



Support Material  
for

# **Studies of Religion**

Stage 6 Syllabus

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## Section I: Structure and Content of Studies of Religion

The revised *Studies of Religion Stage 6 Syllabus (2005)* replaces the Studies of Religion Stage 6 Syllabus (1999). It is available for implementation in Year 11 from 2006 and will be first examined in the HSC in 2007. The syllabus offers Studies of Religion I (SOR I) – 120 indicative hours; and Studies of Religion II (SOR II) – 240 indicative hours.

### 1.1 Outcomes

The revised syllabus places emphasis on what students know and can do as a result of studying this subject.

In the syllabus the outcomes are:

- organised in relation to the objectives
- differentiated between the Preliminary and HSC courses
- linked explicitly to the syllabus content
- cater for the full range of students.

### 1.2 Structure of the Preliminary course

The Preliminary course in Studies of Religion I is structured into two parts:

- Part I: Nature of Religion and Beliefs (16 indicative hours)
- Part II: Two Religious Tradition Studies (2x22 = 44 indicative hours)

The Preliminary course in Studies of Religion II is structured into three parts:

- Part I: Nature of Religion and Beliefs (16 indicative hours)
- Part II: Three Religious Tradition Depth Studies (3x22 = 66 indicative hours)
- Part III: Religions of Ancient Origin (22 indicative hours) and Religion in Australia pre-1945 (16 indicative hours).

All students are required to study *Nature of Religion and Beliefs*. Studies of Religion I students study two religious traditions at Preliminary level, ensuring coherence and connection with the HSC course, whilst SOR II students are required to study three Religious Traditions as well as Religions of Ancient Origin and Religion in Australia pre-1945.

In the selection of Religious Traditions teachers need to consider:

- syllabus requirements for the Preliminary course
- the particular relevance or interest to students
- the provision of a balanced and broad understanding of religion as reflected in the aims and objectives (page 8 of the syllabus)
- provision of a foundation for the HSC course
- the requirements of the school community.

While teachers have the flexibility to determine the choice of the Religious Traditions to be studied and select appropriate content to address the *Students learn about* and *Students learn to* statements, it is advisable to choose the same Religious Traditions as those to be studied for the HSC.

### 1.3 Content of the Preliminary course

The main elements of the content framework are the Focus, the Outcomes, and the Content (*Students learn about* and *Students learn to*).

The content that students will learn in order to achieve the course outcomes is organised the same way in all sections of the Preliminary and HSC courses. It is provided under the headings of *Students learn about* and *Students learn to*; these statements describe the scope and depth of the content and relate to the outcomes.

The *Students learn about* statements are organised under headings relevant to the particular focus of the topic, with appropriate subject matter provided under each heading. The *Students learn about* statements relate directly to the *Students learn to* statements in the accompanying column.

The *Students learn to* statements address the development and application of a range of skills. These include:

- asking relevant religious questions
- locating, selecting and organising information
- describing and evaluating the role of key individuals and groups
- evaluating the usefulness and reliability of sources
- accounting for and assessing differing perspectives and interpretations of significant people and ideas, ethics and practices in the life of adherents
- presenting the findings of research, analysing and synthesising information from different types of sources
- communicating an understanding of relevant concepts, features and issues using appropriate texts.

#### 1.4 Structure of HSC course

The HSC course in Studies of Religion I is structured into two parts:

- Part I: Religion and Belief Systems in Australia post-1945 (16 indicative hours)
- Part II: Two Religious Tradition Depth Studies (2x22 = 44 indicative hours)

The HSC course in Studies of Religion II is structured into three parts:

- Part I: Religion and Belief Systems in Australia post-1945 (16 indicative hours)
- Part II: Three Religious Tradition Depth Studies (3x22 = 66 indicative hours)
- Part III: Religion and Peace (22 indicative hours) and Religion and Non-Religion (16 indicative hours)

Most of the content in the HSC course builds on the 1999 syllabus but it has been reorganised and presented in a different format. The two new topics are Religion and Peace and Religion and Non-Religion. The *Students learn about* and *Students learn to* statements describe the scope and depth of the content and relate to the outcomes.

#### 1.5 Content of HSC course

Each part of the syllabus is introduced by a *focus* for the studies offered in that section. The *focus* is followed by the outcomes and explicit content expressed in *Students learn about* and *Students learn to* statements. The *Students learn about* statements describe the scope and depth of the subject matter to be studied while the *Students learn to* statements describe the skills and processes students need to learn.

#### 1.6 Assessment (Syllabus pages 53-60)

##### School based assessment

Teachers have flexibility in designing the assessment program. Tasks for assessment should include the following: oral presentation, research, stimulus material and examination/test items. Component weightings are set out on pages 56 – 57 of the syllabus.

The examination reflects the structure of the syllabus. The specimen examination package, consisting of the 2007 HSC Studies of Religion I & II specimen paper, sample marking guidelines and mapping grid, is available from the Board of Studies website at:

[http://www.boardofstudies.nsw.edu.au/syllabus\\_hsc/syllabus2000\\_lista.html](http://www.boardofstudies.nsw.edu.au/syllabus_hsc/syllabus2000_lista.html)

## 1.7 General information

### Guidelines for contact with various groups

This material has been provided for use by teachers who wish to invite guest speakers or to plan excursions. It contains points of etiquette to be considered when approaching representatives of particular groups or religious traditions.

#### Aboriginal community involvement

Aboriginal communities are located throughout Australia, but they may not exist in every school's home area. Individual Aboriginal people may not be accessible to some schools, consequently not every school will have access to a local Aboriginal community or individual. Where immediate access to Aboriginal people is not readily available, schools should look further afield for this type of support, turn to the nearest Aboriginal organisation for advice, refer to the regional Aboriginal Education Consultative Group, Aboriginal education officers from the DET or at least seek resources originating from Aboriginal people or organisations.

All meetings involving guests to your school should begin with a recognition of country. See Syllabus (page 12) for protocols when working with Aboriginal communities.

#### Buddhism

Teachers and students should have no problems in visiting a Buddhist temple or in discussing the teachings with either monks or lay people. The main problem may be communication as some Buddhist monks in Australia may not be fluent English speakers. If they are given sufficient notice most will arrange for an interpreter to be present. Anyone is welcome to visit a Buddhist temple, including clergy of other faiths. Buddhists respect all religions so it is not appropriate to invite monks to voice an opinion regarding other religions.

Buddhists, including the clergy, are very understanding regarding non-Buddhists and their awareness of the appropriate behaviour, but they will be very impressed with you if you demonstrate knowledge of Buddhist etiquette.

Visitors are not expected to prostrate themselves before images of the Buddha or before monks. Visitors should behave naturally and feel welcome and comfortable.

Footwear should be removed before entering a temple. Visitors should be mindful to wear modest clothes. Tight or revealing clothing is inappropriate. When sitting it is considered rude to point your feet at Buddha images or in the direction of any person. It is usual to sit on the floor cross legged or with your feet tucked behind you. Religious books and artefacts should never be put on the floor, nor should you step over any books, people or food on the floor.

In Buddhist temples you may meet clergy of either sex. The men are called Bhikkus and the women Bhikkunis. They are referred to as monks or nuns. You should not physically contact clergy of the opposite sex, so shaking hands with clergy of the opposite sex is inappropriate. The usual greeting is to place the hands together and give a small bow. This also applies when greeting lay people. It is purely a means of one person paying respect to another.

When a female encounters any Theravada monk and wishes to give a gift, she should not put it in his hand but place it before him. He will then touch it indicating its acceptance. A male may hand an item directly to a monk. A Theravada monk will not accept money. Should a reimbursement for expenses or a donation be considered appropriate it should be handed to a Buddhist lay-person accompanying the monk and the monk may then be informed of the donation. Most Mahayana monks and nuns will accept gifts directly from people of the opposite sex.

Should a Theravada monk visit a school to speak to the students, and refreshments are offered, he should not be offered food of any sort after 12 noon. Such restrictions do not apply to Mahayana monks and nuns. Theravada monks do not drive cars so transport may have to be arranged for them. Mahayana monks and nuns either drive themselves or will use public transport.

## **Christianity**

If information about a particular denomination is required, the first point of contact could be the local church or the central offices of that denomination.

In addition, the Christian Research Associations publication *A Yearbook for Australian Churches* contains a directory of all Australian denominations and includes telephone and fax numbers.

Christian churches can be found in most suburbs and towns. Many Christian denominations are organised into parishes, normally under the care of a priest or minister or centred around a church. The parish/church is often a centre of faith education and community and welfare support.

A church is a place set aside for individual and communal prayer. Churches vary in their décor and use of space according to their understanding of worship. They usually contain the symbol of the cross, a table, sometimes referred to as an altar, a lectern and a pulpit. Many protestant churches tend to be simply decorated and place an emphasis on the pulpit. Most Catholic churches emphasise the altar and are more ornate. Most Orthodox churches are highly decorated with icons and candles and have a screen or iconostasis in front of the altar.

Since a church is a sacred space visitors should show respect in the way in which they dress and behave. It is always wise for teachers to ask advice from the relevant person about points of etiquette relating to a particular church. Men should remove their hats upon entering a church. Students should speak softly and only when necessary. They should remain in the body of the church and not enter the sanctuary unless invited.

## **Hinduism**

While temple worship is not essential to Hinduism, it does play an important part in the overall Hindu spiritual life and ritual. There is a sense that the temple is a special home for the Gods and so you come close to them when you enter the temple. For this reason, entering the temple has always been regarded as an important event and something to be done only when all is right in your personal life. No one who is an untouchable, who has committed a crime, or who is menstruating, can enter a temple. Many Hindus take these points very seriously. In some parts of the world such as Nepal, only Hindus are allowed to enter the temple.

In Australia where visitors are allowed there are a few things to keep in mind:

- always remove your shoes before entering the temple or the immediate marked area of any shrine
- do not touch any of the statues of deities or any object which is clearly part of the ritual life of the temple or shrine
- photography is permitted outside temples, but not inside
- when visiting temple precincts always act in a respectful manner
- during worship men and women will often be on opposite sides, as they avoid coming into physical contact here.

## **Islam**

The mosque is the point around which the whole life of the Muslim community revolves. Mosques are never decorated with statues or pictures of people as this is considered a form of idolatry. They are often

simple buildings, the inside of which is one common space. Men and women are physically separated by a partition, balcony, curtain etc, or women pray behind the men.

When visiting a mosque the following general guidelines should be observed:

- shoes must be removed before entering the mosque
- stay in a group, do not wander
- visitors should be modestly dressed. Women should cover their hair and wear long loose clothing.

Having a guide is the most effective way of visiting a mosque; this can be arranged by contacting the community centre prior to the visit. This will also enable students to have questions answered that otherwise may not have been.

When inviting Muslims to speak at your school consider:

- the time of day – does it conflict with prayer times?
- the length of time of visit – does a place of prayer need to be made available? If so adequate facilities for washing need to be available near by
- any food offered must be halal
- be conscious of times of the year of special religious significance such as Ramadan.

## **Judaism**

Visitors are welcome at synagogues or temples but teachers are advised that they are not open for random visits, so an appointment must be made. Services are held on Friday evenings and Saturday mornings, and the evening before and on the day of Festivals.

When visiting a synagogue men are required to have their heads covered. Women should be modestly dressed, preferably in a skirt or dress with their shoulders covered. A service will last between two and three hours, but worshippers are admitted at any time. You should never turn your back on the Ark where the scrolls are kept.

There are no pictures or statues in the synagogue as they are prohibited by the Second Commandment.

If you intend to offer refreshments to a Jewish visitor at the school, the Jewish dietary laws should be observed and only kosher biscuits or fruit or a vegetarian platter should be offered with tea or coffee.

Check a Jewish calendar to ensure that proposed dates for visits do not fall during festivals or fasts.

## **Significant People and Ideas in the five Religious Traditions**

The following examples are offered as information about the Significant People and Ideas section within each religious tradition in the HSC course of the Stage 6 Studies of Religion Syllabus.

The syllabus gives considerable choice as to whether a student/class chooses a particular individual or a school of thought. Further choice enables selection of an historic figure or a later figure or school of thought which has provided a substantial contribution to the tradition.

The syllabus requires students to explain the contribution that a significant person or school of thought has made to the religious tradition so that a better understanding of the tradition being studied may be gained. Whether that contribution is to the whole of the tradition or only a part needs to be clearly stated as students are expected to have an understanding of the whole tradition. This does not mean that someone who makes an important contribution to an aspect of that tradition should not be studied but rather to look at the extent that this aspect has impacted on the whole tradition as a result of that persons influence.

As indicated in the 'Learn to' statements in the syllabus, students must not only learn about the contribution of that person or school of thought to the religious tradition, they also need to be able to analyse their impact on the religious tradition.

The following examples are provided to help students and teachers investigate aspects of an individual's work that is important in understanding the contribution that they have made to their religious tradition.

For each religious tradition, three examples have been supplied. The syllabus offers other individuals or schools of thought that may be studied. These examples aim to provide some information and to 'model' approaches students may take to the study of a significant person or school of thought in a religious tradition. The information provided is limited and students will need to further investigate their chosen significant person or school of thought. Of course students and teachers need to be aware of the resources they use for accuracy and authenticity, especially materials obtained from the internet.

There is some variation in the approach taken across the examples. This depends on the particular individual or school of thought chosen. Teachers and students should be flexible in the approach they take when studying their chosen individual or school of thought, while at all times ensuring they meet the requirements of the syllabus outcomes and content.

<p><b>BUDDHISM</b></p>	<p><b>ASOKA</b></p> <p>Ashoka Maurya  The Emperor Asoka 264–228 BC  Name can be spelt as either Asoka or Ashoka  Called himself Priyadashin – The Humane One</p>
<p><b>Background</b></p>	<p>Grandson of Chandragupta, the army officer who had driven the Greek forces from the North West of India, founding the Indian Empire</p>
<p><b>Career</b></p>	<ul style="list-style-type: none"> <li>• Emperor of India, continued to expand the empire, first by force, but he became sickened by war, so gave up fighting and began to follow the dharma, becoming an upasaka – a lay Buddhist who is committed to following the path (he was not a bhikku (monk))</li> <li>• Expansion of Buddhism throughout his empire, becoming the established religion</li> <li>• Became an upasaka, a man of peace</li> <li>• Provided 'Edicts' which gave moral and religious guidelines to the people</li> <li>• Example of Asoka's edicts: <ul style="list-style-type: none"> <li>- 'Everywhere provision has been made for two kinds of medical treatment, treatment for men and for animals. Medicinal herbs, suitable for men and animals have been imported and planted wherever they were not previously available.'</li> </ul> </li> </ul>
<p><b>Contribution to and impact on Buddhism</b></p>	<ul style="list-style-type: none"> <li>• Brought Buddhism to new regions</li> <li>• Ruled by Buddhist dharma</li> <li>• Set an example as to how to treat his subjects</li> <li>• Built hospitals, wells and dams creating employment opportunities</li> <li>• Built stupas to house relics of the Buddha</li> <li>• Had pillars erected at places where specific events of the Buddha's life took place. These were inscribed with information about the significance of that site</li> <li>• Had stones and pillars inscribed with his Edicts</li> </ul>
<p><b>Action taken by Buddhist tradition as a result of Asoka</b></p>	<ul style="list-style-type: none"> <li>• The Third Council of the Sangha was held at Pataliputra</li> <li>• The Pali Canon was established at the Fourth Council as being the exact teachings of the Buddha</li> </ul>

CHRISTIANITY	<p>MARTIN LUTHER</p> <p>Born 10 November 1483, Germany</p>
Background	<ul style="list-style-type: none"> <li>• Travelling pastor</li> <li>• It was the time that humanism was growing</li> <li>• The political situation of the Holy Roman Empire of the German nation an important factor</li> <li>• Conflict of Emperor Karl V with France during the first decade of the Protestant Reformation</li> <li>• Thunderstorm – promised to become a monk if he is saved – became an Augustinian monk</li> </ul>
Career	<ul style="list-style-type: none"> <li>• Importance of his <a href="#">university studies</a> and his time as an Augustinian <a href="#">monk</a></li> <li>• He rebelled against the <a href="#">abuses</a> of the Church and his actions sparked strong reactions</li> <li>• Luther hid at the Wartburg Castle on the orders of his <a href="#">Elector, Frederick the Wise</a></li> <li>• Brought to notice the abuse of selling indulgences</li> <li>• Translated New Testament into the German language</li> <li>• Questioned the excesses of the Church at the time</li> <li>• Only accepted the authority of scripture</li> <li>• Leader of Protestant Reformation</li> </ul>
Contribution to and impact on Christianity	<ul style="list-style-type: none"> <li>• ‘Father’ of Protestantism</li> <li>• Belief in the authority of scripture alone. ‘For in the righteousness of God is revealed through faith for faith; as it is written, “The one who is righteous will live by faith” ’ (Rom. 1:17)</li> <li>• Questioned the Pope’s and the Church’s authority</li> <li>• Said he would be judged by the character of his converts – by fellow Christians and by God on the Day of Judgement</li> <li>• Roman authorities attempted to prosecute Luther for preaching an illegal religion</li> <li>• Letter denouncing the sale of indulgences on 31 Oct 1517, included his 95 theses</li> </ul>
Action taken by Christian Church against Luther	<ul style="list-style-type: none"> <li>• ‘Diet of Worms’ (pronounced <i>Vorms</i>): Luther was expected to recant his 95 theses</li> <li>• Luther was banned from the German Empire and declared an outlaw, wanted dead or alive, meaning that anyone could kill him without threat of prosecution</li> <li>• Given a Papal Bull of Excommunication – which Luther <a href="#">burned</a></li> </ul>

