their inquiry.

The student's response to the inquiry will be written in the form of an analytical essay.

Conditions

- Length: written 1500–2000 words
- Time: approximately 15 hours of the time allocation for Unit 4.

Summary of the instrument-specific marking guide

The following table summarises mark allocation for the criteria and assessment objectives in the investigation (inquiry response).

Criterion	Objectives	Marks
Demonstrating understanding	2	6
Analysing	4	7
Evaluating and drawing conclusions	6	7
Considering, organising and creating	5, 7	5
Total		25

Note: Unit objectives 1 and 3 are not assessed in this instrument.

Instrument-specific marking guide

Criterion: Demonstrating understanding

Assessment objective

2. demonstrate an understanding of the ways in which religion has interacted with the nation–state within the context selected

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> • <u>thorough</u> understanding of the ways in which religion has interacted with the nation–state within a particular context • <u>detailed</u> identification and explanation of the religion–state relationship and interaction • consistently accurate explanations of the religion–state relationship and interaction are evident in the response. 	5–6
<ul style="list-style-type: none"> • understanding of the ways in which religion has interacted with the nation–state within a particular context • identification and explanation of the religion–state relationship and interaction • some inaccuracies within explanations of the religion–state relationship and interaction are evident throughout the response. 	3–4
<ul style="list-style-type: none"> • <u>narrow</u> understanding of the ways in which religion has interacted with the nation–state within a particular context • <u>simplistic</u> identification and explanation of the religion–state relationship and interaction • <u>significant</u> inaccuracies within explanations of the religion–state relationship and interaction are evident throughout the response. 	1–2
<ul style="list-style-type: none"> • does not satisfy any of the descriptors above. 	0

Criterion: Analysing

Assessment objective

4. analyse the perspectives that influenced religion's interaction with the nation–state in the context selected

The student work has the following characteristics:	Marks
<ul style="list-style-type: none">• <u>thorough</u> analysis of perspectives that have influenced religion's interaction with the nation–state in a particular context• identified perspectives are convincingly <u>supported</u> through well-reasoned arguments• arguments are <u>informed</u> by an <u>in-depth</u> understanding of the religion–state relationship and interaction.	6–7
<ul style="list-style-type: none">• <u>considered</u> analysis of perspectives that have influenced religion's interaction with the nation–state in a particular context• identified perspectives are <u>supported</u> through <u>reasoned</u> arguments• arguments are <u>informed</u> by an understanding of the religion–state relationship and interaction.	4–5
<ul style="list-style-type: none">• some analysis of perspectives that have influenced religion's interaction with the nation–state in a particular context• identified perspectives are <u>supported</u> through arguments• <u>basic</u> understanding of the religion-state relationship and interaction.	2–3
<ul style="list-style-type: none">• one or more statements are made on a perspective associated with religion's interaction with the nation–state in a particular context• <u>significant</u> inaccuracies and/or omissions• <u>simplistic</u> and/or <u>erroneous</u> understanding of the religion–state relationship and/or interaction.	1
<ul style="list-style-type: none">• does not satisfy any of the descriptors above.	0

Criterion: Evaluating and drawing conclusions

Assessment objective

6. evaluate and draw conclusions about the interaction between religion and the nation–state and its influence on shaping society's response within the context selected

The student work has the following characteristics:	Marks
<ul style="list-style-type: none">• <u>discerning</u> judgments are made about the extent to which the interaction between religion and the nation–state has shaped society's response within a particular context• judgments are <u>supported</u> by <u>thorough</u> and justified arguments• arguments are consistently established in relationship to the hypothesis.	6–7
<ul style="list-style-type: none">• <u>considered</u> judgments are made about the extent to which the interaction between religion and the nation–state has shaped society's response within a particular context• judgments are <u>supported</u> by reasoned arguments• arguments are generally established in relationship to the hypothesis.	4–5
<ul style="list-style-type: none">• judgments are made about the extent to which the interaction between religion and the nation–state has shaped society's response within a particular context• judgments are <u>supported</u> by <u>basic</u> reasons• inaccurate or irrelevant reasons affect conclusions in response to the hypothesis.	2–3
<ul style="list-style-type: none">• one or more statements are made about a religion–state relationship	1

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> • <u>simplistic</u> and/or <u>erroneous</u> understanding of the interaction between religion and the nation–state within a particular context • <u>significant</u> inaccuracies and/or irrelevant statements throughout the response. 	
<ul style="list-style-type: none"> • does not satisfy any of the descriptors above. 	0

Criterion: Considering, organising and creating

Assessment objectives

5. consider and organise information about the interaction between religion, the nation–state and society, by interpreting information from sources and deciding on their validity
7. create an analytical essay response that communicates ideas or arguments using understandings of religion–state relationships

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> • a <u>diverse</u> range of valid primary and secondary sources is used effectively in response to the hypothesis • <u>succinct</u>, with ideas or arguments conveyed <u>logically</u> in response to the hypothesis devised • genre, language (spelling, grammar, punctuation) and recognised referencing conventions are adhered to with minimal errors. 	4–5
<ul style="list-style-type: none"> • <u>valid</u> primary and secondary sources are used in response to the hypothesis • conveys ideas or arguments that are <u>related</u> to the hypothesis devised • genre, language (spelling, grammar, punctuation) and recognised referencing conventions are generally adhered to, but with some errors. 	2–3
<ul style="list-style-type: none"> • some <u>use</u> of primary and/or secondary sources is evident • conveys ideas and arguments not related to the hypothesis devised • <u>frequent</u> and/or <u>significant</u> errors in genre, language (spelling, grammar, punctuation) and/or referencing conventions impede communication of ideas or arguments. 	1
<ul style="list-style-type: none"> • does not satisfy any of the descriptors above. 	0

5.5.2 Summative external assessment (EA): Examination — short response (25%)

General information

Summative external assessment is developed and marked by the QCAA. In Study of Religion, it contributes 25% to a student's overall subject result.