CHRISTIANITY	<p>PAUL OF TARSUS</p> <p>Saul (Jewish name), took the name Paul (Roman name) after his conversion</p>
Background	<ul style="list-style-type: none"> <li>• Born a Jew, in Tarsus in Cilicia – a Roman citizen</li> <li>• Grew up and educated in the Hellenised world of Jerusalem, student of Rabbi Gamaliel</li> <li>• Conversion experience, Jesus appeared to Saul on the road to Damascus (Acts 9 : 3–9)</li> <li>• Established Christianity from Antioch to Rome</li> </ul>
Career	<ul style="list-style-type: none"> <li>• Journeyed to Jerusalem and met the leaders from the Christian Church – Peter, James and John</li> <li>• Apostle to the Gentiles</li> <li>• Paul broke with Jewish practices</li> <li>• His Letters addressed urgent situations in the life of the Churches</li> </ul>
Contribution to and impact on Christianity	<ul style="list-style-type: none"> <li>• The existence and purpose of God</li> <li>• The person and work of Christ</li> <li>• The ministry of the Holy Spirit</li> <li>• Christian ethics</li> <li>• The hope of the people of God</li> <li>• Salvation is offered by Jesus alone</li> <li>• Only through faith in Jesus Christ could a person be saved. The resurrection overcomes death: ‘... <i>death where is thy sting?</i>’ (I Corinth. 15 : 55)</li> <li>• Jesus died to set people free</li> <li>• True religion is more than rules and regulation</li> <li>• People matter more than principles or causes, rather they exist for the betterment of people</li> <li>• Discrimination against people on grounds of race, class or sex is an offence against God</li> <li>• Evangelised the province of Asia</li> <li>• Established centre of Christianity in Rome</li> <li>• Set up the basis on which the Emperor Constantine later legalised Christianity</li> </ul>

HINDUISM	<p>MOHANDAS GANDHI</p> <p>Mohandas Karamchand Gandhi, 1869–1948 Known as Gandhiji, Mahatma, 'Great Soul'</p>
Background	<ul style="list-style-type: none"> <li>• India under colonial rule of the British</li> <li>• Follower of Vishnu</li> <li>• Travelled to England to study law in 1888</li> <li>• When in England he regularly attended Christian churches where he met Rev. C.F. Andrews</li> <li>• Influenced by Jesus' Sermon on the Mount</li> <li>• Became a barrister in 1891</li> <li>• Active in South Africa and then returned to India in 1915</li> </ul>
Career	<ul style="list-style-type: none"> <li>• Constant search for truth in order to attain moksha</li> <li>• 'Those that say that religion has nothing to do with politics do not know what religion means.' (Gandhi)</li> <li>• Civil rights for Indian immigrants in South Africa</li> <li>• Worked towards liberation of India from British colonial rule</li> <li>• Attempted to bring justice for the people of India</li> <li>• His ideas are still respected but not necessarily practised</li> <li>• His vision of a series of ashrams has largely been replaced by urbanisation</li> </ul>
Contribution to and impact on Hinduism	<ul style="list-style-type: none"> <li>• Belief in ahimsa or non-violence and satya or truth</li> <li>• Believed God is present in all religions</li> <li>• Believed God is nameless and formless</li> <li>• Non-cooperation and civil disobedience and passive resistance</li> <li>• Contributed towards the making of 'untouchability' illegal</li> <li>• India became independent</li> <li>• His advocacy of civil disobedience and non-violent mass protest as the most effective way of achieving social change has instructed freedom movements around the world</li> </ul>
Actions taken by others	<ul style="list-style-type: none"> <li>• Many have sought to emulate his methods to bring about change, eg Martin Luther King</li> <li>• Shot by a Hindu, Nathuram Godse, in 1948, who believed that Gandhi had abandoned the Hindus in the struggle for Indian independence</li> </ul>

HINDUISM	MIRABAI (MIRA BAI)
Background	<ul style="list-style-type: none"> <li>• Born into a ruling Rajput family</li> <li>• Committed herself to Lord Krishna as a young child</li> <li>• Married against her wishes</li> <li>• Conflict with husband's family which did not approve of her devotion to Sri Krishna. She refused to worship the family deity of Durga</li> <li>• Active in early 16th Century in Rajasthan, India, a time of spiritual decline</li> </ul>
Career	<ul style="list-style-type: none"> <li>• Poet-saint and Hindu mystic of Bhakti tradition</li> <li>• Wrote prayers in the form of songs known as bhajans in praise of Lord Krishna</li> <li>• Left palace to live as a wandering sannyasin</li> <li>• Broke through the traditional barriers of caste and sex</li> <li>• Her devotional songs became known and were sung throughout northern India</li> </ul>
Contribution to and impact on Hinduism	<ul style="list-style-type: none"> <li>• The doll given to her by the sadhu embodied the living presence of Sri Krishna</li> <li>• Belief that Krishna is her true husband, lover, Lord and master</li> <li>• Believed herself to be protected by the grace of Lord Krishna</li> <li>• Possible to attain union with God through love</li> <li>• Her devotional bhajans displayed a unique relationship with Lord Krishna</li> <li>• She showed how a seeker could attain union with God through love</li> <li>• Learned sadhus would come to her for inspiration</li> <li>• Many of the devotional poems are still sung today</li> <li>• Many looked on her as an incarnation of Radha</li> <li>• For many she is a symbol of the resistance to the social order of the day.</li> <li>• Many were inspired by her example, to follow the devotional path of Vaishnavism</li> </ul>

<p><b>HINDUISM</b></p>	<p><b>VEDANTA SCHOOL OF THOUGHT</b></p> <ul style="list-style-type: none"> <li>• The essence of the Vedas (ancient Hindu scriptures)</li> <li>• Central concern was the Ultimate Reality or Brahman</li> </ul>
<p>Background</p>	<p>A philosophical system based on the study of Vedic texts, especially the Upanishads, the Bhagavad Gita and the Brahma-sutra</p>
<p>Principal beliefs</p>	<p>Concerning Atman and Brahman – the ultimate goal of human existence as revealed by the Upanishads is the identity of the Atman, or self, the eternal within us and Brahman, the ultimate reality</p>
<p>Significant people in the development of this school of thought and their teachings</p>	<p>Shankara, Ramanuja and Madhva</p> <ul style="list-style-type: none"> <li>• Saw the Ultimate Reality and the self as identical – Atman and Brahman are one (non-dualist view)</li> <li>• This became the orthodox Hindu view</li> <li>• Brahman and Atman are different from each other but still related (qualified non-dualist view)</li> <li>• Brahman and Atman are different (dualist view)</li> <li>• Worshipping God in the form of the murti is essential</li> </ul> <p>The overall teaching is that the Atman is the true self of a person which is eternal, therefore in life one should concentrate on the Atman</p>
<p>Contribution to and impact on Hinduism</p>	<ul style="list-style-type: none"> <li>- Development of Indian philosophical thought</li> <li>- A person's individual beliefs will determine their religious practices and spiritual journey</li> <li>- Examples: <ul style="list-style-type: none"> <li>• Followers of Shankara will seek to acquire more knowledge about the Ultimate Reality and its relationship to self</li> <li>• Followers of Madhva place great importance on prayer and worship of the murti</li> </ul> </li> <li>- Today the majority of Hindus place great importance on the murti as an aid to worship</li> <li>- In modern times, Vedanta has received attention outside India through the work of Vivekananda, the Indian interpreter of the work of the Hindu mystic Ramakrishna</li> </ul>

<p><b>BUDDHISM</b></p>	<p>XIVth DALAI LAMA</p> <p>Tenzin Gyatso (born 6 July 1935)  Known as Guru Rinpoche – meaning Precious Victor  Title – Dalai Lama means Ocean of Wisdom</p>
<p>Background</p>	<ul style="list-style-type: none"> <li>- Believed to be the 14th reincarnation of the Dalai Lama and as such the reincarnation of Avalokitesvara, the Bodhisattva of Compassion</li> <li>- Fled Tibet going into exile in 1959 – Dharamsala, India</li> <li>- He is now active globally</li> </ul>
<p>Career</p>	<ul style="list-style-type: none"> <li>• Tibetan Monk of the Gelugpa order (yellow hats) – spiritual leader of the Tibetan people, therefore Head of Tibetan / Vajrayana Buddhism</li> <li>• Leader of government of Tibet from 1950 until his exile in 1959</li> <li>• Awarded the Nobel Peace Prize in 1982</li> <li>• Has met with Popes Paul VI and John Paul II and promoted interfaith dialogue</li> <li>• Brought global attention to the plight of Tibet's people</li> <li>• Buddhism is now a globally recognised religion with many western converts to Tibetan Buddhism</li> <li>• Promotes the teachings of Vajrayana Buddhism</li> <li>• Works towards global peace</li> </ul>
<p>Contribution to and impact on Buddhism</p>	<ul style="list-style-type: none"> <li>• Leader and teacher of Tibetan Buddhism</li> <li>• Leadership to people of Tibet and all those following Tibetan Buddhism</li> <li>• Alerted the rest of the world to the problems in Tibet</li> <li>• Five Point Peace plan for Tibet</li> <li>• Ambassador for world peace</li> <li>• Established infrastructure to preserve both Tibetan religion and culture</li> <li>• Brought Tibetan Buddhism to the Western world and with it many converts to Buddhism</li> <li>• Extensive writings on Buddhism</li> </ul>

Note: Tibetan Buddhism and Vajrayana Buddhism refer to the same aspect of Buddhism.

ISLAM	<p>A'ISHA BINT ABUBAKAR</p> <p>Known as The Mother of the Faithful</p>
Background	<p>The daughter of Muhammad's friend and follower Abu Bakr, who became the 1st orthodox Caliph of Islam (632–634) after the death of the Prophet</p>
Career	<ul style="list-style-type: none"> <li>• She followed the guidelines for living as set down in the Qur'an and described by the Hadith, practising the religious duties known as the Five Pillars of Faith</li> <li>• Significant events in her life were linked to: <ul style="list-style-type: none"> <li>i) a revelation to Muhammad about judging others. (Qur'an 24:11 Surah Al Nur 'The Light')</li> <li>ii) the standard of evidence being set for adultery in Islamic law after allegations were made against her</li> <li>iii) the way Muslims perform ablution (wudu) before prayers when there is no water</li> </ul> </li> </ul>
Beliefs/Ideology	<p>Believed in the teachings of Allah as revealed to her husband Muhammad, to be lived out through following the Five Pillars</p>
Contribution to and impact on Islam	<ul style="list-style-type: none"> <li>• She was recognised as an authority on Islamic traditions</li> <li>• She was an educator, social reformer and a strong leader</li> <li>• Her intelligence, prodigious memory and oratorical skills are other factors which explain the influence of A'isha over the Islamic community from the foundation period through to the present</li> <li>• She is recorded as a great teacher</li> <li>• A key interpreter of the Qur'an, as she was said to have been with Muhammad on occasions when he received revelations from the Angel Gabriel</li> <li>• Her retentive memory meant that the sayings of the Prophet were memorised and preserved</li> <li>• She transmitted over 2000 sayings in her lifetime</li> <li>• Her knowledge of Hadith was passed on in written form</li> <li>• Islamic jurisprudence is based on the Qur'an and the Hadith</li> <li>• The teachings of the Qur'an and the Hadith influence all aspects of daily life for a devout Muslim</li> </ul>

<p><b>BUDDHISM</b></p>	<p><b>WON BUDDHISM</b></p> <p>Won means 'circle', symbolises the Dharmakaya Buddha, the essential Buddha nature that pervades the universe</p>
<p>Founder</p>	<ul style="list-style-type: none"> <li>• Korean, Chung-bin Park (1891–1943), known as The Venerable Sotaesan and was given the title <i>Taejongsa</i> meaning Great Ancestral Teacher</li> <li>• Chung-bin Park studied Taoism and other religions present in Korea</li> <li>• Active in early 20th century</li> </ul>
<p>Beliefs and teachings</p>	<ul style="list-style-type: none"> <li>• Based on the teachings of the Buddha, but incorporated teachings of Taoism, Confucianism and Ch'ondogyo</li> <li>- He created three sets of ten precepts, among them the precepts of diligence and frugality</li> <li>- Training in moral precepts</li> <li>- Abolished concept of a person's place in society</li> <li>- Removed superstition and reverence to statues – Won temples do not have images of the Buddha</li> <li>- The object of worship is the circle centrally located on the altar</li> <li>- Meditation is important and the chanting of the name of Amitabha Buddha</li> <li>- Advocated abstinence from smoking and alcohol</li> <li>- Encouraged team work</li> <li>- Aims to unify all the world's major religions in order to establish 'united religions'</li> <li>- Celebrate 28 April as the Foundation Day of Won Buddhism</li> </ul>
<p>Holy books</p>	<ul style="list-style-type: none"> <li>- <i>The Scripture of Won Buddhism</i></li> <li>- <i>New Canon of Won Buddhism or Wonbulgyo kyono</i></li> </ul>
<p>Contribution to and impact on Buddhism</p>	<ul style="list-style-type: none"> <li>• Over one million followers in Korea, many others in many countries, including Australia</li> <li>• Redefined Buddhism in the Korean context</li> <li>• Combated the rise of capitalism and consumerism by developing individuals' spiritual life and thus the spiritual life of the community</li> <li>• Created a non-monastic school of Buddhism that could be administered by laity</li> <li>• Incorporated practices of Won Buddhism into everyday life</li> </ul>

ISLAM	<p>SAYYID QUTB</p> <p>Alternative spellings include Syed, Sayyed, Sayed (<i>Qutb</i> means 'pole star' in Arabic)</p>
Background	<ul style="list-style-type: none"> <li>• Raised in a slum area along the Nile River Valley</li> <li>• Received both a Western and an Islamic education</li> <li>• Vacillated from optimism to pessimism about reconciling Western and Islamic ideals</li> </ul>
Career	<ul style="list-style-type: none"> <li>• As a member of the Egyptian Education Department he worked in America from 1948–1951</li> <li>• He came in contact with different lifestyles and perceived decadence</li> <li>• Returned to Egypt and joined the revolutionary group, the Muslim Brotherhood (MB). This decision cost him his position in the Education Ministry. Qutb said, 'I was born in 1951'</li> <li>• Head of the MB's propaganda department</li> <li>• He re-analysed the Qur'an to find a new ideology</li> </ul>
Beliefs/Ideology	<ul style="list-style-type: none"> <li>• He promoted <i>jihadi Salafi</i> ideology, the idea of a pan-Islamic state, governed through <i>Sharia</i> law</li> <li>• Drawing on Maududi's theories, Qutb asserted that all contemporary societies have reverted to a state of <i>jahiliyya</i> or pre-Islamic ignorance, in which the authority and primacy of God has been replaced by other sources of authority</li> <li>• Sayyid Qutb (and Sayyid Maududi) should not be introduced as 'Scholars of Islam', they should be considered as writers, thinkers or philosophers</li> </ul>
Contribution to and impact on Islam including written works published	<ul style="list-style-type: none"> <li>• Figured in the development of <i>jihadi Salafi</i> ideology</li> <li>• Prominent intellectual and writer</li> <li>• Influenced individuals and groups within Islam</li> <li>• <i>Milestones</i> is both an analysis and a call to arms</li> <li>• Qutb believed that the creative energy of the West is spent, with the systems of the West bankrupt and drawing on Marxist models which have failed</li> <li>• <i>Milestones on the Road</i>, was clearly influenced by <a href="#">Maududi's</a> 1941 book, <i>The Four Arabic Technical Terms of the Qur'an</i></li> <li>• Although many ideas attributed to Sayyid Qutb originated with <a href="#">Maulana Maududi</a>, Qutb's role in the radicalisation of Egyptian <i>Salafism</i> was of central importance</li> </ul>
See also	<ul style="list-style-type: none"> <li>• <a href="http://www.icnsw.org.au">www.icnsw.org.au</a></li> <li>• <a href="http://www.darulfatwa.org.au">www.darulfatwa.org.au</a></li> </ul>

CHRISTIANITY	<p>LIBERATION THEOLOGY</p> <p>At its height in the second half of the 20th century</p>
Background	<ul style="list-style-type: none"> <li>• Originated in Latin America in the 1950s</li> <li>• Majority of population there lived in poverty</li> <li>• The majority of the population was Catholic</li> <li>• Much of the region was ruled by military dictatorships where corruption was rife</li> </ul>
Beliefs/ideology	<ul style="list-style-type: none"> <li>• The preferential option for the poor</li> <li>• The Exodus symbolises the struggle for freedom</li> <li>• Liberation Theologians believed some of the leaders within the church supported the injustices by colluding with the existing social order, thus betraying the teachings of Christ who spoke out for the poor and the marginalised</li> </ul>
Contribution to and impact on Christianity	<ul style="list-style-type: none"> <li>• Gutierrez: it was imperative that social action resulted from critical reflection on the situation. He emphasised action based on belief. He started with the injustices suffered by the people</li> <li>• 1968 – The Latin American Bishop’s Conference denounced institutionalised violence supported by some governments</li> <li>• Liberation Theology challenged the concept that it was more important to attain eternal life than it was to be fed, clothed and safe in this life</li> <li>• Mark 12 : 28–34 ‘love God and love your neighbour’</li> <li>• These practices and teachings have spread throughout much of the developing world</li> <li>• The phrase ‘preferential option for the poor’ has been widely used in Church documents since the 1980s, giving the church a new doctrine</li> <li>• Increased dialogue across Christian denominations where many Christians share the same ideology</li> </ul>
Reaction within Christianity	<ul style="list-style-type: none"> <li>- Many within the Christian Church accused them of being Marxists</li> <li>- The concept of the ‘preferential option for the poor’ was supported by Pope John Paul II, but with the emphasis on the liberation from ‘sin’</li> </ul>

ISLAM	SUFISM Height of movement – circa 700–1250
Background	<ul style="list-style-type: none"> <li>• Originally arose in Arabia. Later the brotherhoods were geographically widespread</li> <li>• Mystical theology – ‘everything is a name of God’ (Ibn Arabi (d.1240))</li> <li>• Played a major role in the expansion of Islam because Sufism incorporated existing aspects of local religions</li> </ul>
Contribution to and impact on Islam	<ul style="list-style-type: none"> <li>• The Sufi seeks to find divine love and knowledge through direct personal experience of God</li> <li>• Sufis believe they can develop a relationship with God in this life rather than having to wait until Paradise</li> <li>• Groups formed around a teacher, developing their own special prayers and devotions</li> <li>• Their example as holy and self-effacing Muslims</li> <li>• The poetry of Sufism</li> <li>• Sufis are noted for their: <ul style="list-style-type: none"> <li>• asceticism</li> <li>• sense of God watching over them</li> <li>• fear of Hell</li> </ul> </li> <li>• Marked by an ecstatic sense of the experience of God, eg the Whirling Dervishes (from the Arabic for poverty)</li> <li>• Verses of the Qur’an recited over and over</li> <li>• Literature includes poetry of Love from the Golden Age of Arabia, Persia and Turkey, eg the Poetry of Rumi</li> <li>• Does not have the prominence today but Sufis still have a role to play in the enrichment of Islam and its adaptation to the changing world</li> </ul>
Reaction within Islam	<ul style="list-style-type: none"> <li>• Many conservative Muslims disagreed with the popular Sufi practices such as the worship of saints and visiting tombs (despite the fact that many pilgrims visit Muhammad’s tomb when they do the Hajj) as well as the inclusion of non-Islamic practices in worship</li> <li>• Met with opposition from orthodox clerics who did not trust their integrity of worship</li> <li>• Al-Hallaj was executed in 922 for declaring his unity with God and in recent times Sufism has been targeted by reform movements</li> </ul>

<p><b>JUDAISM</b></p>	<p>RABBI MOSES MAIMONIDES (1135–1204)</p> <p>Known as Rambam to pious Jews or Rabbi Moses ben Maimon</p>
<p>Background</p>	<ul style="list-style-type: none"> <li>• Fled Spain to escape the persecution</li> <li>• Lived through the Crusades and experienced the Court of Saladin</li> <li>• Admired the classical philosophers, especially Aristotle</li> <li>• Compiled texts on Jewish law</li> <li>• After brother's death he turned to medicine</li> <li>• Extensive knowledge of Jewish law</li> <li>• <i>'How we think and what we know is what we are and what we can be.'</i></li> <li>• Written work published – <i>Guide to the Perplexed</i> – written in Arabic, a metaphysical work for scholars</li> </ul>
<p>Contribution to and impact on Judaism</p>	<ul style="list-style-type: none"> <li>• Some consider him to be the greatest Jewish philosopher</li> <li>• Codified and explained Jewish law</li> <li>• Driven by the idea that the misery of the Dark Ages would usher in the Messianic Age</li> <li>• Knowing was considered more important than doing</li> <li>• Faith can only be achieved through thought</li> <li>• By filtering Jewish thought through Aristotelian logic he came to the conclusion that a man's soul equalled the sum of his knowledge</li> <li>• Great political influence as a leader and a judge</li> <li>• The most acclaimed and admired physician of his era</li> <li>• Became a figure of international importance</li> <li>• His philosophy has influenced Christians such as Thomas Aquinas and Albert Magnus and Baruch de Spinoza (an excommunicated Jew)</li> </ul>
<p>Reception within Judaism</p>	<ul style="list-style-type: none"> <li>• His rise to political power and his blend of classical logic with Jewish law angered many prominent rabbis</li> <li>• His sources were questioned, his focus on thought ridiculed</li> <li>• His tomb was desecrated by those who believed in a literal interpretation of the law</li> </ul>

JUDAISM	RABBI SOLOMON ISAAC (RASHI) (1040–1105)
Background	<ul style="list-style-type: none"> <li>• Studied under Isaac ben Judah (French)</li> <li>• He tried to absorb the disciplines of several traditions and then tried to incorporate them into a new vision</li> <li>• Founded a school for Talmudic studies in Troyes, in the north-east of France</li> <li>• Became significant in reviving Jewish learning and culture after crusades</li> <li>• Wrote glosses on the Talmud and the Bible</li> <li>• He tried to explain the law simply and clearly</li> <li>• He led by example</li> <li>• Teachings at the core of rabbinical thought</li> </ul>
Contribution to and impact on Judaism	<ul style="list-style-type: none"> <li>• Remembered for his writings – commentaries</li> <li>• His Biblical commentaries were sought after for hundreds of years because they were accessible to everyone</li> <li>• To ‘write like Rashi’ came to mean to write clearly and understandably</li> <li>• Commentaries on the Talmud, mostly written in Aramaic, expressed in easy-to-understand prose</li> <li>• Commentaries on the Bible</li> <li>• Established the correct text of the Talmud</li> <li>• His commentaries on the Talmud were academic texts intended for the student and the Rabbi</li> <li>- The learned man must support himself with work ‘of the hands’ (he worked in the family vineyard). If you failed to look after the soil then it would become barren, so with the mind</li> <li>• To be a rabbi was an honour</li> <li>• Significant impact on nine centuries of Jewish thought</li> <li>• His work was followed by his sons-in-law and then his grandsons who wrote additional glosses to his commentaries</li> </ul>
Reception within Judaism	<ul style="list-style-type: none"> <li>• Institutionalised prejudice kept his work out of sight and away from the mainstream</li> <li>• People kept his work hidden from the authorities so they could be studied, until the Age of the Enlightenment (1700s)</li> </ul>

JUDAISM	JEWISH FEMINISM
Background	<p>Originated in USA in 1970s with small groups looking at:</p> <ul style="list-style-type: none"> <li>• The composition of the minyan</li> <li>• The exemption of women from some mitzvot</li> <li>• The exclusion of women as witnesses in matters of Jewish law</li> <li>• The position of women in relation to divorce proceedings</li> </ul> <p>Developed into a movement focusing on study, prayer and social action. Key figures included Blu Greenberg, Judith Plaskow, Sonia Pressman Fuentes</p>
Contribution to and impact on Judaism	<p>Jewish feminism movement sought:</p> <ul style="list-style-type: none"> <li>• an increased public role in practising their faith</li> <li>• rituals that recognise and celebrate the contribution of Jewish women</li> <li>• a re-interpretation of traditions to reflect the importance of women's lives</li> <li>- acceptance in the minyan</li> <li>- the right to interpret sacred texts from a feminist perspective</li> <li>- the freedom to become a rabbi or a cantor</li> <li>- equal rights in marriage and divorce laws</li> </ul> <p>The extent of change resulting from Jewish feminism varies across the differing expressions of Judaism</p> <p>Conservative Judaism:</p> <ul style="list-style-type: none"> <li>• 1977 – introduction of feminist rituals</li> <li>• 1983 – women were accepted into Conservative Rabbinical Schools in America</li> <li>• embraced women as both cantors and rabbis, acknowledging their role as both teachers and leaders</li> </ul> <p>Orthodox Judaism reaction:</p> <ul style="list-style-type: none"> <li>• more comprehensive Jewish education for girls</li> <li>• rituals for the birth of a daughter and bat mitzvah</li> <li>• loyal to the Divinity of Jewish law, the law is God's law</li> <li>• women do not require equal roles with men</li> </ul>

## Viva Voce

The *viva voce* differs from an oral in that it involves interaction with the ‘examiner’ who is able to ask questions to determine the student’s level of understanding. Students may choose an area to prepare for the presentation or they may have to select a question and spend five minutes collecting their thoughts prior to the dialogue. The benefits of the *viva voce* are that students must be able to think on their feet, apply knowledge and generally avoid the regurgitation of a prepared oral. Handled with sensitivity it can be a useful tool for skill development.

Some ideas for Viva Voce questions:

### Nature of Religion and Beliefs

1. Explain the difference between a transcendent and immanent religious worldview.
2. Choose one characteristic of religion and explain why it is significant in creating a dynamic, living religion.
3. Describe how religion contributes to a society and its culture.
4. Explain for me your understanding of why there is diversity in the expression of the Dreaming.
5. What is your understanding of the symbolism and art in relation to the Dreaming?
6. How would you explain the connection of the Dreaming, the land and identity to someone who had no prior knowledge of this?

Be aware that you can always take the discussion further: for example, “Can you give me an example of a transcendent worldview to assist your explanation?”

## Images

Images can be very useful as a stimulus for assessing student knowledge, understanding and capacity to use information. They come in a variety of forms: Internet search engines provide a rich source of imagery.

For example in the area of Religions of Ancient Origin, the teacher could choose images of the Aztec calendar, the Celtic cup of friendship or a Shinto Shrine.

A sample student task could be:

“Discuss how the image provides evidence of the religion’s distinctive response to the search for meaning.”

## **The Research Process**

The development of students' research skills should include the process of investigation, either in one project, a part-project or integrated into other course work. It includes:

- planning and conducting investigations
- comprehending written sources
- locating, selecting and organising relevant information from a variety of sources
- summarising main ideas
- using a variety of sources to develop a viewpoint about issues
- identifying debates, problems and issues relevant to the topic
- analysing sources for their usefulness, relevance and reliability
- identifying different perspectives and interpretations evident in sources
- formulating questions and hypotheses relevant to the investigation
- using terms and concepts appropriately
- synthesising information from a range of sources to develop and support an argument
- refining the argument – revisiting the original question and reviewing it in light of new material (eg the introduction of new sources may change conclusions drawn)
- presenting and communicating the findings of the investigation using appropriate and well-structured oral and/or written and/or multimedia forms, including ICT.

### **Communication/Presentation**

A variety of modes may be used including:

- essay, extended response
- diary, letters, log-book
- interviews: transcript and report
- PowerPoint or other ICT format
- video or audio presentation
- visual presentation: physical display or model, photo-essay, montage, artwork
- speech, group debate, narrative (story telling).

## The Investigation Process

The following proforma may be useful for students planning their own Investigation.

1. Choosing my topic	Student Notes:
<ul style="list-style-type: none"> <li>• What am I interested in?</li> <li>• What is my purpose?</li> <li>• What is my question/hypothesis?</li> <li>• How realistic is my question/hypothesis?</li> <li>• What do I already know about my topic?</li> <li>• What can I start reading about my topic?</li> </ul>	
<b>2. Locating my information</b>	
<ul style="list-style-type: none"> <li>• How/where do I start?</li> <li>• What types of sources am I looking for?</li> <li>• Who can I ask for help to find information?</li> <li>• What problems might I face trying to locate my information?</li> </ul>	
<b>3. Framing my question/hypothesis</b>	
<ul style="list-style-type: none"> <li>• What is my focus now?</li> <li>• Do I want to change my focus?</li> <li>• Is my topic too broad or too narrow?</li> <li>• Do I need to change my question or hypothesis?</li> </ul>	
<b>4. Selecting and organising my information</b>	
<ul style="list-style-type: none"> <li>• Can I make a list of useful sources of information?</li> <li>• Can I identify the most useful/reliable sources, including websites from this list?</li> <li>• Do I have a diverse and balanced range of sources?</li> <li>• Do these sources represent a range of perspectives, facts and opinions?</li> <li>• What else do I need to select at this point?</li> </ul>	

<b>5. Presenting my research</b>	
<ul style="list-style-type: none"> <li>• How will I present my research?</li> <li>• Does the form of presentation meet the assessment criteria?</li> <li>• What materials do I need?</li> <li>• What problems might I face trying to present my research?</li> <li>• What form of presentation will be appropriate for my audience?</li> </ul>	
<b>6. Self-evaluation</b>	
<ul style="list-style-type: none"> <li>• Did I achieve my purpose?</li> <li>• Did my presentation satisfy the criteria?</li> <li>• What were the strengths?</li> <li>• What aspects of the research/presentation do I need to improve for next time?</li> <li>• What did I learn from this process?</li> </ul>	

## Section II: Programming and assessing the Preliminary course

### 2.1 The Programming Model

The sample material in this document is provided to illustrate an approach to programming using syllabus outcomes.

The outcomes in the *Studies of Religion Stage 6 Syllabus* are designed to:

- provide clear expectations of student achievement in each of the Preliminary and HSC courses
- identify the progress expected in student achievement from Preliminary to HSC
- assist in the development of teaching and learning programs
- provide a focus for assessment
- allow clear reporting of achievement.

In programming the course, planning units of work and developing an assessment program, it is important that teachers ensure the outcomes of the course are comprehensively addressed. The following pages provide an example of an approach that teachers might find useful when developing teaching and learning and assessment programs that address the syllabus outcomes.

The program scope and sequences on pages 16-18 and pages 59-61 are presented as a matrix that reflects the total planning for the course. It allows teachers to plan:

- outcomes to be addressed in each part of the course, enabling them to determine in which part of the course they will choose to develop or reinforce each outcome
- which Religious Tradition (RT) to program (2RTs in SOR I; 3RTs in SOR II)
- aspects of the syllabus to be taught and the time allocated
- the relationship of the assessment program to the teaching and learning program.

In selecting RTs for study, teachers need to consider:

- meeting syllabus requirements
- student interest and relevance
- available resources
- school and community requirements
- providing a bridge between the Preliminary and HSC courses.

The program template used in this resource features *Students learn about* and *Students learn to* statements in separate columns and related 'Teaching and Learning Strategies' in another column.

Steps involved in developing units of work:

1. Identify the outcomes targeted for each unit.
2. Sequence the content to be taught within the unit of work.
3. Design teaching and learning activities and identify key resources that will foster student interest and provide opportunities for each student to achieve the targeted outcomes.
4. Design assessment tasks (as specified in the assessment program) which will enable teachers to measure student performance in the targeted outcomes.

A sample assessment program is provided on pages 50-52 and pages 99-100. It is based on the components, weightings and areas of assessment on page 56-57 of the syllabus.

The sample assessment program provided in this document has been developed using advice provided in the Board of Studies publications *HSC Assessment in a Standards-referenced Framework. A Guide to Best Practice* (November 2003) and *The New Higher School Certificate Assessment Support Document (1999)*. These documents assist teachers to incorporate the key features of standard-referenced assessment into their assessment planning. Teachers are advised to consult these documents in designing assessment programs and individual tasks.

Teachers should note the following features of the assessment program:

- assessment of learning outcomes is an integral part of the teaching and learning process
- assessment of targeted outcomes occurs after they are addressed through the teaching and learning process
- outcomes do not need to be assessed every time they are targeted for teaching and learning
- well-designed assessment tasks can effectively assess more than one outcome
- all outcomes should be assessed as part of the assessment program
- assessment tasks should be appropriate for the learning outcomes to which they are related (for example, an examination/test item may not be a valid instrument for assessing outcomes related to a research task).