The external assessment in Study of Religion is common to all schools and administered under the same conditions, at the same time, on the same day.

Description

The examination assesses the application of a range of cognitions to multiple provided items, e.g. questions and/or scenarios.

Student responses must be completed individually, under supervised conditions, and in a set timeframe.

The examination will focus on Unit 4 Topic 2: Religion and human rights.

Assessment objectives

This assessment instrument is used to determine student achievement in the following objectives:

1. describe the distinguishing features of religious traditions that shape views on human rights
2. demonstrate understanding of the ways in which religious traditions inform understandings of human rights
3. differentiate between perspectives of religious traditions on human rights
4. analyse perspectives on human rights within and across religious traditions
6. evaluate and draw conclusions about the influence of religion on human rights
7. create responses that communicate ideas or arguments related to religion and human rights, within sentences and short paragraphs.

Note: Unit objective 5 is not assessed in this assessment instrument.

Specifications

The student is required to respond to a number of short items related to Unit 4 Topic 2: Religion and human rights. The items will allow students to use their understandings of the five major world religions in order to explain the ways religious traditions have formed and informed perspectives on human rights. In particular, there will be a focus on the influence of religion on human rights. Unseen stimulus materials will be provided with the examination paper. Students will use the stimulus materials as instructed.

Stimulus specifications

- Stimulus materials will reflect the subject matter within Unit 4 Topic 2: Religion and human rights.
- Stimulus materials will be succinct enough to allow students sufficient time to engage with them.
- Stimulus materials will be presented in written texts or visual texts, e.g. excerpts from sacred texts and religious writings, reference books, journals, media articles, illustrations and images, religious art, cartoons, diagrams, graphical representations, tables.

Short response

- consists of a number of items that ask students to respond to:
 - short items requiring sentence or short paragraph responses
 - unseen stimulus materials
 - ideas and information
- where applicable, students are required to write in full sentences, constructing a response that may have one or several paragraphs so that ideas are maintained, developed and justified

The following table summarises the approximate weighting of the criteria and assessment objectives within the examination (short response).

Summary of the external assessment		
Criterion	Objectives	Approximate weighting
Describing and demonstrating understanding	1, 2	25%
Differentiating and analysing	3, 4	35%
Evaluating and drawing conclusions	6	30%
Creating	7	10%
Total		100%

Note: Unit objective 5 is not assessed in this instrument.

Conditions

- Time: 2 hours plus 15 minutes planning time
- Length:
 - written paragraph responses: 50–250 words per item (800–1000 words in total)
 - other types of item responses, e.g. drawing, labelling and calculating, should allow students to complete the response in the set time
- No notes allowed.

Instrument-specific marking guide

No ISMG is provided for the external assessment.

6 Glossary

Term	Explanation
A	
Aboriginal spiritualities	names the reality that there are multiple spiritualities connected to different language groups and locations; core to Australian Aboriginal spirituality is the deep connection to the land
accomplished	highly trained or skilled in a particular activity; perfected in knowledge or training; expert
accuracy	the condition or quality of being true, correct or exact; freedom from error or defect; precision or exactness; correctness; in science, the extent to which a measurement result represents the quantity it purports to measure; an accurate measurement result includes an estimate of the true value and an estimate of the uncertainty
accurate	precise and exact; to the point; consistent with or exactly conforming to a truth, standard, rule, model, convention or known facts; free from error or defect; meticulous; correct in all details
adept	very/highly skilled or proficient at something; expert
adequate	satisfactory or acceptable in quality or quantity equal to the requirement or occasion
adherents	followers of a particular religious tradition
analyse	dissect to ascertain and examine constituent parts and/or their relationships; break down or examine in order to identify the essential elements, features, components or structure; determine the logic and reasonableness of information; examine or consider something in order to explain and interpret it, for the purpose of finding meaning or relationships and identifying patterns, similarities and differences
applied learning	the acquisition and application of knowledge, understanding and skills in real-world or lifelike contexts that may encompass workplace, industry and community situations; it emphasises learning through doing and includes both theory and the application of theory, connecting subject knowledge and understanding with the development of practical skills
Applied subject	a subject whose primary pathway is work and vocational education; it emphasises applied learning and community connections; a subject for which a syllabus has been developed by the QCAA with the following characteristics: results from courses developed from Applied syllabuses contribute to the QCE; results may contribute to ATAR calculations
apply	use knowledge and understanding in response to a given situation or circumstance; carry out or use a procedure in a given or particular situation
appraise	evaluate the worth, significance or status of something; judge or consider a text or piece of work