2.1.1 **Studies of Religion I**  
**Sample Preliminary course Scope and Sequence – 60 indicative hours**

Topic	Term 1	Term 2	Term 3	Term 4
<b>Nature of Religion and Beliefs (16 indicative hours) – 9 weeks, 16.5 hours.</b> Outcomes: P1; P2; P6; P8.	<b>Weeks 1–9 (16.5 hours)</b> - The Nature of Religion - Australian Aboriginal Beliefs and Spiritualities: The Dreaming			
<b>Religious Tradition Study 1 Christianity (22 indicative hours) – 12 weeks, 22 hours.</b> Outcomes: P3; P4; P5; P6; P7; P8; P9.	<b>Week 10 (1.8 hours)</b> Christianity - Origins – historical, Jesus	<b>Weeks 1-10 (18.4 hours)</b> Christianity - Origins – early Christians and forms of Christianity - Principal beliefs - Bible - Ten Commandments and New Testament ethics	<b>Week 1 (1.8 hours)</b> Christianity - Prayer	
<b>Religious Tradition Study 2 Hinduism (22 indicative hours) – 12 weeks, 22 hours.</b> Outcomes: P3; P4; P5; P6; P7; P8; P9.			<b>Weeks 2-10 (16.5 hours)</b> Hinduism - Origins - Principal beliefs - the Vedas, the Epics	<b>Weeks 1-3 (5.5 hours)</b> Hinduism - the four Varnas, Ashramas - puja

**Notes:**

Based on two 55 minute lessons per week.

Time for examinations, camps, excursions etc is included in above (ie no additional hours are required for these activities).

## Sample Preliminary course Scope and Sequence – 120 indicative hours

Topic	Term 1	Term 2	Term 3	Term 4
<b>Nature of Religion and Beliefs (16 indicative hours) – 5 weeks, 18.3 hours.</b> Outcomes: P1; P2; P6; P8.	<b>Weeks 1–5 (18.3 hours)</b> <ul style="list-style-type: none"> <li>- The Nature of Religion</li> <li>- Australian Aboriginal Beliefs and Spiritualities: The Dreaming</li> </ul>			
<b>Religious Tradition Study 1 Christianity (22 indicative hours) – 6 weeks, 22 hours.</b> Outcomes: P3; P4; P5; P6; P7; P8; P9.	<b>Weeks 6-10 (18.3 hours)</b> Christianity <ul style="list-style-type: none"> <li>- Origins – historical, Jesus</li> <li>- Origins – early Christians and forms of Christianity</li> <li>- Principal beliefs</li> <li>- Bible</li> <li>- Ten Commandments</li> </ul>	<b>Week 1 (3.7 hours)</b> Christianity <ul style="list-style-type: none"> <li>- New Testament ethics</li> <li>- Prayer</li> </ul>		
<b>Religious Tradition Study 2 Hinduism (22 indicative hours) – 6 weeks, 22 hours.</b> Outcomes: P3; P4; P5; P6; P7; P8; P9.		<b>Weeks 2-7 (22 hours)</b> Hinduism <ul style="list-style-type: none"> <li>- Origins</li> <li>- Principal beliefs</li> <li>- the Vedas, the Epics</li> <li>- the four Varnas, Ashramas</li> <li>- puja</li> </ul>		

Topic	Term 1	Term 2	Term 3	Term 4
<b>Religions of Ancient Origin: Celtic and Inca (22 indicative hours) – 6 weeks, 22 hours.</b> P1; P2; P6; P7; P8; P9.		<b>Weeks 8-10 (11 hours)</b> Celtic <ul style="list-style-type: none"> <li>- origins</li> <li>- principal beliefs</li> <li>- powers and deities</li> <li>- rituals</li> <li>- society</li> <li>- search for meaning</li> </ul>	<b>Weeks 1-3 (11 hours)</b> Inca <ul style="list-style-type: none"> <li>- origins</li> <li>- principal beliefs</li> <li>- powers and deities</li> <li>- rituals</li> <li>- society</li> <li>- search for meaning</li> </ul>	
<b>Religion in Australia pre-1945 (16 indicative hours) – 4.5 weeks, 16.5 hours.</b> P2; P3; P5; P6; P7; P8; P9.			<b>Weeks 4-7.5 (16.5 hours)</b> <ul style="list-style-type: none"> <li>- arrival and establishment of Christianity, Hinduism and Judaism</li> <li>- issues in Christianity – sectarianism and social welfare</li> <li>- Christianity – rural and outback communities; education; public morality</li> </ul>	
<b>Religious Tradition Study 3 Judaism (22 indicative hours) – 6 weeks, 22 hours.</b> Outcomes: P3; P4; P5; P6; P7; P8; P9. (Note: Term 4, Week 3: 2 lessons – revision and HSC course preparation).			<b>Weeks 7.5-10 (12.8 hours)</b> Judaism <ul style="list-style-type: none"> <li>- Origins – Abraham, Moses, modern Judaism</li> <li>- Principal beliefs – single God, Covenant</li> </ul>	<b>Weeks 1-2.5 (9.2 hours)</b> Judaism <ul style="list-style-type: none"> <li>- Hebrew Bible, Talmud</li> <li>- Commandments of Torah, Prophetic Vision, Book of Proverbs</li> <li>- Shabbat</li> </ul>

**Notes:**

Based on four 55 minute lessons per week.

Time for examinations, camps, excursions etc is included in above (i.e. no additional time required for these activities).

## 2.2 Sample Programs and Assessment Tasks

This section provides an approach to programming the Preliminary course from the *Studies of Religion Stage 6 Syllabus*. This entails the detailed planning of the teaching, learning and assessment activities for each unit of work. A sample teaching program has been developed for each of topic. Sample assessment tasks have also been developed.

### 2.2.1 Sample Preliminary Programs

<b>NATURE OF RELIGION AND BELIEFS</b>		
<b>Course Time:</b> 16 indicative hours		
<b>Focus</b> The focus of this study is the nature of religion and beliefs, including Australian Aboriginal beliefs and spiritualities, as a distinctive response to the search for meaning in life.		
<b>Outcomes</b> <b>P 1</b> describes the characteristics of religion and belief systems <b>P 2</b> identifies the influence of religion and belief systems on individuals and society <b>P 6</b> selects and uses relevant information about religion from a variety of sources <b>P 8</b> uses appropriate terminology related to religions and belief systems		
<b>Students learn about</b>	<b>Students learn to</b>	<b>Suggested teaching and learning strategies</b>
<b>The Nature of Religion</b> <ul style="list-style-type: none"> <li>• religion as a worldview that:               <ul style="list-style-type: none"> <li>- acknowledges the supernatural dimension</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• define the supernatural dimension</li> </ul>	<p>Discussion: What do we mean when we talk about a worldview?</p> <p>Students research and present definitions of the supernatural.</p> <p>Teacher provides the class with definitions from various sources.</p> <p>Students create, in groups, arguments for and against the concept of the supernatural in preparation for a debate.</p>

- has belief in a divine being or powers beyond the human and/or dwelling within the individual

- discuss a transcendent religious world view which has a belief in a divine power and/or powers beyond the human

- discuss an immanent religious worldview which has a belief in a divine being or powers dwelling within the individual

Students are invited to discuss their own responses to the supernatural dimension and why it is an important aspect of the way humans understand the universe.

Choose ONE world Religious Tradition and list beliefs on:

- creation of the universe
- life after death
- pain and suffering
- what does it mean to be human?

Writing Task: Does this chosen religion compliment/contradict secular understanding of these issues?

OR

What role and significance does religious belief in the supernatural have for people?

Extension:

Research question and response: How does modern science or the secular world explain these ideas?

Video Analysis: choose a video on an Immanent World Religion (animist or preliterate society). Accompany with a student handout to help explore the significant beliefs and practices.

OR

Use visual art works on religious themes to explore the depiction of the supernatural dwelling within the individual.

OR

Present extracts from poetry/sacred texts/other literary works to explore the activity of the divine within the human individual.

OR

Explore how sacred music and prayer reflect an immanent religious worldview.

- characteristics of religion
  - beliefs and believers
  - sacred texts and writings
  - ethics
  - rituals and ceremonies

- the contribution of religion

### **Australian Aboriginal Beliefs and Spiritualities – The Dreaming**

- nature of the Dreaming

- define the characteristics of religion
- explore the ways in which these characteristics interact to create a dynamic, living religion

- appreciate the contribution of religion to:
  - individuals
  - society and culture

- outline the nature of the Dreaming in relation to:
  - origins of the universe
  - sacred sites
  - stories of the Dreaming
  - symbolism and art

Using source material compile a list of definitions of the principal characteristics: beliefs, sacred texts and writings, ethics, rituals and ceremonies. How do these help us understand religion?

Explore ONE Religious Tradition using beliefs and believers as the basis to explore the other characteristics.

Where possible, excursion (or virtual excursion via web sites) to a sacred place (temple, mosque, synagogue and/or church).

Excursion activity: Students explore the interrelationship of the characteristics, for example in architecture, use of space, art.

Class discussion: What makes religion attractive to people? Must the characteristics of religion be relevant to a person's life? What makes a religion dynamic and living?

Explore the needs which religion meets for an individual: for example, direction in life, security, a sense of belonging, counselling, contribution to the welfare of humanity, sense of personhood, sense of community and identity.

Discuss religions' contribution to social and cultural activity: for example, history, literature, music, visual art, performing arts, theatre, science, costume, dietary laws.

(Note: Please refer to Protocols, page 12 of syllabus)

Brainstorm students' understanding of the Dreaming.

Web Search – the nature of the Dreaming

<http://www.dreaming.net.au/spirituality.cfm>

<http://www.indigenoustralia.frogandtoad.com.au/story.html>

<ul style="list-style-type: none"> <li>the inextricable connection to the Dreaming, the land and identity</li> </ul>	<ul style="list-style-type: none"> <li>discuss the diversity of the Dreaming for Aboriginal peoples</li> <li>recognise the importance of the Dreaming for the life of Aboriginal peoples</li> <li>investigate the inextricable connection of the Dreaming, the land and identity</li> </ul>	<p>Invite an Aboriginal elder as a guest speaker to address each aspect of the Dreaming and other aspects of Aboriginal beliefs and spiritualities.</p> <p>In groups students research the origins of the universe, sacred sites and stories of the Dreaming. Feedback and discussion to follow.</p> <p>Video analysis: Teachers select a suitable video depicting Aboriginal Art. Students respond to a work sheet on symbolism and art in the Dreaming.</p> <p>Present a map indicating the distribution of language group and country for Aboriginal peoples across Australia. Discuss what this map tells about the diversity of the Dreaming for Aboriginal peoples.</p> <p>Examine the different media by which the Dreaming is handed on within Aboriginal culture: for example, bark painting, sculpture, dance, music, oral storytelling.</p> <p><u>Extension:</u> Examine the range of contexts within which the Dreaming is experienced: for example, rural, urban, coastal, desert.</p> <p>Invite an Aboriginal elder as guest speaker. Video in which Aboriginal people speak about the importance of the Dreaming to themselves. Examine stories that demonstrate the importance of the Dreaming for Aboriginal peoples. Web site: <a href="http://www.hreoc.gov.au/social_justice/stolen_children">http://www.hreoc.gov.au/social_justice/stolen_children</a></p> <p>Writing Task: Discuss how spirituality provides identity for individuals and social groups. Handout extracts from personal observations made by Aboriginal people as to the significance of the land and the Dreaming.</p>
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<b>BUDDHISM</b>		
		<b>Course Time:</b> 22 indicative hours
<b>Focus</b> The focus of this study is Buddhism, one of the major religious traditions, as a living religious system.		
<b>Outcomes</b> <b>P 3</b> investigates religious traditions and belief systems <b>P 4</b> examines significant aspects of religious traditions <b>P 5</b> describes the influence of religious traditions in the life of adherents <b>P 6</b> selects and uses relevant information about religion from a variety of sources <b>P 7</b> undertakes effective research about religion, making appropriate use of time and resources <b>P 8</b> uses appropriate terminology related to religion and belief systems <b>P 9</b> effectively communicates information, ideas and issues using appropriate written, oral and graphic forms.		
<b>Students learn about</b>	<b>Students learn to</b>	<b>Suggested teaching and learning strategies</b>
<b>Origins</b> <ul style="list-style-type: none"> <li>• the historical and cultural context in which Buddhism began</li>   <li>• the Buddha</li> </ul>	<ul style="list-style-type: none"> <li>• outline the historical and cultural context in which Buddhism began</li>   <li>• examine the principal events of the Buddha's life, including the enlightenment</li>   <li>• explain why the Buddha is the model of Buddhist life</li> </ul>	<p>Teacher presents a map of Northern India showing the locations relevant to the Buddha's life.</p> <p>Teacher presents information on Hinduism of the 5<sup>th</sup> Century BC outlining the Vedic religion.</p> <p>Explore the life of Buddha  <a href="http://www.serve.com/cmtan/LifeBuddha/buddha.htm">http://www.serve.com/cmtan/LifeBuddha/buddha.htm</a></p> <p>Choose four virtues of the Buddha: for example, generosity, pursuit of truth, humility, compassion. Describe each of these virtues and provide examples of these from the life of the Buddha.</p> <p>Outline TWO applications of each virtue in the life of a Buddhist.</p>

- the formation of the Sangha
  
- the early councils, including the first council at Rajagaha and the second council at Vesali
  
- Buddhism
  - Theravada Buddhism
  - Mahayana Buddhism
  - Vajrayana Buddhism

### Principal Beliefs

- The Three Jewels
  - Buddha
  - Dharma
  - Sangha
  
- The Four Noble Truths

- describe the early formation of the Sangha within the first five years, including Mahapajapati's request for a female Sangha
  
- identify the importance of the first two councils in the development of Buddhism
  
- outline the unique features of:
  - Theravada Buddhism
  - Mahayana Buddhism
  - Vajrayana Buddhism

- define The Three Jewels
  - Buddha
  - Dharma
  - Sangha

- describe the significance of The Four Noble Truths

Writing task: Explain why the Buddha is the model of a Buddhist life.

Research: In groups, students research either:

- the First Sermon of the Lord Buddha  
or
- the formation of the early Sangha  
or
- the reasons behind the Buddha's refusal to allow a female Sangha and the determination of Mahapajapati.

Outline the need for the Sangha to define the sacred text (First Council) and the necessity to refine the monastic code (Second Council).

Use web sites make a summary of the main features of : Theravada and Mahayana. Example web sites include:  
<http://www.triplegem.org/teachings2.htm>  
 Vajrayana  
<http://buddhism.about.com/cs/vajrayana>

### Extension:

Though there are many schools of Buddhism, there is only one Buddha. Discuss.

Define the terms Buddha, Dharma and Sangha.

Explain how the Dharma, Sangha and the Buddha are interrelated.

Outline the Four Noble Truths and show the connections among them.

- the marks of existence
  - Anicca
  - Duhkka
  - Anatta
- Karma, Samsara, Nirvana

- examine the beliefs of
  - Anicca
  - Duhkka
  - Anatta
- recognise the connection between Karma and Samsara
- outline the importance of Nirvana in Buddhism

Explain how the Eightfold Path provides the principal ways of achieving Nirvana.

Define Karma and Samsara, outlining their connection.

Explain how the Dharma, Sangha and the Buddha are interrelated.

Explain how the Eightfold Path provides the principal ways of achieving Nirvana.

Writing task: Explain how Karma and Samsara lead to Nirvana.

### Sacred Texts and Writings

- Tripitaka
- Lotus of the Good Law
- Tibetan Book of the Dead

- identify the importance of:
  - Tripitaka
  - Lotus of the Good Law
  - Tibetan Book of the Dead
- examine extracts from the Tripitaka, the Lotus of the Good Law and the Tibetan Book of the Dead which demonstrate the principal beliefs of Buddhism

Explore web sites for information on Buddhist sacred texts. Example web sites include, <http://www.religionfacts.com/buddhism/texts.htm>

Create a table listing the main features of the three texts.

Present students with extracts from these texts. Students list principal beliefs of Buddhism contained in these extracts.

<p><b>Core Ethical Teachings</b></p> <ul style="list-style-type: none"> <li>• The Five Precepts</li>   <li>• the Vinaya</li> </ul> <p><b>Personal Devotion in the home</b></p> <ul style="list-style-type: none"> <li>• puja</li> </ul>	<ul style="list-style-type: none"> <li>• outline the principal ethical teachings in Buddhism</li>   <li>• describe the importance of ethical teachings in the life of adherents</li>   <li>• outline puja as celebrated in the home</li> </ul>	<p>Outline the Five Precepts.</p> <p>Writing task: Describe the importance of ethical teachings in the daily life of Buddhist adherents.</p> <p>Outline the features of the Vinaya, or monastic code.</p> <p>Use AV material to present the acts of devotion practised in the home and list the main features.</p> <p>Invite a guest speaker from the Buddhist community to describe Puja in the home.</p>
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## CHRISTIANITY

**Course Time:** 22 indicative hours

**Focus** The focus of this study is Christianity, one of the major religious traditions, as a living religious system.

### Outcomes

- P 3** investigates religious traditions and belief systems
- P 4** examines significant aspects of religious traditions
- P 5** describes the influence of religious traditions in the life of adherents
- P 6** selects and uses relevant information about religion from a variety of sources
- P 7** undertakes effective research about religion, making appropriate use of time and resources
- P 8** uses appropriate terminology related to religion and belief systems
- P 9** effectively communicates information, ideas and issues using appropriate written, oral and graphic form

### Students learn about

#### Origins

- the historical and cultural context in which Christianity began

### Students learn to

- outline the historical and cultural context in which Christianity began

### Suggested teaching and learning strategies

Research the historical and cultural context in which Christianity began in three student groups:  
 Group A – the influence of Greek and Roman culture on the society in which Jesus lived.  
 Group B – the importance of the story of the Hebrew people including their history of domination by foreign powers.  
 Group C – the significance of the role of the Messiah.  
 Share information with the class in an oral presentation.

#### Extension:

Examine some New Testament references about Jesus as the Messiah. How do some of the writers of the New Testament present Jesus as the Messiah?  
 Matthew 16:16 and 26:64  
 John 7:26-27  
 Luke 4:16-21  
 Acts 2:36 and 18:5

<ul style="list-style-type: none"> <li>• Jesus Christ</li>   <li>• the development of early Christian communities</li>   <li>• Christianity: <ul style="list-style-type: none"> <li>- Anglicanism</li> <li>- Catholicism</li> <li>- Orthodoxy</li> <li>- Pentecostalism</li> <li>- Protestantism</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• examine the principal events of Jesus' life</li>   <li>• explain why Jesus is the model for Christian life</li>   <li>• describe the early development of Christian communities after the death of Jesus</li>   <li>• outline the unique features of: <ul style="list-style-type: none"> <li>- Anglicanism</li> <li>- Catholicism</li> <li>- Orthodoxy</li> <li>- Pentecostalism</li> <li>- Protestantism</li> </ul> </li> </ul>	<p>Use the gospels to outline the principal events of Jesus' life including the infancy narratives, Jesus' ministry and the final days in Jerusalem.</p> <p>Use the principal events of Jesus' life to gain an understanding of the life he modelled for Christians.</p> <p>Describe how Christianity developed throughout the Mediterranean. What impact did this expansion have on Christianity?</p> <p><u>Extension:</u> Research the effect of Roman oppression on Christianity from the time of Emperor Nero.</p> <p>Group Task: Use library resources to research ONE of these expressions of Christianity. Locate information on key aspects of belief, worship, ethical teaching and governance. Outline this information to the class in the form of a one page summary (to be distributed to all class members) and/or an oral presentation.</p>
<p><b>Principal Beliefs</b></p> <ul style="list-style-type: none"> <li>• the divinity and humanity of Jesus Christ</li>           <li>• the death and resurrection of Jesus Christ</li> </ul>	<ul style="list-style-type: none"> <li>• outline the principal beliefs regarding the divinity and humanity of Jesus Christ</li>           <li>• explain the importance of the death and resurrection of Jesus Christ for Christians</li> </ul>	<p>Read the Creed of the Council of Nicea and list the principal beliefs regarding the divinity and humanity of Jesus.</p> <p><a href="http://www.creeds.net/ancient/nicene.htm">http://www.creeds.net/ancient/nicene.htm</a></p> <p><u>Extension:</u> Explore the different understandings of Jesus Christ in the following Biblical references: Philippians 2:5-11, Hebrews 4:14-16, Acts 2:14-36, Romans 1:1-4</p> <p>Divide the class into three groups. Each group takes one of the following Biblical references and presents to the class the information gained about the importance of Jesus' death and resurrection.</p>

## References:

Matthew 26:1-28:20

Mark 14:1-16:20

Luke 22:1-24:53

This information could take the form of a visual map or an oral report.

Extension:

Examine the importance of the death and resurrection of Jesus as portrayed in artwork. Suggested Artworks:

Andrei Rublev, *The Crucifixion* (14<sup>th</sup> c.)

Fra Angelico, *The Resurrection* (1387-1455)

Hubert van Eyck, *The Crucifixion* (d.1426)

Andrea Mantegna, *Calvary* (1431-1506)

John Coburn, *Crucifixion* (20<sup>th</sup> c.)

He Qi, *The Crucifixion* (20<sup>th</sup> c.)

Gary Lessord, *The Crucifixion* (1979)

Describe God's three roles in salvation history – creating, redeeming and sanctifying. Examine the credal formulas from Nicea and Chalcedon and illustrate the role of each person within the Trinity.

Extension:

Examine the *filioque* phrase and explain how the Eastern and Western Churches understand the relationship of the three persons of the Trinity.

Divide the class into four groups. Each group is to describe how God is revealed through:

Group A – nature

Group B – scripture

Group C – the life and person of Jesus

Group D – the living community of Jesus – the Church.

Class discusses the Christian understanding of the term 'Revelation'.

- the nature of God and the Trinity

- outline the beliefs about the nature of God and of the Trinity

- Revelation

- examine the Christian understanding of Revelation

- Salvation

- describe the Christian understanding of Salvation

Define the term 'Salvation'.

Describe how the life and teachings of Jesus inform the Christian understanding of Salvation.

Extension:

Explore the different views of Salvation as expressed by the statements 'faith alone' and 'faith and good works'.

### **Sacred Texts and Writing**

- Bible

- identify the importance of the Bible in Christianity

Students research the importance of the Bible as understood in different Christian communities.

Conduct a forum on the positions held by Anglicanism, Catholicism, Orthodoxy, Pentacostalism and Protestantism on the importance of the Bible.

- examine extracts from the Bible which demonstrate the principal beliefs of Christianity

Students examine selected extracts from Christian scripture and list the principal teaching in each.

### **Core Ethical Teaching**

- the Ten Commandments

- outline the principal ethical teachings in
  - the Ten Commandments

Write a contemporary translation of the Ten Commandments to interpret these teachings in a twenty-first century setting, indicating its importance for the lives of Christians today.

- New Testament ethics
  - the Beatitudes

- the Beatitudes

Consider Matthew 5:3-12 and Luke 6:20-49 to gain an understanding of the Beatitude discourses. In groups students examine two of the Beatitudes, discuss their meaning and implications for Christianity.

- Jesus' commandment of love

- Jesus' commandment of love

Students read Matthew 22:37-39 and in their own words express Jesus' commandment of love.

**Personal devotion**

- Prayer

- describe the importance of ethical teachings in the life of adherents
- describe the different types of personal prayer

Describe the importance of these ethical teachings in the life of Christian adherents.

Invite a guest speaker to discuss the different types of personal prayer.

Outline the different types of personal prayer. For example individual retreat, Bible reading, reflection, and meditation. Complete the table:

Prayer form	When most likely to be used	Where most likely to be used	Why most likely to be used
Individual retreat			
Bible Reading			
Etc			

<b>HINDUISM</b>		
		<b>Course Time:</b> 22 indicative hours
<b>Focus</b> The focus of this study is Hinduism, one of the major religious traditions, as a living religious system		
<b>Outcomes</b> <b>P 3</b> investigates religious traditions and belief systems <b>P 4</b> examines significant aspects of religious traditions <b>P 5</b> describes the influence of religious traditions in the life of adherents <b>P 6</b> selects and uses relevant information about religion from a variety of sources <b>P 7</b> undertakes effective research about religion, making appropriate use of time and resources <b>P 8</b> uses appropriate terminology related to religion and belief systems <b>P 9</b> effectively communicates information, ideas and issues using appropriate written, oral and graphic forms		
<b>Students learn about</b>	<b>Students learn to</b>	<b>Suggested teaching and learning strategies</b>
<b>Origins</b> <ul style="list-style-type: none"> <li>• the early inhabitants of the Indus Valley <ul style="list-style-type: none"> <li>- the Harrapan civilisation</li> <li>- the Aryans</li> </ul> </li>   <li>• the Vedic period</li>   <li>• Hinduism as Sanatana Dharma</li>   <li>• the main features of devotion to: <ul style="list-style-type: none"> <li>- Vaishnava</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• discuss the civilisation of the early inhabitants of the Indus Valley: <ul style="list-style-type: none"> <li>- the Harrapan civilisation</li> <li>- the Aryans</li> </ul> </li>   <li>• describe the Vedic period</li>   <li>• outline the early development of Hinduism to the era of the Upanishads</li>   <li>• outline Hinduism as the Eternal Religion – Sanatana Dharma</li>   <li>• describe the main features of devotion to the Gods:</li> </ul>	<p>Students discuss the fusion of the Indo-European people with the indigenous people of the Indus Valley.</p> <p>Map the location of Harappa and Mohenjo-Daro along the Indus River, noting the region that formed the early Vedic culture.</p> <p>Research – describe the Vedic period.</p> <p>List the changes to the Vedic understanding brought about by the Upanishads.</p> <p>Outline the meaning of the term ‘Sanatana Dharma’.</p> <p>Describe the Trimurti.</p>

- Shaiva

- Vishnu
- Shiva

Discuss the importance of Vishnu and Shiva.

Analyse a visual image of one of these two Gods

OR

Visit a Hindu temple – describe the main features which illustrate devotion to the God(s)

OR

Interview a devotee or the President of a Temple.

Extension:

In what ways are a Vaishnavite different to a Shaivite?

### Principal Beliefs

- Atman and Brahman

- define Atman and Brahman

Define the terms Atman and Brahman

Teacher provides a power point or other different visual analogies of the relationship between Atman and Brahman: for example, a mountain and its reflection in a lake, the ocean and sea spray, birds in the sky.

Students, alone or in groups, develop an analogy that helps them to understand the relationship between the Atman and Brahman and present this to the class.

*This aspect of the tradition may be done concurrently with the main features of devotion to the Gods or it may provide the introduction to that section.*

- Gods and Goddesses

- examine the principal Gods and Goddesses of Hinduism

Examine the principal Gods and Goddesses as avatars: for example, Ganesha, Hanuman, Durga, Parvati, Laksman. Student groups select one God(ess) and describe his or her family relationships.

Extension:

Show how Hindu values are reflected in these Gods and their relationships. Examine the story of Krishna in the Bhagavad Gita.

- Dharma, Karma and Moksha
  
- union with God through
  - Karma Yoga
  - Bhakti Yoga
  - Raja Yoga
  - Jnana Yoga

- investigate the connection between Dharma and Karma
  
- outline the importance of Moksha for a Hindu devotee
  
- recognise union with God through:
  - Karma Yoga
  - Bhakti Yoga
  - Raja Yoga
  - Jnana Yoga
  
- identify the importance for Hinduism of:
  - the Vedas, including the Upanishads
  - the Ramayana and the Mahabharata, including the Bhagavad Gita

**Sacred Texts and Writings**

- the Vedas, including the Upanishads

Define the terms Dharma and Karma, explaining their relationship.

Explain the cycle of rebirth.

What is Moksha and why is it important for a Hindu?

Divide the class into four groups, one for each of the yogas. The group task is to define the yoga, outline its advantages and describe its needs and the type of personality and lifestyle that it suits. Each group reports to the class.

Define the terms Smriti and Sruti.

Draw a table to show their purpose, who uses them, when and where they were written and why they are considered important.

**Smriti**

Name	When written	Why written	Who for	Who uses them	Why important

**Sruti**

Name	When written	Why written	Who for	Who uses them	Why important

<ul style="list-style-type: none"> <li>the Epics <ul style="list-style-type: none"> <li>Ramayana and Mahabharata, including the Bhagavad Gita</li> </ul> </li> </ul> <p><b>Ethical Systems</b></p> <ul style="list-style-type: none"> <li>the four Varnas</li>   <li>Ashramas or stages of life</li> </ul> <p><b>Personal Devotion in the Home</b></p> <ul style="list-style-type: none"> <li>puja</li> </ul>	<ul style="list-style-type: none"> <li>examine extracts from the Vedas and the Epics which demonstrate the principal beliefs of Hinduism</li>   <li>outline the principal ethical teachings in Hinduism</li>   <li>describe the importance of ethical teachings in the life of adherents</li>             <li>outline puja as celebrated in the home</li> </ul>	<p>In groups students examine an extract from the Vedas and/or the Epics provided by the teacher. List the principal beliefs referred to in this text. Each group responds to the other groups adding their own observations.</p> <p>Define the terms ‘Varna’ and ‘Ashrama’.</p> <p>Reassemble the four previous groups of students used to examine the yogas. Allocate one Varna to each group. Each group then states which Ashrama it is most suited to and explains why.</p> <p>Writing task: <i>How are ethical teachings important in the everyday life of the Hindu adherent?</i></p> <p>Define the term ‘puja’. Select a God or Goddess. Design a home shrine explaining the symbols used and present it to the class.</p>
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<b>ISLAM</b>		
		<b>Course Time:</b> 22 indicative hours
<b>Focus</b> The focus of this study is Islam, one of the major religious traditions, as a living religious system.		
<b>Outcomes</b> <b>P3</b> investigates religious traditions and belief systems <b>P4</b> examines significant aspects of religious traditions <b>P5</b> describes the influence of religious traditions in the life of adherents <b>P6</b> selects and uses relevant information about religion from a variety of sources <b>P7</b> undertakes effective research about religion, making appropriate use of time and resources <b>P8</b> uses appropriate terminology related to religion and belief systems <b>P9</b> effectively communicates information, ideas and issues using appropriate written, oral and graphic forms		
<b>Students learn about</b>	<b>Students learn to</b>	<b>Teaching and learning strategies</b>
<b>Origins</b> <ul style="list-style-type: none"> <li>• pre-Islamic Arabia as the cultural and historical context for the development of Islam</li>   <li>• the Prophet Muhammad</li> </ul>	<ul style="list-style-type: none"> <li>• outline the social conditions and religious practices that existed in pre-Islamic Arabia</li>   <li>• examine the principal events in Muhammad's life</li>   <li>• explain why the Prophet Muhammad as the final messenger is the model for Muslim life</li> </ul>	<p>Use a data gathering process to assess students' knowledge and understanding of Islam at the beginning of the topic. The following questions may assist this investigation:</p> <ul style="list-style-type: none"> <li>• When and where did Islam develop?</li> <li>• Outline what you know about the Prophet Muhammad's life.</li> </ul> <p>Students prepare a timeline of the Prophet Muhammad's life. List important events that were occurring at the same time in the Arabian Peninsula in order to develop an understanding of the context in which Islam began.</p> <p>Using diagrams students present their understanding of the relationship between religious practices of pre-Islamic Arabia and the life and message of the Prophet.</p> <p>Students examine references from the Qur'an and the Hadith that outline the qualities of the Prophet that Muslims should try to follow.</p>

- the development of Islam under the leadership of the Four Rightly Guided Caliphs

- describe the development of Islam after the death of Muhammad under the leadership of the Four Rightly Guided Caliphs; and

**Writing Task:** *At the time of the Prophet Muhammad Arabia was a place of pagan worship and profit-centred trade.*  
Explain how Arabia changed as a result of Muhammad's life and message.

Allocate students to small groups. Each group is to research one of the Four Rightly Guided Caliphs. Students investigate the leadership of their given Caliph and the development of Islam in this period and share their information in an appropriate format.

Students use a map of the Arabian Peninsula to plot the early expansion of Islam.

- account for the emergence of the Sunni and the Shi'ia

Students prepare a table that describes the emergence of the Sunni and the Shi'ia schools of thought.

**Writing task:** Describe the relationship of the Caliphate to the emergence of the Sunni and Shi'ia schools of thought in Islam.

### Principal Beliefs

- the articles of faith explained in the Aqida as:
  - Tawhid
  - Angels
  - Books of Allah
  - Rusul
  - Akhira
  - Fate/predestination

- outline the implications of Tawhid for Muslim belief
- examine the role of the Books of Allah and prophecy in Islam
- outline the principal beliefs about Angels, life after death and fate/predestination

Students develop a glossary of terms related to beliefs. Connections should be made to other aspects of Islam as the study develops.

Students develop a "Guide to Beliefs in Islam" including a short explanation of each of the articles of faith.

Group task (these responses could be peer assessed):

- Outline the implications of Tawhid for Muslim belief.
- Examine the role of the Books of Allah and prophecy in Islam.
- Outline the principal beliefs concerning Angels in Islam.

### Sacred Texts and Writings

- the Qur'an and Hadith

- identify the importance of:
  - the Qur'an
  - the Hadith

- examine extracts from the Qur'an and Hadith which demonstrate the principal beliefs of Islam

### Core Ethical Teachings

- Islamic jurisprudence
  - the Qur'an
  - the Sunna and Hadith
  - Ijma' – consensus among religious leaders
  - Qiyas – comparison with teachings of the Qur'an or Hadith

- outline the principal ethical teachings within Islam
- outline the process of Islamic jurisprudence
- describe the importance of ethical teachings in determining that which is:

- d. Outline the principal beliefs concerning life after death in Islam.
- e. Outline the principal beliefs concerning fate and predestination in Islam.