Term	Explanation
appreciate	recognise or make a judgment about the value or worth of something; understand fully; grasp the full implications of
appropriate	acceptable; suitable or fitting for a particular purpose, circumstance, context, etc.
apt	suitable to the purpose or occasion; fitting, appropriate
area of study	a division of, or a section within a unit
argue	give reasons for or against something; challenge or debate an issue or idea; persuade, prove or try to prove by giving reasons
aspect	a particular part of a feature of something; a facet, phase or part of a whole
assess	measure, determine, evaluate, estimate or make a judgment about the value, quality, outcomes, results, size, significance, nature or extent of something
assessment	purposeful and systematic collection of information about students' achievements
assessment instrument	a tool or device used to gather information about student achievement
assessment objectives	drawn from the unit objectives and contextualised for the requirements of the assessment instrument (see also 'syllabus objectives', 'unit objectives')
assessment technique	the method used to gather evidence about student achievement, (e.g. examination, project, investigation)
astute	showing an ability to accurately assess situations or people; of keen discernment
ATAR	Australian Tertiary Admission Rank
authoritative	able to be trusted as being accurate or true; reliable; commanding and self-confident; likely to be respected and obeyed
B	
balanced	keeping or showing a balance; not biased; fairly judged or presented; taking everything into account in a fair, well-judged way
Bar Mitzvah	literally 'Son of the Commandment'; in Judaism, a 13-year-old boy becomes a Bar Mitzvah; refers also to the ceremony that initiates him into religious adulthood
basic	Fundamental
Bat Mitzvah	literally 'Daughter of the Commandment'; in Judaism, a 12-year old girl becomes a Bat Mitzvah; refers also to the ceremony that initiates her into religious adulthood
Bible	the collection of sacred writings of Christianity comprised of the Old Testament and the New Testament
Buddhism	the philosophy inspired by Siddhartha Gautama

Term	Explanation
C	
calculate	determine or find (e.g. a number, answer) by using mathematical processes; obtain a numerical answer showing the relevant stages in the working; ascertain/determine from given facts, figures or information
calendrical rituals	rituals that occur at a particular time of the week, month or year, or that mark a period of time since a significant event
canon	'list' or 'measuring rod'; 'Canon of scripture' is the title given to the official list of writings that constitute the sacred text of a tradition
categorise	place in or assign to a particular class or group; arrange or order by classes or categories; classify, sort out, sort, separate
challenging	difficult but interesting; testing one's abilities; demanding and thought-provoking; usually involving unfamiliar or less familiar elements
characteristic	a typical feature or quality
Christianity	the monotheistic religious tradition inspired by the life and teachings of Jesus the Christ
clarify	make clear or intelligible; explain; make a statement or situation less confused and more comprehensible
clarity	clearness of thought or expression; the quality of being coherent and intelligible; free from obscurity of sense; without ambiguity; explicit; easy to perceive, understand or interpret
classify	arrange, distribute or order in classes or categories according to shared qualities or characteristics
clear	free from confusion, uncertainty, or doubt; easily seen, heard or understood
clearly	in a clear manner; plainly and openly, without ambiguity
coherent	having a natural or due agreement of parts; connected; consistent; logical, orderly; well-structured and makes sense; rational, with parts that are harmonious; having an internally consistent relation of parts
cohesive	characterised by being united, bound together or having integrated meaning; forming a united whole
Coming of the Light	a festival and holiday celebrated annually on 1 July; it recognises the arrival of Christianity in the Torres Strait in the late 19th century
comment	express an opinion, observation or reaction in speech or writing; give a judgment based on a given statement or result of a calculation
communicate	convey knowledge and/or understandings to others; make known; transmit
compare	display recognition of similarities and differences and recognise the significance of these similarities and differences

Term	Explanation
competent	having suitable or sufficient skills, knowledge, experience, etc. for some purpose; adequate but not exceptional; capable; suitable or sufficient for the purpose; having the necessary ability, knowledge or skill to do something successfully; efficient and capable (of a person); acceptable and satisfactory, though not outstanding
competently	in an efficient and capable way; in an acceptable and satisfactory, though not outstanding, way
complex	composed or consisting of many different and interconnected parts or factors; compound; composite; characterised by an involved combination of parts; complicated; intricate; a complex whole or system; a complicated assembly of particulars
comprehend	understand the meaning or nature of; grasp mentally
comprehensive	inclusive; of large content or scope; including or dealing with all or nearly all elements or aspects of something; wide-ranging; detailed and thorough, including all that is relevant
concise	expressing much in few words; giving a lot of information clearly and in a few words; brief, comprehensive and to the point; succinct, clear, without repetition of information
concisely	in a way that is brief but comprehensive; expressing much in few words; clearly and succinctly
conduct	direct in action or course; manage; organise; carry out
contextual interpretation	situating a text in its times and assessing the roles of author, reader and commentator
consider	think deliberately or carefully about something, typically before making a decision; take something into account when making a judgment; view attentively or scrutinise; reflect on
considerable	fairly large or great; thought about deliberately and with a purpose
considered	formed after careful and deliberate thought
consistent	agreeing or accordant; compatible; not self-opposed or self-contradictory, constantly adhering to the same principles; acting in the same way over time, especially so as to be fair or accurate; unchanging in nature, standard, or effect over time; not containing any logical contradictions (of an argument); constant in achievement or effect over a period of time
construct	create or put together (e.g. an argument) by arranging ideas or items; display information in a diagrammatic or logical form; make; build
contrast	display recognition of differences by deliberate juxtaposition of contrary elements; show how things are different or opposite; give an account of the differences between two or more items or situations, referring to both or all of them throughout
controlled	shows the exercise of restraint or direction over; held in check; restrained, managed or kept within certain bounds

Term	Explanation
convincing	persuaded by argument or proof; leaving no margin of doubt; clear; capable of causing someone to believe that something is true or real; persuading or assuring by argument or evidence; appearing worthy of belief; credible or plausible
course	a defined amount of learning developed from a subject syllabus
create	bring something into being or existence; produce or evolve from one's own thought or imagination; reorganise or put elements together into a new pattern or structure or to form a coherent or functional whole
creative	resulting from originality of thought or expression; relating to or involving the use of the imagination or original ideas to create something; having good imagination or original ideas
credible	capable or worthy of being believed; believable; convincing
criterion	the property or characteristic by which something is judged or appraised
critical	involving skilful judgment as to truth, merit, etc.; involving the objective analysis and evaluation of an issue in order to form a judgment; expressing or involving an analysis of the merits and faults of a work of literature, music, or art; incorporating a detailed and scholarly analysis and commentary (of a text); rationally appraising for logical consistency and merit
critique	review (e.g. a theory, practice, performance) in a detailed, analytical and critical way
cursory	hasty, and therefore not thorough or detailed; performed with little attention to detail; going rapidly over something, without noticing details; hasty; superficial
D	
decide	reach a resolution as a result of consideration; make a choice from a number of alternatives
deduce	reach a conclusion that is necessarily true, provided a given set of assumptions is true; arrive at, reach or draw a logical conclusion from reasoning and the information given
defensible	justifiable by argument; capable of being defended in argument
define	give the meaning of a word, phrase, concept or physical quantity; state meaning and identify or describe qualities
demonstrate	prove or make clear by argument, reasoning or evidence, illustrating with practical example; show by example; give a practical exhibition
deontological ethics	from the Greek word deon meaning 'duty'; a way of approaching ethics that emphasises duty and obligation
derive	arrive at by reasoning; manipulate a mathematical relationship to give a new equation or relationship; in mathematics, obtain the derivative of a function
describe	give an account (written or spoken) of a situation, event, pattern or process, or of the characteristics or features of something

Term	Explanation
design	produce a plan, simulation, model or similar; plan, form or conceive in the mind; in English, select, organise and use particular elements in the process of text construction for particular purposes; these elements may be linguistic (words), visual (images), audio (sounds), gestural (body language), spatial (arrangement on the page or screen) and multimodal (a combination of more than one)
detailed	executed with great attention to the fine points; meticulous; including many of the parts or facts
determine	establish, conclude or ascertain after consideration, observation, investigation or calculation; decide or come to a resolution
develop	elaborate, expand or enlarge in detail; add detail and fullness to; cause to become more complex or intricate
devise	think out; plan; contrive; invent
dharma	in Hinduism, the fundamental order of the universe that holds all things in being and that is manifest in natural, ethical and socio-religious laws; in Buddhism, the Buddha's teaching
differentiate	identify the difference/s in or between two or more things; distinguish, discriminate; recognise or ascertain what makes something distinct from similar things; in mathematics, obtain the derivative of a function
discerning	discriminating; showing intellectual perception; showing good judgment; making thoughtful and astute choices; selected for value or relevance
discriminate	note, observe or recognise a difference; make or constitute a distinction in or between; differentiate; note or distinguish as different
discriminating	differentiating; distinctive; perceiving differences or distinctions with nicety; possessing discrimination; perceptive and judicious; making judgments about quality; having or showing refined taste or good judgment
discuss	examine by argument; sift the considerations for and against; debate; talk or write about a topic, including a range of arguments, factors or hypotheses; consider, taking into account different issues and ideas, points for and/or against, and supporting opinions or conclusions with evidence
disjointed	disconnected; incoherent; lacking a coherent order/sequence or connection
distinguish	recognise as distinct or different; note points of difference between; discriminate; discern; make clear a difference/s between two or more concepts or items
diverse	of various kinds or forms; different from each other
document	support (e.g. an assertion, claim, statement) with evidence (e.g. decisive information, written references, citations)
draw conclusions	make a judgment based on reasoning and evidence

Term	Explanation
E	
effective	successful in producing the intended, desired or expected result; meeting the assigned purpose
efficient	working in a well-organised and competent way; maximum productivity with minimal expenditure of effort; acting or producing effectively with a minimum of waste, expense or unnecessary effort
element	a component or constituent part of a complex whole; a fundamental, essential or irreducible part of a composite entity
elementary	simple or uncompounded; relating to or dealing with elements, rudiments or first principles (of a subject); of the most basic kind; straightforward and uncomplicated
erroneous	based on or containing error; mistaken; incorrect
essential	absolutely necessary; indispensable; of critical importance for achieving something
ethics of care	a practical branch of ethical theory that stresses the importance of relationships and an appreciation of practical needs
evaluate	make an appraisal by weighing up or assessing strengths, implications and limitations; make judgments about ideas, works, solutions or methods in relation to selected criteria; examine and determine the merit, value or significance of something, based on criteria
examination	a supervised test that assesses the application of a range of cognitions to one or more provided items such as questions, scenarios and/or problems; student responses are completed individually, under supervised conditions, and in a set timeframe
examine	investigate, inspect or scrutinise; inquire or search into; consider or discuss an argument or concept in a way that uncovers the assumptions and interrelationships of the issue
experiment	try out or test new ideas or methods, especially in order to discover or prove something; undertake or perform a scientific procedure to test a hypothesis, make a discovery or demonstrate a known fact
explain	make an idea or situation plain or clear by describing it in more detail or revealing relevant facts; give an account; provide additional information
explicit	clearly and distinctly expressing all that is meant; unequivocal; clearly developed or formulated; leaving nothing merely implied or suggested
explore	look into both closely and broadly; scrutinise; inquire into or discuss something in detail
express	convey, show or communicate (e.g. a thought, opinion, feeling, emotion, idea or viewpoint); in words, art, music or movement, convey or suggest a representation of; depict