What are the Qur'an and the Hadith?

Divide the class into 6 groups. Allocate one of the principal beliefs of Islam to each group. Groups use websites access the Qur'an and the Hadith to locate texts referring to the belief they have been allocated. Each group provides a summary of their findings for distribution to the class.

Research and report on the role of the Qur'an and Hadith in the religious expression of Islam.

Writing task: *There can be no Islam without the Qur'an.* Discuss this statement using specific Qur'anic references.

#### Extension:

Explain how the Qur'an and Hadith form a cohesive guide to living for Muslims.

Students use a range of sources to outline the ethical teachings of Islam.

In pairs student develop a visual summary (for example, mind map, flowchart) of the process of Islamic jurisprudence. Students add the terms associated with the process of jurisprudence to their glossary.

Define halal and haraam. Use examples of each to assist understanding.

- halal
- haraam

### Expression of Faith

- the Five Pillars as the expression of the faith of Islam

- outline each of the Five Pillars

Describe how Muslim scholars determine which aspects of life are halal or haram.

Writing task: Describe how the teachings, regarding that which is halal and haraam, inform the daily life of Muslim adherents.

Students examine the Five Pillars and develop a summary of the key points of each.

To appreciate Islam as a living religious tradition, one or more of the following avenues should be investigated:

- invite a guest speaker from the Muslim community to share what it means for them to 'live' the Five Pillars  
OR
- visit a Muslim place of worship. Some mosques have open days which involve educational programs  
OR
- organise a day of cultural/religious exchange with Muslim students who are studying this course.

Note: Organising teachers need to be aware of protocols. For example, providing halal refreshments and depending on the time of day a venue for cleansing and prayer – separate if you have male and female visitors.

Review task: In pairs students prepare questions on the Five Pillars for a class quiz. These are compiled by the teacher to avoid repetition and used as the questions for a revision quiz. A 'team' element could also be employed in this activity.



- Moses, the Exodus and the giving of the Torah

- Modern Judaism
  - Conservative Judaism
  - Orthodox Judaism
  - Progressive Judaism

### Principal Beliefs

- belief in the single God who is the creator and the ruler of the universe
- the concept of a moral law prescribed by God
- the idea of the Covenant

- outline the story of the Exodus and the giving of the Law at Sinai, including the Ten Commandments

- outline the unique features of:
  - Conservative Judaism
  - Orthodox Judaism
  - Progressive Judaism

- discuss the belief in the one God and the attributes of God

- outline the concept of a divinity-inspired moral law

- identify the importance of the Covenant for the Jewish people

Outline the events of the Exodus from Egypt to the giving of the Law at Sinai.

Examine the relationship between God and Moses during these events.

Explain the significance of the Exodus and the receiving of the Law to Jewish adherents today.

Discuss the Ten Commandments and their historical and religious significance.

Group Research: Prepare a report for the class on the origins and unique features of Judaism allocated to your group.

Group A – Conservative Judaism

Group B – Orthodox Judaism

Group C – Progressive Judaism

### Extension:

Compare the same prayer from the perspective of the above three groups of Judaism.

Discuss why the Jewish belief in one God was a revolutionary concept (see Deuteronomy 6:4)

### Extension:

Explore different concepts of God in Jewish literature.

Consult the Tanach to identify a variety of names, ideas and descriptions of God. (Genesis 14:22, Genesis 17:1, Exodus 3:14, I Kings 19:22, Psalms 23:1, Exodus 20:5; Exodus 34:6, Deuteronomy 7:21, Genesis 1:1, Exodus 6:3)

Invite a guest speaker to talk about the importance of the Covenant for the Jewish people.

### Sacred Texts and Writings

- the Hebrew Scriptures
  - the Hebrew Bible
  - the Talmud

- identify the importance of the:
  - the Hebrew Bible
  - the Talmud

Conduct an internet search to locate stories of Jewish people discussing the importance of Covenant to their life.

Outline the structure of the Hebrew Bible.

Define the term ‘Talmud’.

Research the use and importance of both the Hebrew Bible and the Talmud in the life of adherents of Judaism.

- examine extracts from the Hebrew Scriptures which demonstrate the principal beliefs of Judaism

Present students with selected texts from the Hebrew Scriptures. Divide the class into 3 groups. Allocate one of the principal beliefs of Judaism to each group. Groups use websites to access the Hebrew Bible and the Talmud to locate texts referring to the belief they have been allocated. Each group provides a summary of their findings for distribution to the class.

### Core Ethical Teachings

- the commandments of the Torah
  
- the Prophetic Vision
  
- the Book of Proverbs – wisdom, righteousness, purity and generosity of spirit

- outline the principal ethical teachings of Judaism
  - the Commandments of the Torah
  
  - the Prophetic Vision, including social justice and Tikkun Olam – the repair of the world

Divide the Ten Commandments into those which describe the relationship between “human and human” and those between “human and God”.

Explain the role of the prophets.

Define Tikkun Olam.

Group activity. Each group examines a different prophet and feeds back to the class the connection to Tikkun Olam.

- the Book of Proverbs – wisdom, righteousness, purity and generosity of spirit

Examine extracts from the Book of Proverbs relating to wisdom, righteousness, purity and generosity of spirit.

**Observance**

- Shabbat

- describe the importance of ethical teachings in the life of adherents
- describe the importance of Shabbat

Discuss the implications of the principal ethical teachings examined above for the life of Jewish adherents.

Read Genesis 1.

Read the midrashim concerning Shabbat at:

[http://www.everythingjewish.com/Shabbat/Shabbat\\_Origins.htm](http://www.everythingjewish.com/Shabbat/Shabbat_Origins.htm)

Writing task: Using Genesis 1 and the midrashim, explain the importance of Shabbat.

Invite a guest speaker to discuss the importance of shabbat. Explore the concept of 'rest' as part of Jewish life.

Visit a synagogue during the Sabbath service (this must be pre-arranged).

Describe the Sabbath bringing out the importance of the Covenant between God and Israel. Summarise the different elements of the Friday night service.

## Additional Content for SOR II

### RELIGIONS OF ANCIENT ORIGIN (Generic program)

**Course Time:** 22 indicative hours

**Focus** The focus of this study is the response of religions of ancient origin to the human search for ultimate meaning and purpose

**Note:** The five religious traditions of Buddhism, Christianity, Hinduism, Islam and Judaism are NOT to be studied

**Outcomes**

- P 1** describes the characteristics of religion and belief systems
- P 2** identifies the influence of religion and belief systems on individuals and society
- P 6** selects and uses relevant information about religion from a variety of sources
- P 7** undertakes effective research about religion, making appropriate use of time and resources
- P 8** uses appropriate terminology related to religion and belief systems
- P 9** effectively communicates information, ideas and issues using appropriate written, oral and graphic forms

Students are to select TWO religions of ancient origin to study from the following:

- Aztec or Inca or Mayan
- Celtic
- Nordic
- Shinto
- Taoism
- An indigenous religion from outside Australia

Students learn about	Students learn to	Suggested teaching and learning strategies
<p><b>The nature of TWO religions of ancient origin in relation to:</b></p>	<p><b>For each of the TWO religions of ancient origin:</b></p>	<p><b>For each of the TWO religions of ancient origin:</b></p> <p>Brainstorm: What can the students contribute to a shared knowledge of the people that followed this religion?</p> <p>Teacher provides an overview of the religion of ancient origin indicating geographical location and time of existence, incorporating the information provided by students above.</p>

- origins of the universe

- principal beliefs

- supernatural powers and deities

- rituals

- outline the principal beliefs concerning the origins of the universe

- identify the principal beliefs of the religion

- identify and describe the role of the supernatural powers and deities in the religion

- discuss the relationship between sacred spaces and the beliefs of the religion

- identify the principal rituals and examine their significance for the individual and community

Research stories that reflect the beliefs of these people concerning the origin of the universe.

List and explain the principal beliefs of the ancient religion. Ask students to speculate as to why these beliefs were important when thinking about:

- the time frame in which the people lived
- the geographical setting
- their neighbours
- their culture – eg were they nomadic or agricultural?
- their economy – eg were they engaged in trade or were they self-sufficient?

Students develop their own analysis based on the class discussion and accumulated information and make notes accordingly.

Determine who or what were the supernatural powers. Then students explain the role of the supernatural powers or deities in relation to the principal beliefs that have already been identified. Where possible students should provide illustrations of the image of the supernatural power or deity.

Identify whether this religion of ancient origin set aside special spaces that they regarded as sacred. If so describe them.

Discuss the relationship between these sacred spaces and the beliefs of the religion. Where possible illustrate your findings.

Research lifecycle events. Explain their significance to the individual and the community.

<ul style="list-style-type: none"><li>• influence in the society</li> <li>• human search for meaning</li></ul>	<ul style="list-style-type: none"><li>• explain the relationship between the religion and its society</li> <li>• explain how the religion provides a distinctive response to the search for meaning</li></ul>	<p>Describe the cultural context in which the ancient religion existed. Develop a visual representation that illustrates the relationship between the religion and its society.</p> <p>Concluding Writing Task: <i>Religion is an unique response to a society's need for meaning.</i> With reference to TWO religions of ancient origin, discuss the validity of this statement.</p>
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**Additional content for SOR II Preliminary Course**

**RELIGION IN AUSTRALIA PRE-1945**

**Course Time:** 16 indicative hours

**Focus** The focus of this study is the establishment and development of religious traditions in Australia pre-1945.

**Outcomes**

- P2** identifies the influence of religion and belief systems on individuals and society
- P3** investigates religious traditions and belief systems
- P5** describes the influence of religious traditions in the life of adherents
- P6** selects and uses relevant information about religion from a variety of sources
- P7** undertakes effective research about religion, making appropriate use of time and resources
- P8** uses appropriate terminology related to religion and belief systems
- P9** effectively communicates information, ideas and issues using appropriate written, oral and graphic forms.

**Students learn about**

**Students learn to**

**Teaching and learning strategies**

**Religious traditions in Australia pre-1945**

- arrival and establishment of Christianity and TWO other religious traditions in Australia

- outline the arrival and establishment of Christianity and TWO other religious traditions in Australia

Brainstorm what the students can contribute to a shared knowledge of the arrival of Christianity in Australia and the religious expressions represented in the early colony.

What was the role of religion in the colony?  
Research the arrival and establishment of different Christian denominations in Australia.

Complete the following table:

Denomination	Date of Arrival	Significant People	Early Development
Church of England			
Roman Catholic			
Presbyterian			
Methodist			

- issues related to the development of Christianity in Australia pre-1945:

- sectarianism

- social welfare

- the contribution of ONE religious tradition in Australia to each of the following pre-1945:

- examine the impact of sectarianism on the relationship among Christian denominations in Australia pre-1945

- examine the contribution of Christianity to social welfare in Australia pre-1945

Outline the arrival of TWO religious traditions (other than Christianity) in Australia.

Complete the following table:

Religious Tradition	Date of Arrival	Significant People	Early Development

Provide a brief description of how these two religious traditions were established in the colony.

Define sectarianism. Locate and attribute examples of quotes which highlight sectarian attitudes.

Briefly outline an example of an issue that divided Christian denominations along sectarian lines.

In groups examine the contribution of Christianity to social welfare in Australia before 1945.

*Writing Task: Students research ONE of the following organisations and outline its contribution to social welfare in Australia before 1945.*

- Benevolent Society of NSW
- St Vincent de Paul Society
- Salvation Army
- Brotherhood of St Lawrence
- Religious orders

<ul style="list-style-type: none"> <li>- rural and outback communities</li> </ul>	<ul style="list-style-type: none"> <li>• discuss the role of ONE religious tradition in rural and outback communities pre-1945</li> </ul>	<p>Brainstorm the needs of rural and outback communities before 1945.</p> <p>Discuss the role of ONE religious tradition in meeting these needs prior to 1945.</p> <p>Select ONE of the following organisations and discuss its role in outback ministry prior to 1945</p> <ul style="list-style-type: none"> <li>- The Bush Brotherhoods</li> <li>- The Bush Church Aid Society</li> <li>- Australian Inland Mission</li> <li>- Christian religious orders</li> <li>- Buddhist temples and communities</li> <li>- Islamic mosques and communities</li> <li>- Jewish synagogues and communities.</li> </ul>
<ul style="list-style-type: none"> <li>- education</li> </ul>	<ul style="list-style-type: none"> <li>• outline the contribution of ONE religious tradition to the provision of education in Australia pre-1945</li> </ul>	<p>Briefly outline education in Australia prior to 1945 in relation to:</p> <ul style="list-style-type: none"> <li>- within the family</li> <li>- the development of schools</li> <li>- state and denominational school systems</li> <li>- education in other areas: churches, synagogues, temples, and mosques.</li> </ul>
<ul style="list-style-type: none"> <li>- public morality</li> </ul>	<ul style="list-style-type: none"> <li>• examine initiatives taken by ONE religious tradition in Australia in the area of public morality pre-1945</li> </ul>	<p>Students investigate ONE religious tradition and its stance and initiatives in the area of public morality in Australia prior to 1945.</p> <p><u>Extension</u>: Class Debate: Should religions inform public morality?</p>

### 2.3 Sample Preliminary course assessment tasks

The sample assessment programs and tasks provided in this document have been developed using advice provided in the Board of Studies publication *HSC Assessment in a Standards-referenced Framework. A Guide to Best Practice*, published in November 2003 and *The New Higher School Certificate Assessment Support Document* which assists teachers to incorporate the key features of standards-referenced assessment into their assessment planning. Teachers are strongly advised to consult these documents in designing their assessment programs and individual tasks. Both documents are available on the Board's website [www.boardofstudies.nsw.edu.au/go/hsc/other-bos-resources](http://www.boardofstudies.nsw.edu.au/go/hsc/other-bos-resources) in the Assessment Resource Centre (ARC).

**PRELIMINARY COURSE ASSESSMENT TASK DISTRIBUTION AND WEIGHTING TABLE**

**Studies of Religion I**

(Note: All marks are expressed as a % – Value is from 50 marks).

	<b>TASK 1</b>	<b>TASK 2</b>	<b>TASK 3</b>	<b>Total</b>
<b>Type of task / Component being assessed</b>	Two parts: Oral/Viva Voce Written response to stimulus Nature of Religion and Beliefs	Research and presentation about one religious tradition	Exam: Multiple Choice (10) Response to source material Extended response on second religious tradition	
Nature of Religion and Beliefs	Oral/Viva Voce 10 Written 10		10 (5 MC; 5 source material)	30%
Religious Traditions x 2		40	30 (5 MC; 5 source material; 20 ER)	70%
<b>Outcomes</b>	P1, P2, P8, P9	P3, P4, P5, P6, P7, P8, P9	P2, P4, P5, P8, P9	
<b>Totals</b>	20%	40%	40%	<b>100%</b>

**ASSESSMENT TASK DISTRIBUTION AND WEIGHTING TABLE**

**Studies of Religion II**

	<b>TASK 1</b>	<b>TASK 2</b>	<b>TASK 3</b>	<b>TASK 4</b>	<b>TASK 5</b>	<b>Total</b>
<b>Type of Task / Component being assessed</b>	Oral	In class: 1. Written explanation of a range of visual images depicting aspects of the religions being studied (10)  2. Viva Voce – use one image to explain a distinctive response for the search for meaning (5)	Prepared extended response to be completed in class on one religious tradition	Research and presentation on contribution of religion to one of the following:  - rural and outback communities  - education  - public welfare	Exam: Multiple choice (5)  Response to source material (20)  Extended response on the other 2 religious traditions not assessed in task 3 (2x10)	
Nature of Religions and Beliefs	10				5 (MC)	15%
Religious Traditions x 3			20		30 (10 Source 20 ER)	50%
Religions of Ancient Origin		Written 10 Viva Voce 5 = 15			5 (Source)	20%
Religion in Australia pre-1945				10	5 (Source)	15%
<b>Outcomes</b>	P1, P2, P6, P8, P9	P1, P2, P8, P9	P3, P4, P5, P6, P7, P8, P9	P2, P3, P6, P7, P8, P9	P2, P4, P5, P8, P9	
<b>Totals</b>	10%	15%	20%	10%	45%	<b>100%</b>

## SAMPLE ASSESSMENT TASKS

## STUDIES OF RELIGION 1 &amp; 2 UNIT

The tasks provided on the following pages have been designed using the steps outlined in the assessment support document. Each task provides:

- a clear indication of outcomes to be assessed
- clear instructions to students
- explicit advice to the students about the criteria to be used for assessing their performance
- a marking scheme related to the criteria.