Term	Explanation
extended response	an open-ended assessment technique that focuses on the interpretation, analysis, examination and/or evaluation of ideas and information in response to a particular situation or stimulus; while students may undertake some research when writing of the extended response, it is not the focus of this technique; an extended response occurs over an extended and defined period of time
Extension subject	a two-unit subject (Units 3 and 4) for which a syllabus has been developed by QCAA, that is an extension of one or more General subject/s, studied concurrently with, Units 3 and 4 of that subject or after completion of, Units 3 and 4 of that subject
extensive	of great extent; wide; broad; far-reaching; comprehensive; lengthy; detailed; large in amount or scale
external assessment	summative assessment that occurs towards the end of a course of study and is common to all schools; developed and marked by the QCAA according to a commonly applied marking scheme
external examination	a supervised test, developed and marked by the QCAA, that assesses the application of a range of cognitions to multiple provided items such as questions, scenarios and/or problems; student responses are completed individually, under supervised conditions, and in a set timeframe
extrapolate	infer or estimate by extending or projecting known information; conjecture; infer from what is known; extend the application of something (e.g. a method or conclusion) to an unknown situation by assuming that existing trends will continue or similar methods will be applicable
F	
factual	relating to or based on facts; concerned with what is actually the case; actually occurring; having verified existence
familiar	well-acquainted; thoroughly conversant with; well known from long or close association; often encountered or experienced; common; (of materials, texts, skills or circumstances) having been the focus of learning experiences or previously encountered in prior learning activities
feasible	capable of being achieved, accomplished or put into effect; reasonable enough to be believed or accepted; probable; likely
fluent	spoken or written with ease; able to speak or write smoothly, easily or readily; articulate; eloquent; in artistic performance, characteristic of a highly developed and excellently controlled technique; flowing; polished; flowing smoothly, easily and effortlessly
fluently	in a graceful and seemingly effortless manner; in a way that progresses smoothly and readily
formative assessment	assessment whose major purpose is to improve teaching and student achievement
fragmented	disorganised; broken down; disjointed or isolated

Term	Explanation
frequent	happening or occurring often at short intervals; constant, habitual, or regular
fundamental	forming a necessary base or core; of central importance; affecting or relating to the essential nature of something; part of a foundation or basis
fundamentalist interpretation	the belief that biblical texts are literally true and that the Bible is without error or contradiction
G	
General subject	a subject for which a syllabus has been developed by the QCAA with the following characteristics: results from courses developed from General syllabuses contribute to the QCE; General subjects have an external assessment component; results may contribute to ATAR calculations
generate	produce; create; bring into existence
Greater Jihad	striving in the way of God; usually applied to warfare in a perceived religious cause, but also applied to striving against a person's anti-ethical tendencies
H	
Hinduism	a monotheistic religion emerging from the four sacred Hindu texts, the Vedas, and that comprises a body of religious, social, cultural, and philosophical beliefs; India's dominant religion
hypothesise	formulate a supposition to account for known facts or observed occurrences; conjecture, theorise, speculate; especially on uncertain or tentative grounds
I	
identify	distinguish; locate, recognise and name; establish or indicate who or what someone or something is; provide an answer from a number of possibilities; recognise and state a distinguishing factor or feature
illogical	lacking sense or sound reasoning; contrary to or disregarding of the rules of logic; unreasonable
implement	put something into effect, e.g. a plan or proposal
implicit	implied, rather than expressly stated; not plainly expressed; capable of being inferred from something else
improbable	not probable; unlikely to be true or to happen; not easy to believe
inaccurate	not accurate
inappropriate	not suitable or proper in the circumstances
Incarnation	in Christian theology, the process by which the Word of God became flesh
inconsistent	lacking agreement, as one thing with another, or two or more things in relation to each other; at variance; not consistent; not in keeping; not in accordance; incompatible, incongruous

Term	Explanation
independent	thinking or acting for oneself, not influenced by others
in-depth	comprehensive and with thorough coverage; extensive or profound; well-balanced or fully developed
infer	derive or conclude something from evidence and reasoning, rather than from explicit statements; listen or read beyond what has been literally expressed; imply or hint at
informed	knowledgeable; learned; having relevant knowledge; being conversant with the topic; based on an understanding of the facts of the situation (of a decision or judgment)
innovative	new and original; introducing new ideas; original and creative in thinking
insightful	showing understanding of a situation or process; understanding relationships in complex situations; informed by observation and deduction
instrument-specific marking guide	ISMG; a tool for marking that describes the characteristics evident in student responses and aligns with the identified objectives for the assessment (see 'assessment objectives')
integral	adjective necessary for the completeness of the whole; essential or fundamental; noun in mathematics, the result of integration; an expression from which a given function, equation, or system of equations is derived by differentiation
intended	designed; meant; done on purpose; intentional
internal assessment	assessments that are developed by schools; summative internal assessments are endorsed by the QCAA before use in schools and results externally confirmed contribute towards a student's final result
interpret	use knowledge and understanding to recognise trends and draw conclusions from given information; make clear or explicit; elucidate or understand in a particular way; bring out the meaning of, e.g. a dramatic or musical work, by performance or execution; bring out the meaning of an artwork by artistic representation or performance; give one's own interpretation of; identify or draw meaning from, or give meaning to, information presented in various forms, such as words, symbols, pictures or graphs
investigation	an assessment technique that requires students to research a specific problem, question, issue, design challenge or hypothesis through the collection, analysis and synthesis of primary and/or secondary data; it uses research or investigative practices to assess a range of cognitions in a particular context; an investigation occurs over an extended and defined period of time
investigate	carry out an examination or formal inquiry in order to establish or obtain facts and reach new conclusions; search, inquire into, interpret and draw conclusions about data and information

Term	Explanation
irrelevant	not relevant; not applicable or pertinent; not connected with or relevant to something
Islam	a monotheistic religion, based on the revelation of Allah to the Prophet Muhammed
ISMG	instrument-specific marking guide; a tool for marking that describes the characteristics evident in student responses and aligns with the identified objectives for the assessment (see 'assessment objectives')
isolated	detached, separate, or unconnected with other things; one-off; something set apart or characterised as different in some way
J	
Jihad	literally 'struggle or effort'; refers to the efforts of an adherent to live their Muslim faith as well as possible; also used to describe armed defence of the faith; Greater Jihad refers to striving against the individual's anti-ethical tendencies; sometimes applied to warfare in a perceived religious cause
Judaism	a monotheistic religion in the tradition of Abraham and Moses
judge	form an opinion or conclusion about; apply both procedural and deliberative operations to make a determination
justified	sound reasons or evidence are provided to support an argument, statement or conclusion
justify	give reasons or evidence to support an answer, response or conclusion; show or prove how an argument, statement or conclusion is right or reasonable
K	
Ketubim	also spelt as 'Kethuvim' or 'Ketuvim'; part of the sacred writings of Judaism and includes prayers and wisdom literature
L	
learning area	a grouping of subjects, with related characteristics, within a broad field of learning, e.g. the Arts, sciences, languages
lifecycle rituals	rituals that mark rites of passage in the biological and sociological cycle of human life
literalist interpretation	accepts that text, as written, is historical and factual
logical	rational and valid; internally consistent; reasonable; reasoning in accordance with the principles/rules of logic or formal argument; characterised by or capable of clear, sound reasoning; (of an action, decision, etc.) expected or sensible under the circumstances
logically	according to the rules of logic or formal argument; in a way that shows clear, sound reasoning; in a way that is expected or sensible

Term	Explanation
M	
make decisions	select from available options; weigh up positives and negatives of each option and consider all the alternatives to arrive at a position
manipulate	adapt or change to suit one's purpose
mental procedures	a domain of knowledge in Marzano's taxonomy, and acted upon by the cognitive, metacognitive and self-systems; sometimes referred to as 'procedural knowledge' there are three distinct phases to the acquisition of mental procedures — the cognitive stage, the associative stage, and the autonomous stage; the two categories of mental procedures are skills (single rules, algorithms and tactics) and processes (macroprocedures)
methodical	performed, disposed or acting in a systematic way; orderly; characterised by method or order; performed or carried out systematically
minimal	least possible; small, the least amount; negligible
modify	change the form or qualities of; make partial or minor changes to something
moksha	a Hindu concept that refers to the release from the cycle of rebirth impelled by the law of karma
multimodal	uses a combination of at least two modes (e.g. spoken, written), 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 so that each mode contributes significantly to the response
N	
narrow	limited in range or scope; lacking breadth of view; limited in amount; barely sufficient or adequate; restricted
nation–state	an independent state inhabited predominantly by a people sharing a common culture, history, religion and language
natural law	a philosophy that certain rights or values are inherent by virtue of human nature and can be universally understood through human reason
Nevim	also spelt 'Nevi'im'; Hebrew word for prophets; also the second division in the Jewish classification of the Bible
nirvana	literally 'blowing out'; in Buddhism, the goal of religious practice; that which needs to be experienced to be understood; also final liberation from the cycle of reincarnation
nuanced	showing a subtle difference or distinction in expression, meaning, response, etc.; finely differentiated; characterised by subtle shades of meaning or expression; a subtle distinction, variation or quality; sensibility to, awareness of, or ability to express delicate shadings, as of meaning, feeling, or value

Term	Explanation
O	
objectives	see 'syllabus objectives', 'unit objectives', 'assessment objectives'
obvious	clearly perceptible or evident; easily seen, recognised or understood
optimal	best, most favourable, under a particular set of circumstances
organise	arrange, order; form as or into a whole consisting of interdependent or coordinated parts, especially for harmonious or united action
organised	systematically ordered and arranged; having a formal organisational structure to arrange, coordinate and carry out activities
outstanding	exceptionally good; clearly noticeable; prominent; conspicuous; striking
P	
Pali canon	literally 'three baskets'; also known as Tipitaka and Tripitaka, the sacred writings that contain the teaching of the Buddha
partial	not total or general; existing only in part; attempted, but incomplete
particular	distinguished or different from others or from the ordinary; noteworthy
perceptive	having or showing insight and the ability to perceive or understand; discerning (see also 'discriminating')
performance	an assessment technique that requires students to demonstrate a range of cognitive, technical, creative and/or expressive skills and to apply theoretical and conceptual understandings, through the psychomotor domain; it involves student application of identified skills when responding to a task that involves solving a problem, providing a solution or conveying meaning or intent; a performance is developed over an extended and defined period of time
persuasive	capable of changing someone's ideas, opinions or beliefs; appearing worthy of approval or acceptance; (of an argument or statement) communicating reasonably or credibly (see also 'convincing')
perusal time	time allocated in an assessment to reading items and tasks and associated assessment materials; no writing is allowed; students may not make notes and may not commence responding to the assessment in the response space/book
planning time	time allocated in an assessment to planning how to respond to items and tasks and associated assessment materials; students may make notes but may not commence responding to the assessment in the response space/book; notes made during planning are not collected, nor are they graded or used as evidence of achievement
polished	flawless or excellent; performed with skilful ease
precise	definite or exact; definitely or strictly stated, defined or fixed; characterised by definite or exact expression or execution