**ASSESSMENT TASK – NATURE OF RELIGION AND BELIEFS**

<b>Task</b>	Research, Oral Presentation and Written Report.
<b>Weighting</b>	10 (5 Oral; 5 Written Report)

**Outcomes to be assessed**

- P1** Describes the characteristics of religion and belief systems  
**P6** Selects and uses relevant information about religion from a variety of sources  
**P8** Uses appropriate terminology related to religion and belief systems  
**P9** Effectively communicates information, ideas and issues using appropriate written, oral or graphic forms

**The task**

Choose one religion or belief system. Use the characteristics of religion (*Syllabus* p15) to research how this religion or belief system attempts to answer key questions about the creation of the earth, life after death, pain and suffering.

You are to present an oral report and a written report.

Your oral report should be 2 to 3 minutes in duration, in which you should:

- identify and explain the key characteristics and key questions about the creation of the earth, life after death, pain and suffering related to your chosen religion or belief system
- communicate your understanding of the key questions in a clear and confident manner
- use a variety of visual aids to help illustrate your presentation. (Visual aids may include: maps, photographs, graphs, video clips, diagrams, timelines, PowerPoint.)

**Assessment criteria**

In your oral presentation you will be assessed on how well you:

- use the characteristics of religion to answer the key questions from the chosen religion or belief system's perspective
- present the findings of your research relevant to your religion or belief system using information from different types of sources

- communicate knowledge and understanding of the key questions using appropriate terminology in a well-structured oral report, using visual aids to support your response.

Your written report is to be of no more than 250 words and should:

- identify and explain the key characteristics and questions related to your chosen religion or belief system
- present the findings of your research using information from different types of sources
- use appropriate terminology in a well-structured written report.

**Assessment criteria**

In your written report you will be assessed on how well you:

- identify and explain the key characteristics and questions related to your chosen religion or belief system
- present the findings of your research relevant to your religion or belief system using information from different types of sources
- communicate knowledge and understanding of the key questions using appropriate terminology in a well-structured written report.

**ORAL: ASSESSMENT TASK MARKING GUIDELINES**  
**Weighting (5 marks)**

Criteria/Mark	5	3-4	1-2
<b>use the characteristics of religion to answer the key questions from the chosen religion or belief system's perspective</b>	Uses the characteristics of religion to clearly answer the key questions from the perspective of the chosen religion or belief system.	Uses the characteristics of religion to broadly answer some or all of the questions from the perspective of the chosen religion or belief system.	Uses some of the characteristics of religion to provide a limited answer to some or all of the key questions.
<b>present the findings of your research relevant to your religion or belief system using information from different types of sources</b>	Presents relevant information from a range of different types of sources.	Presents information from different sources.	Presents limited information from one or more sources.
<b>communicate knowledge and understanding of the key questions using appropriate terminology in a well-structured oral report, using visual aids to support your response</b>	Demonstrates clear and confident oral skills in a well structured presentation using appropriate terminology and relevant visual aids.	Demonstrates competent oral skills in a structured presentation using some appropriate terminology and some visual aids.	Demonstrates limited oral and presentation skills using limited and/or incorrect terminology and using few/no visual aids.

Comment

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Note: teachers may wish to vary marks assigned to the standards of achievement.

Mark: /5

**WRITTEN REPORT: ASSESSMENT TASK MARKING GUIDELINES**  
**Weighting (5 marks)**

Criteria/Mark	5	3-4	1-2
<b>identify and explain the key characteristics and questions related to your chosen religion or belief system</b>	Clearly identifies and explains the key characteristics and questions from the chosen religion or belief system.	Identifies and generally explains the relevant characteristics and questions from the chosen religion or belief system.	Identifies some characteristics and questions for the chosen religion or belief system.
<b>present the findings of your research relevant to your religion or belief system using information from different types of sources</b>	Presents relevant information from a range of different types of sources.	Presents information from different sources.	Presents limited information from one or more sources.
<b>communicate knowledge and understanding of the key questions using appropriate terminology in a well-structured written report</b>	Demonstrates thorough knowledge and understanding of the key questions in a well-structured written report using appropriate terminology.	Demonstrates some knowledge and understanding of the key questions in a written report using some appropriate terminology.	Demonstrates limited knowledge of the key questions in a written report using little appropriate terminology.

Comment

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Note: teachers may wish to vary marks assigned to the standards of achievement.

Mark: /5

**PRELIMINARY ASSESSMENT TASK No. \_\_**

**HINDUISM**

<b>Task</b>	Research Report
<b>Weighting</b>	20

**Outcomes to be assessed**

- P3** investigates religious traditions and belief systems
- P5** describes the influence of religious traditions in the life of adherents
- P6** selects and uses relevant information about religion from a variety of sources
- P8** uses appropriate terminology related to religion and belief systems
- P9** effectively communicates information, ideas and issues using appropriate written, oral and graphic forms

**The task**

An examination of the three major Gods and their relationship with home puja.

The following must form the framework of your report:

- Name and describe the nature of each of the three major Gods.
- What aspects of each of these Gods do you think their devotees would most value?
- Select either Vishnu or Shiva and draw and label a family tree to illustrate the relationships between this God, his consort and his children.
- Describe the devotional practices or puja to this God as they might be carried out in homes.
- Explain the importance of these worship practices to the family.

**Assessment criteria**

You will be assessed on how well you:

- demonstrate understanding of the nature and qualities of each of the three Gods
- provide a clear, detailed and accurate family tree of Vishnu or Shiva
- demonstrate understanding of worship practices and the importance of home puja for families.

**HINDUISM ASSESSMENT TASK MARKING GUIDELINES  
WEIGHTING 20**

Criteria/Mark	16-20	9-15	8 -1
<b>demonstrate understanding of the nature and qualities of each of the three Gods</b>	Demonstrates a clear understanding of the nature and qualities of the three Gods.	Demonstrates an understanding of the nature and qualities of the three Gods.	Demonstrates a limited understanding of the nature and qualities of one to three of the Gods.
<b>provide a clear, detailed and accurate family tree of Vishnu or Shiva</b>	Provides an accurate and detailed family tree for Vishnu or Shiva.	Provides a family tree for Vishnu or Shiva.	Provides a limited family tree for Vishnu or Shiva.
<b>demonstrate understanding of worship practices and the importance of home puja for families</b>	Demonstrates a clear understanding of the steps involved in home puja and its importance for families.	Demonstrates an understanding of the steps involved in home puja and its importance for families.	Demonstrates a limited understanding of home puja and its importance for families.

Comment

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Note: teachers may wish to vary marks assigned to the standards of achievement.

Mark:

/20

## Section III: Programming and Assessing the HSC course

Teachers should refer to pages 5-6 of this Support Document for details of the HSC course structure, time allocation and assessment.

### 3.1 HSC Course Scope and Sequences

#### Studies of Religion I Model HSC course Scope and Sequence – 60 indicative hours

Topic	Term 4	Term 1	Term 2	Term 3
<b>Religion and Belief Systems in Australia post-1945 (16 indicative hours) – 10 weeks, 18.3 hours.</b> Outcomes: H1; H2; H3; H4; H5; H6; H8; H9	<b>Weeks 4–10 (12.8 hours)</b> Contemporary Aboriginal Spiritualities <ul style="list-style-type: none"> <li>- The Dreaming</li> <li>- Issues</li> </ul> Religious expression in Australia <ul style="list-style-type: none"> <li>- Religious landscape</li> </ul>	<b>Weeks 1-3 (5.5 hours)</b> Religious expression in Australia <ul style="list-style-type: none"> <li>- Religious dialogue in multi-faith Australia</li> </ul>		
<b>Religious Tradition Study 1 Christianity (22 indicative hours) – 13 weeks, 23.8 hours.</b> Outcomes: H1; H2; H4; H5; H6; H7; H8; H9		<b>Weeks 4-10 (12.8 hours)</b> Christianity Significant People and Ideas <ul style="list-style-type: none"> <li>- one chosen from list</li> <li>- effect on Christianity</li> </ul> Ethics <ul style="list-style-type: none"> <li>- bioethics</li> </ul>	<b>Week 1-6 (11 hours)</b> Christianity Ethics <ul style="list-style-type: none"> <li>- environmental ethics</li> <li>- sexual ethics</li> </ul> Significant practices <ul style="list-style-type: none"> <li>- one from list</li> </ul>	
<b>Religious Tradition Study 2 Hinduism (22 indicative hours) – 14 weeks, 25.6 hours.</b> Outcomes: H1; H2; H4; H5; H6; H7; H8; H9			<b>Weeks 7-10 (7.3 hours)</b> Hinduism Significant People and Ideas <ul style="list-style-type: none"> <li>- one chosen from list</li> <li>- effect on Hinduism</li> </ul>	<b>Weeks 1-10 (18.3 hours)</b> Hinduism Ethics <ul style="list-style-type: none"> <li>- bioethics</li> <li>- environmental ethics</li> <li>- sexual ethics</li> </ul> Significant practices <ul style="list-style-type: none"> <li>- one from list</li> </ul>

#### Notes:

Based on two 55 minute lessons per week.

Time for examinations, camps, excursions etc is included in above (ie no additional time required for these activities).

**Studies of Religion II**  
**Model HSC course Scope and Sequence – 120 indicative hours**

Topic	Term 4	Term 1	Term 2	Term 3
<p><b>Nature of Religion and Beliefs (16 indicative hours) – 5 weeks, 18.3 hours.</b>            Outcomes:            H1; H2; H3; H4; H5; H6; H8; H9</p>	<p><b>Weeks 1–5 (18.3 hours)</b>            Contemporary Aboriginal Spiritualities</p> <ul style="list-style-type: none"> <li>- The Dreaming</li> <li>- Issues</li> </ul> <p>Religious expression in Australia</p> <ul style="list-style-type: none"> <li>- Religious landscape</li> <li>- Religious dialogue in multi-faith Australia</li> </ul>			
<p><b>Religious Tradition Depth Study 1 Christianity (22 indicative hours) – 7 weeks, 25.6 hours</b>            Outcomes:            H1; H2; H4; H5; H6; H7; H8; H9</p>	<p><b>Weeks 6-10 (18.3 hours)</b>            Christianity            Significant People and Ideas</p> <ul style="list-style-type: none"> <li>- one chosen from list</li> <li>- effect on Christianity</li> </ul> <p>Ethics</p> <ul style="list-style-type: none"> <li>- bioethics</li> <li>- environmental ethics</li> <li>- sexual ethics</li> </ul>	<p><b>Weeks 1- 2 (7.3 hours)</b>            Christianity            Significant practices</p> <ul style="list-style-type: none"> <li>- one from list</li> </ul>		
<p><b>Religious Tradition Depth Study 2 Hinduism (22 indicative hours) – 7 weeks, 25.6 hours</b>            Outcomes:            H1; H2; H4; H5; H6; H7; H8; H9</p>		<p><b>Weeks 3-9 (25.6 hours)</b>            Hinduism            Significant People and Ideas</p> <ul style="list-style-type: none"> <li>- one chosen from list</li> <li>- effect on Hinduism</li> </ul> <p>Ethics</p> <ul style="list-style-type: none"> <li>- bioethics</li> <li>- environmental ethics</li> <li>- sexual ethics</li> </ul> <p>Significant practices</p> <ul style="list-style-type: none"> <li>- one from list</li> </ul>		

<p><b>Religion and Peace: Christianity and Hinduism (22 indicative hours) – 7 weeks, 25.6 hours</b> H1; H2; H5; H6; H7; H8; H9.</p>		<p><b>Week 10</b> (3.6 hours) Christianity</p> <ul style="list-style-type: none"> <li>- peace expressed through the New Testament</li> <li>- principal teachings about peace</li> </ul>	<p><b>Weeks 1-6</b> (22 hours) Christianity</p> <ul style="list-style-type: none"> <li>- contribution of Christianity to peace for individuals and the world</li> </ul> <p>Hinduism</p> <ul style="list-style-type: none"> <li>- peace expressed through Bhagavad Gita</li> <li>- principal teachings about peace</li> <li>- contribution of Hinduism to peace for individuals and the world</li> </ul>	
<p><b>Religion and Non-Religion (16 indicative hours) – 5 weeks, 18.3 hours.</b> H1; H2; H6; H7; H8; H9.</p>			<p><b>Weeks 7-10</b> (14.6 hours) Religious dimension in human history New religious expression Non-Religious worldviews</p>	<p><b>Week 1</b> (3.6 hours) Difference between Religious and Non-Religious Worldviews</p>
<p><b>Religious Tradition Depth Study 3 Judaism (22 indicative hours) – 7 weeks, 25.6 hours</b> Outcomes: H1; H2; H4; H5; H6; H7; H8; H9 (Note: Term 3, Weeks 9 &amp; 10 – revision and HSC exam preparation.</p>				<p><b>Weeks 2-8</b> (25.6 hours) Judaism Significant People and Ideas</p> <ul style="list-style-type: none"> <li>- one chosen from list</li> <li>- effect on Judaism</li> </ul> <p>Ethics</p> <ul style="list-style-type: none"> <li>- bioethics</li> <li>- environmental ethics</li> <li>- sexual ethics</li> </ul> <p>Significant practices</p> <ul style="list-style-type: none"> <li>- one from list</li> </ul>

**Notes:**

Based on four 55 minute lessons per week.

Time for examinations, camps, excursions etc is included in above (ie no additional time required for these activities).

### 3.2 Sample HSC course Programs

<b>BUDDHISM</b>		
		<b>Course Time:</b> 22 indicative hours
<b>Focus</b> The focus of this study is the contribution of significant people, ideas, practices and ethical teachings to an understanding of Buddhism as a living tradition. The study of Buddhism is to be of the <b>WHOLE</b> tradition where applicable.		
<b>Outcomes</b> <b>H1</b> explains aspects of religion and belief systems <b>H2</b> describes and analyses the influence of religion and belief systems on individuals and society <b>H4</b> describes and analyses how aspects of religious traditions are expressed by their adherents <b>H5</b> evaluates the influence of religious traditions in the life of adherents <b>H6</b> organises, analyses and synthesises relevant information about religion from a variety of sources, considering usefulness, validity and bias <b>H7</b> conducts effective research about religion and evaluates the findings from the research <b>H8</b> applies appropriate terminology and concepts related to religion and belief systems <b>H9</b> coherently and effectively communicates complex information, ideas and issues using appropriate written, oral and graphic forms		
<b>Students learn about</b>	<b>Students learn to</b>	<b>Suggested teaching and learning strategies</b>
<b>Significant people and ideas</b> <ul style="list-style-type: none"> <li>• the contribution to Buddhism of ONE significant person or school of thought other than the Buddha drawn from:               <ul style="list-style-type: none"> <li>- Asoka</li> <li>- Nargajuna</li> <li>- Vasubandhu</li> <li>- Guru Rinpoche</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• explain the contribution to the development and expression of Buddhism of ONE significant person or school of thought, other than Buddha, drawn from:               <ul style="list-style-type: none"> <li>- Asoka</li> <li>- Nargajuna</li> <li>- Vasubandhu</li> </ul> </li> </ul>	<p><i>When selecting an individual or school of thought consider factors such as the availability of information, range of resources and points of view, and the ability to discern the real significance of your choice. Remember this is not intended to be a purely biographical study, nor an historical account. Whilst some of these details may be relevant it is their <u>contribution to the development and expression of Buddhism that is important.</u></i></p> <p><b>Provide details about the life of the individual or the establishment of the school of thought.</b></p> <p>Conduct quick class pre-test. What do you know about this person or school of thought? What do you know about the period of history in which they lived?</p> <p>Use a variety of resources to examine the social, cultural and</p>

- (Padmasambhava)
- Sister Dhammadinna
  - Tenzin Palmo
  - XIVth Dalai Lama
  - Soto Zen
  - Won Buddhism
  - another person or school of thought significant to Buddhism

- Guru Rinpoche (Padmasambhava)
- Sister Dhammadinna
- Tenzin Palmo
- XIVth Dalai Lama
- Soto Zen
- Won Buddhism
- another person or school of thought significant to Buddhism

historical context of the individual or the establishment of the school of thought.

Clarify the issues, events, situations which the individual or school of thought addressed

Explore the individual's or school of thought's connection with Buddhist tradition prior to any changes that occurred as a result of their contribution.

**Describe the role and teachings of the individual OR the school of thought.**

Establish the role of the individual or school of thought within Buddhism.

Examine gender issues where applicable in relation to the individual or school of thought.

Clarify the central teachings of the individual or school of thought.

**Examine the contribution/changes made by the individual or school of thought to the development and expression of Buddhism.**

Students list the main contribution brought about by the individual or school of thought.

Discuss which contributions were the most important and why this is the case.

Students align the changes brought about with the key teachings of the individual or school of thought.

Students examine the use of sacred texts in support of these contributions and changes.

- the effect of that person OR school of thought on Buddhism

- analyse the impact of this person OR school of thought on Buddhism

**Analyse the:**

- immediate impact of the individual or school of thought on Buddhism
- impact of the individual or school of thought across Buddhism
- continuing impact today on Buddhism.