Term	Explanation
precision	accuracy; exactness; exact observance of forms in conduct or actions
predestination	to predetermine, decide beforehand; the teaching that God predestines certain events
predict	give an expected result of an upcoming action or event; suggest what may happen based on available information
product	an assessment technique that focusses on the output or result of a process requiring the application of a range of cognitive, physical, technical, creative and/or expressive skills, and theoretical and conceptual understandings; a product is developed over an extended and defined period of time
proficient	well advanced or expert in any art, science or subject; competent, skilled or adept in doing or using something
project	an assessment technique that focusses on a problem-solving process requiring the application of a range of cognitive, technical and creative skills and theoretical understandings; the response is a coherent work that documents the iterative process undertaken to develop a solution and includes written paragraphs and annotations, diagrams, sketches, drawings, photographs, video, spoken presentations, physical prototypes and/or models; a project is developed over an extended and defined period of time
propose	put forward (e.g. a point of view, idea, argument, suggestion) for consideration or action
prove	use a sequence of steps to obtain the required result in a formal way
purposeful	having an intended or desired result; having a useful purpose; determined; resolute; full of meaning; significant; intentional
psychomotor procedures	a domain of knowledge in Marzano's taxonomy, and acted upon by the cognitive, metacognitive and self-systems; these are physical procedures used to negotiate daily life and to engage in complex physical activities; the two categories of psychomotor procedures are skills (foundational procedures and simple combination procedures) and processes (complex combination procedures)
Q	
QCE	Queensland Certificate of Education
Qur'an	also spelt Koran; the sacred text of Islam
R	
realise	create or make (e.g. a musical, artistic or dramatic work); actualise; make real or concrete; give reality or substance to
reasonable	endowed with reason; having sound judgment; fair and sensible; based on good sense; average; appropriate, moderate
reasoned	logical and sound; based on logic or good sense; logically thought out and presented with justification; guided by reason; well-grounded; considered

Term	Explanation
recall	remember; present remembered ideas, facts or experiences; bring something back into thought, attention or into one's mind
recognise	identify or recall particular features of information from knowledge; identify that an item, characteristic or quality exists; perceive as existing or true; be aware of or acknowledge
refined	developed or improved so as to be precise, exact or subtle
reflect on	think about deeply and carefully
rehearsed	practised; previously experienced; practised extensively
reincarnation	the rebirth of a person in another form
related	associated with or linked to
relevance	being related to the matter at hand
relevant	bearing upon or connected with the matter in hand; to the purpose; applicable and pertinent; having a direct bearing on
religion-less state	a nation–state that discourages religious engagement
religious state	a nation–state that has adopted a particular religion and uses the religion as a foundation for its political institutions and laws
religious writings	texts that various religions consider to be important in their tradition but that are not considered sacred; these may include the works of mystics, or famous people within the religious tradition
repetitive	containing or characterised by repetition, especially when unnecessary or tiresome
reporting	providing information that succinctly describes student performance at different junctures throughout a course of study
resolve	in the Arts, consolidate and communicate intent through a synthesis of ideas and application of media to express meaning
routine	often encountered, previously experienced; commonplace; customary and regular; well-practised; performed as part of a regular procedure, rather than for a special reason
rudimentary	relating to rudiments or first principles; elementary; undeveloped; involving or limited to basic principles; relating to an immature, undeveloped or basic form
S	
sacred texts	may take a number of forms within a religious context; written (often referred to as scripture); oral; body, rock and sand paintings; carvings; dances
safe	secure; not risky
samsara	in Hinduism, to flow together; to wander; the cycle of repeated rebirth; in Buddhism, the cycle of perpetual flux; term used to designate the entire cycle of transmigration

Term	Explanation
secular	distinct from clerical authority or matters under religious control; relating to the world, or to things not religious, sacred or spiritual
secular state	a nation–state that purports to be officially neutral in matters of religion
secure	sure; certain; able to be counted on; self-confident; poised; dependable; confident; assured; not liable to fail
select	choose in preference to another or others; pick out
sensitive	capable of perceiving with a sense or senses; aware of the attitudes, feelings or circumstances of others; having acute mental or emotional sensibility; relating to or connected with the senses or sensation
sequence	place in a continuous or connected series; arrange in a particular order
show	provide the relevant reasoning to support a response
significant	important; of consequence; expressing a meaning; indicative; includes all that is important; sufficiently great or important to be worthy of attention; noteworthy; having a particular meaning; indicative of something
simple	easy to understand, deal with and use; not complex or complicated; plain; not elaborate or artificial; may concern a single or basic aspect; involving few elements, components or steps
simplistic	characterised by extreme simplification, especially if misleading; oversimplified
sketch	execute a drawing or painting in simple form, giving essential features but not necessarily with detail or accuracy; in mathematics, represent by means of a diagram or graph; the sketch should give a general idea of the required shape or relationship and should include features
skilful	having technical facility or practical ability; possessing, showing, involving or requiring skill; expert, dexterous; demonstrating the knowledge, ability or training to perform a certain activity or task well; trained, practised or experienced
skilled	having or showing the knowledge, ability or training to perform a certain activity or task well; having skill; trained or experienced; showing, involving or requiring skill
solve	find an answer to, explanation for, or means of dealing with (e.g. a problem); work out the answer or solution to (e.g. a mathematical problem); obtain the answer/s using algebraic, numerical and/or graphical methods
sophisticated	of intellectual complexity; reflecting a high degree of skill, intelligence, etc.; employing advanced or refined methods or concepts; highly developed or complicated
specific	clearly defined or identified; precise and clear in making statements or issuing instructions; having a special application or

Term	Explanation
	reference; explicit, or definite; peculiar or proper to something, as qualities, characteristics, effects, etc.
sporadic	happening now and again or at intervals; irregular or occasional; appearing in scattered or isolated instances
state religion	a religion officially endorsed by the nation–state
straightforward	without difficulty; uncomplicated; direct; easy to do or understand
structure	verb give a pattern, organisation or arrangement to; construct or arrange according to a plan; noun in languages, arrangement of words into larger units, e.g. phrases, clauses, sentences, paragraphs and whole texts, in line with cultural, intercultural and textual conventions
structured	organised or arranged so as to produce a desired result
subject	a branch or area of knowledge or learning defined by a syllabus; school subjects are usually based in a discipline or field of study (see also ‘course’)
subject matter	the subject-specific body of information, mental procedures and psychomotor procedures that are necessary for students’ learning and engagement within that subject
substantial	of ample or considerable amount, quantity, size, etc.; of real worth or value; firmly or solidly established; of real significance; reliable; important, worthwhile
substantiated	established by proof or competent evidence
subtle	fine or delicate in meaning or intent; making use of indirect methods; not straightforward or obvious
successful	achieving or having achieved success; accomplishing a desired aim or result
succinct	expressed in few words; concise; terse; characterised by conciseness or brevity; brief and clear
sufficient	enough or adequate for the purpose
suitable	appropriate; fitting; conforming or agreeing in nature, condition, or action
summarise	give a brief statement of a general theme or major point/s; present ideas and information in fewer words and in sequence
summative assessment	assessment whose major purpose is to indicate student achievement; summative assessments contribute towards a student’s subject result
superficial	concerned with or comprehending only what is on the surface or obvious; shallow; not profound, thorough, deep or complete; existing or occurring at or on the surface; cursory; lacking depth of character or understanding; apparent and sometimes trivial
supported	corroborated; given greater credibility by providing evidence

Term	Explanation
sustained	carried on continuously, without interruption, or without any diminishing of intensity or extent
syllabus	a document that prescribes the curriculum for a course of study
syllabus objectives	outline what the school is required to teach and what students have the opportunity to learn; described in terms of actions that operate on the subject matter; the overarching objectives for a course of study (see also 'unit objectives', 'assessment objectives')
symbolise	represent or identify by a symbol or symbols
synthesise	combine different parts or elements (e.g. information, ideas, components) into a whole, in order to create new understanding
systematic	done or acting according to a fixed plan or system; methodical; organised and logical; having, showing, or involving a system, method, or plan; characterised by system or method; methodical; arranged in, or comprising an ordered system
T	
TaNak	also spelt 'tanakh' or 'tanach'; an acronym for the Jewish Scriptures, derived from the three main subdivisions: Torah (Law), Nevim (Prophets), and Ketuvim (Writings)
teleological ethics	from the Greek word teleos meaning end/goal; focuses on good or desirable as an end to be achieved
test	take measures to check the quality, performance or reliability of something
thorough	carried out through, or applied to the whole of something; carried out completely and carefully; including all that is required; complete with attention to every detail; not superficial or partial; performed or written with care and completeness; taking pains to do something carefully and completely
thoughtful	occupied with, or given to thought; contemplative; meditative; reflective; characterised by or manifesting thought
topic	a division of, or sub-section within a unit; all topics/sub-topics within a unit are interrelated
Torah	first five books of the Jewish Bible, also known as the Law or the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)
U	
ultimate questions	the ponderings of people concerning the meaning and purpose of life
unclear	not clear or distinct; not easy to understand; obscure
understand	perceive what is meant by something; grasp; be familiar with (e.g. an idea); construct meaning from messages, including oral, written and graphic communication
uneven	unequal; not properly corresponding or agreeing; irregular; varying; not uniform; not equally balanced

Term	Explanation
unfamiliar	not previously encountered; situations or materials that have not been the focus of prior learning experiences or activities
unit	a defined amount of subject matter delivered in a specific context or with a particular focus; it includes unit objectives particular to the unit, subject matter and assessment direction
unit objectives	drawn from the syllabus objectives and contextualised for the subject matter and requirements of a particular unit; they are assessed at least once in the unit (see also 'syllabus objectives', 'assessment objectives')
unrelated	having no relationship; unconnected
Upanishads	one of the sacred texts of Hinduism
use	operate or put into effect; apply knowledge or rules to put theory into practice
V	
vague	not definite in statement or meaning; not explicit or precise; not definitely fixed, determined or known; of uncertain, indefinite or unclear character or meaning; not clear in thought or understanding; couched in general or indefinite terms; not definitely or precisely expressed; deficient in details or particulars; thinking or communicating in an unfocused or imprecise way
valid	sound, just or well-founded; authoritative; having a sound basis in logic or fact (of an argument or point); reasonable or cogent; able to be supported; legitimate and defensible; applicable
variable	adjective apt or liable to vary or change; changeable; inconsistent; (readily) susceptible or capable of variation; fluctuating, uncertain; noun in mathematics, a symbol, or the quantity it signifies, that may represent any one of a given set of number and other objects
variety	a number or range of things of different kinds, or the same general class, that are distinct in character or quality; (of sources) a number of different modes or references
W	
wide	of great range or scope; embracing a great number or variety of subjects, cases, etc.; of full extent
with expression	in words, art, music or movement, conveying or indicating feeling, spirit, character, etc.; a way of expressing or representing something; vivid, effective or persuasive communication
Worlds of the Text	refers to the analysis of the Christian Scriptures that considers the world of, in front of, and behind the text

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8 Version history

Version	Date of change	Update
1.1	June 2017	Minor amendments to ISMGs
1.2	June 2018	Editorial edits and minor formatting corrections
		Minor amendment to assessment guidance – Unit 1 and Unit 2
		Minor subject matter amendment — Unit 3 Topic 2
		IA1: Examination — extended response <ul style="list-style-type: none"> • Minor specifications amendment • Minor amendment to ISMG
		IA2: Investigation — inquiry response <ul style="list-style-type: none"> • Minor specifications amendment • Minor amendment to ISMG
		IA3: Investigation — inquiry response <ul style="list-style-type: none"> • Minor specifications amendment • Minor amendment to ISMG
		External assessment <ul style="list-style-type: none"> • Minor specifications amendment

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Queensland Curriculum & Assessment Authority
PO Box 307 Spring Hill QLD 4004 Australia
154 Melbourne Street, South Brisbane

Phone: (07) 3864 0299

Email: office@qcaa.qld.edu.au

Website: www.qcaa.qld.edu.au