Extension:

Debate – ‘Buddhism was enriched by the contributions and changes brought about by X’.

- *Affirmative:* Individual or school of thought enriched Buddhism as a whole
- *Negative:* Individual or school of thought enriched only part of the tradition

Peer assessment of the debate using criteria to determine the strengths and weaknesses of both cases.

**Ethics**

- ONE of the following areas of ethical teaching in Buddhism
  - bioethics
  - environmental ethics
  - sexual ethics

- Describe and explain Buddhist ethical teachings on bioethics OR environmental ethics OR sexual ethics

Describe the ethical teachings of Buddhism through the principal teachings of Buddhism on bioethics, sexual ethics or environmental ethics.

- Define for the class bioethics/environmental ethics/sexual ethics
- Provide selections from sacred texts which deal with bioethics/environmental ethics/sexual ethics
- Provide handout of other significant texts from Buddhism which inform the teachings on bioethics/environmental ethics/sexual ethics

Examine specific examples which illustrate the central teachings of Buddhism on bioethics.

It is suggested that three areas be studied. For example: cloning, IVF, abortion, euthanasia, stem cell research.

**Significant practices within the life of the adherents**

- ONE significant practice within Buddhism other than daily prayer drawn from
  - Pilgrimage
  - Temple Puja
  - Wesak

- describe ONE significant practice within Buddhism drawn from
  - Pilgrimage
  - Temple Puja
  - Wesak

OR

Examine specific examples which illustrate the central teachings of Buddhism on environmental ethics. It is suggested that three areas be studied. For example: global warming, deforestation, issues of population (growth, regional shift), salination, alternative energies.

OR

Examine specific examples which illustrate the central teachings of Buddhism on sexual ethics. It is suggested that three areas be studied. For example: pre-marital sex, homosexuality, gender roles and discrimination, intimacy, contraception.

**Explain the teachings of Buddhism in relation to one area of ethics.**

Refer to sacred texts and writings as the source of ethical teaching in relation to the area of study.

Discuss the importance given to other sources of ethical teaching within Buddhism.

Discuss the relationship between beliefs and the area of study.

Explain the significance of the teachings of Buddhism in relation to the area of study.

**Significant practices**

Either:

- *Pilgrimage*
  - describe the significant features of pilgrimage in Buddhism

OR

- *Temple Puja*

- demonstrate how the chosen practice expresses the beliefs of Buddhism
  
- analyse the significance of this practice for both the individual and the Buddhist community.

- outline Temple Puja
  - describe the significant events of Temple Puja
- OR
- *Wesak*
    - describe the ceremony of Wesak
    - describe the significant events that comprise Wesak

Either:

- Use specific examples to demonstrate how pilgrimage expresses the beliefs of Buddhism.
- OR
- Use specific examples to demonstrate how particular aspects of Temple Puja express the beliefs of Buddhism.
- OR
- Use specific examples to demonstrate how Wesak expresses the beliefs of Buddhism.

Students work in small groups. Each group develops a response to one of the following areas. In order to do this, groups must synthesise information in relation to the practice (X) that has been studied as a *lived expression of the beliefs* of Buddhism. Students complete individual analysis of the significance of the practice, drawing on shared information.

- What is the ultimate purpose of X in expressing the beliefs of Buddhism?
- How does X contribute to the faith of the individual in Buddhism?
- How does X contribute to the religious expression of the Buddhist community?
- How significant is X to both the individual and the Buddhist community?

## CHRISTIANITY

**Course Time** 22 indicative hours

### Focus

The focus of this study is the contribution of significant people, ideas, practices and ethical teachings to an understanding of Christianity as a living religious tradition. The study of Christianity is to be of the **WHOLE** tradition where applicable.

### Outcomes

**H1** explains aspects of religion and belief systems

**H2** describes and analyses the influence of religion and belief systems on individuals and society

**H4** describes and analyses how aspects of religious traditions are expressed by their adherents

**H5** evaluates the influence of religious traditions in the lives of adherents

**H6** organises, analyses and synthesizes relevant information about religion from a variety of sources, considering usefulness, validity and bias

**H8** applies appropriate terminology and concepts related to religion and belief systems

**H9** coherently and effectively communicates complex information, ideas and issues using appropriate written, oral and graphic forms

### Students learn about

### Students learn to

### Suggested teaching and learning strategies

#### Significant People and Ideas

- the contribution to Christianity of ONE significant person OR school of thought, other than Jesus, drawn from:
  - Paul of Tarsus
  - Hildegard of Bingen
  - Martin Luther
  - Catherine Booth
  - Pope John XXIII

- explain the contribution to the development and expression of Christianity of ONE significant person OR school of thought, other than Jesus, drawn from:
  - Paul of Tarsus
  - Hildegard of Bingen
  - Martin Luther
  - Catherine Booth

*When selecting an individual or school of thought consider factors such as the availability of information, range of resources and points of view, and the ability to discern the real significance of your choice. Remember this is not intended to be a purely biographical study, nor a historical account. Whilst some of these details may be relevant, it is their contribution to the development and expression of Christianity that is important.*

#### **Provide details about the life of the individual or the establishment of the school of thought.**

Conduct a quick class pretest: What do the students know about this significant person or school of thought? What do they know about the period of history when they lived?

Use a variety of resources to examine the social, cultural and historical context of the individual or the establishment of the school of thought.

Clarify the issues, events, situations which the individual of school of thought addressed.



## Ethics

- ONE of the following areas of ethical teaching in Christianity
  - bioethics
  - environmental ethics
  - sexual ethics

- describe and explain Christian ethical teachings on bioethics OR environmental ethics OR sexual ethics

Peer assess the debate using criteria to determine the strengths and weaknesses of both cases.

Preliminary course link: Sources of ethical teaching for Christianity. Review Christian sources of ethical teaching.

The principal teaching of Christianity on bioethics, sexual ethics or environmental ethics:

- define for the class bioethics, sexual ethics or environmental ethics
- provide selections from sacred texts which deal with bioethics/environmental ethics/sexual ethics
- provide a handout of other significant texts from Christianity which inform the teachings on bioethics/environmental ethics/sexual ethics.

Either:

- Examine specific examples which illustrate the central teachings of Christianity on bioethics. It is suggested that three areas be studied, for example: cloning, IVF, abortion, euthanasia, stem cell research.  
OR
- Examine specific examples which illustrate the central teachings of Christianity on environmental ethics. It is suggested that three areas be studied, for example: global warming, deforestation, issues of population (growth, regional shift), salination, alternative energies.  
OR
- Examine specific examples which illustrate the central teaching of Christianity on sexual ethics. It is suggested that three areas be studied, for example: premarital sex, homosexuality, gender roles and discrimination, intimacy or contraception.

**Explain the teachings of Christianity in relation to one area of ethics.**

Refer to sacred texts and writings as the source of ethical teaching in relation to the area of study.

Discuss the importance given to other sources of ethical teachings in Christianity.

### Significant practices in the life of adherents

- ONE significant practice within Christianity drawn from:
  - Baptism
  - Marriage ceremony
  - Saturday/Sunday worship

- describe ONE significant practice from Christianity drawn from:
  - Baptism
  - Marriage ceremony
  - Saturday/Sunday worship
  
- demonstrate how the chosen practice expresses the beliefs of Christianity

Discuss the relationship between beliefs and the area of study.

Explain the significance of the teachings of Christianity in relation to the area of study.

Individual Task:

Create a table outlining the importance of ethical teachings with examples from ONE area of ethics.

### Significant practices

Either:

- *Baptism:*
  - identify the importance of Baptism in Christianity.
  - describe the significant features of the Baptism ceremony.

OR
- *Marriage Ceremony:*
  - outline the marriage ceremony in Christianity.
  - describe the significant features of a Christian marriage ceremony.

OR
- *Saturday/Sunday worship:*
  - identify why Saturday/Sunday is a significant day of worship in Christianity.
  - describe the significant features of Saturday/Sunday worship.

### Expression of belief

Either:

- Use specific examples to demonstrate how particular aspects of Baptism express the beliefs of Christianity.
- OR
- Use specific examples to demonstrate how particular aspects of the Marriage ceremony express the beliefs of Christianity.
- OR
- Use specific examples to demonstrate how particular aspects of Saturday/Sunday worship express the beliefs of Christianity.

- analyse the significance of this practice for both the individuals and the Christian community

**Significance of the chosen practice for individuals and the Christian community**

Students work in small groups. Each group develops a response to one of the following areas. In order to do this, groups must synthesise information in relation to the practice (X) that has been studied as a *lived expression of the beliefs* of Christianity. Students complete individual analysis of the significance of the practice by drawing on shared information.

What is the ultimate purpose of X in expressing the beliefs of Christianity?

How does X contribute to the faith of the individual in Christianity?

How does X contribute to the religious expression of the Jewish community?

How significant is the practice to the individual and the Christian community?

## HINDUISM

**Course Time:** 22 indicative hours

### Focus

The focus of this study is the contribution of significant people, ideas, practices and ethical teachings to an understanding of Hinduism as a living religious tradition. The study of Hinduism is to be of the **WHOLE** tradition where applicable.

### Outcomes

- H1** explains aspects of religion and belief systems
- H2** describes and analyses the influence of religion and belief systems on individuals and society
- H4** describes and analyses how aspects of religious traditions are expressed by their adherents
- H5** evaluates the influence of religious traditions in the life of adherents
- H6** organises, analyses and synthesises relevant information about religion from a variety of sources, considering usefulness, validity and bias
- H7** conducts effective research about religion and evaluates the findings from the research
- H8** applies appropriate terminology and concepts related to religion and belief systems
- H9** coherently and effectively communicates complex information, ideas and issues using appropriate written, oral and graphic forms.

### Students learn about

#### Significant People and Ideas

- the contribution to Hinduism of ONE significant person OR school of thought, other than the Vedas, drawn from:
  - Shankara
  - Ramanuja
  - Madhva
  - Mirabai (Mira Bai)

### Students learn to

- explain the contribution to the development and expression of Hinduism of ONE significant person OR school of thought, other than the Vedas, drawn from:
  - Shankara
  - Ramanuja
  - Madhva

### Suggested teaching and learning strategies

*When selecting an individual or school of thought consider factors such as the availability of information, range of resources and points of view, and the ability to discern the real significance of your choice. Remember this is not intended to be a purely biographical study, nor an historical account. Whilst some of these details may be relevant it is their contribution to the development and expression of Hinduism that is important.*

#### **Provide details about the life of the individual or the establishment of the school of thought.**

Conduct a quick class pre-test. What do the students know about this person or school of thought? What do they know about the period of history in which they lived?

Use a variety of resources to examine the social, cultural and

- Bhakti Movement
- Ram Mohan Roy
- Ramakrishna
- Mohandas Gandhi
- Purva Mimamsa school of thought
- Vedanta school of thought
- another person or school of thought significant to Hinduism

- Mirabai (Mira Bai)
- Bhakti Movement
- Ram Mohan Roy
- Ramakrishna
- Mohandas Gandhi
- Purva Mimamsa school of thought
- Vedanta school of thought
- another person or school of thought significant to Hinduism

historical context of the individual or school of thought addressed.

Clarify the issues, events and situations which the individual or school of thought addressed.

Explore the individual's or school of thought's connection with the religious tradition prior to any changes that occurred as a result of their contribution.

Describe the role and teachings of the individual or school of thought.

Establish the role of the individual or school of thought within Hinduism.

Examine the gender issues where applicable in relation to the individual or school of thought.

Clarify the central teachings of this person or school of thought.

Study some of the writings attributed to the individual or school of thought.

Examine the contribution/changes made by the individual or school of thought to the development and expression of Hinduism.

Students list the main contribution brought about by the individual or school of thought.

Discuss which contributions were the most important and why this is the case.

Students align the changes brought about with the key

- the effect of that person OR school of thought on Hinduism

- analyse the impact of this person OR school of thought on Hinduism

teachings of the individual or school of thought.

Students examine the use of sacred texts in support of these contributions and changes.

PowerPoint presentation: The contribution of X to Hinduism

Analyse the impact of this person or school of thought on Hinduism:

- immediate impact of the individual or school of thought on Hinduism
- impact of the individual or school of thought across Hinduism
- continuing impact today on Hinduism.

Debate – ‘Hinduism was enriched by the contribution and changes brought about by X’.

- *Affirmative*: Individual or School of Thought enriched Hinduism as a whole
- *Negative*: Individual school of thought enriched only part of the tradition

Peer assess the debate using criteria to determine the strengths and weaknesses of both cases

### **Ethics**

- ONE of the following areas of ethical teaching in Hinduism:
  - bioethics
  - environmental ethics
  - sexual ethics

- describe and explain Hindu ethical teachings on bioethics or environmental ethics or sexual ethics

### **Investigate the principal teachings of Hinduism on bioethics, environmental ethics or sexual ethics**

- define for the class bioethics/environmental ethics/sexual ethics
- provide selections from sacred texts which deal with bioethics, environmental ethics/sexual ethics
- provide handout of other significant texts from Hinduism which inform the teachings on bioethics/environmental ethics/sexual ethics

**Significant practices in the lives of adherents**

- ONE significant practice within Hinduism other than daily prayer drawn from:
  - Marriage ceremony
  - Pilgrimage

- describe ONE significant practice within Hinduism drawn from:
  - Marriage ceremony
  - Pilgrimage
  - Temple Worship

Either:

- Examine specific examples which illustrate the central teachings of Hinduism on bioethics. It is suggested that three areas be studied, for example: cloning, IVF, abortion, euthanasia, stem cell research.

OR

- Examine specific examples which illustrate the central teachings of Hinduism on environmental ethics. It is suggested that three areas be studied, for example: global warming, deforestation, issues of population (growth, regional shift), salination, alternative energies.

OR

- Examine specific examples which illustrate the central teachings of Hinduism on sexual ethics. It is suggested that three areas be studied, for example: pre-marital sex, homosexuality, gender roles and discrimination, intimacy, contraception.

Explain the teachings of Hinduism in relation to one area of ethics. Refer to the sacred texts and writings as the source of ethical teaching in relation to the area of study.

Discuss the importance given to other sources of ethical teaching within Hinduism.

Discuss the relationship between beliefs and the area of study.

Explain the significance of the teachings of Hinduism in relation to the area of study.

**Significant practices**

Either:

- *Marriage ceremony*
  - outline the marriage ceremony in Hinduism.
  - describe the significant features of a Hindu marriage ceremony.

- Temple Worship

- demonstrate how the chosen practice expresses the beliefs of Hinduism
  
- analyse the significance of this practice for both the individual and the Hindu community

OR

- *Pilgrimage*
  - describe the significant features of pilgrimage in Hinduism.

OR

- *Temple Worship*
  - outline temple worship.
  - describe the significant events of Temple Worship.

**Expression of belief:**

Either:

- Use specific examples to demonstrate how the marriage ceremony expresses the beliefs of Buddhism.

OR

- Use specific examples to demonstrate how pilgrimage expresses the beliefs of Hinduism.

OR

- Use specific examples to demonstrate how particular aspects of Temple worship express the beliefs of Hinduism.

**Significance of the chosen practice for individuals and the Hindu community**

Students work in small groups. Each group develops a response to one of the following areas. In order to do this, groups must synthesise information in relation to the practice (X) that has been studied as a *lived expression of the beliefs* of Hinduism. Students complete individual analyses of the significance drawing on shared information.

- What is the ultimate purpose of X in expressing the beliefs of Hinduism?
- How does X contribute to the faith of the individual in Hinduism?
- How does X contribute to the religious expression of the Hindu community?
- How significant is X to both the individual and the Buddhist community?

<b>ISLAM</b>		
		<b>Course Time:</b> 22 indicative hours
<b>Focus</b> The focus of this study is the contribution of significant people, ideas, practices and ethical teachings to an understanding of Islam as a living religious tradition. The study of Islam is to be of the <b>WHOLE</b> tradition where applicable.		
<b>Outcome</b> <b>H1</b> explains aspects of religion and belief systems <b>H2</b> describes and analyses the influence of religion and belief systems on individuals and society <b>H4</b> describes and analyses how aspects of religious traditions are expressed by their adherents <b>H5</b> evaluates the influence of religious traditions in the life of adherents <b>H6</b> organises, analyses and synthesises relevant information about religion from a variety of sources, considering usefulness, validity and bias <b>H7</b> conducts effective research about religion and evaluates the findings from the research <b>H8</b> applies appropriate terminology and concepts related to religion and belief systems <b>H9</b> coherently and effectively communicates complex information, ideas and issues using appropriate written, oral and graphic forms.		
<b>Students learn about</b>	<b>Students learn to</b>	<b>Suggested teaching and learning strategies</b>
<b>Significant People and Ideas</b> <ul style="list-style-type: none"> <li>• the contribution to Islam of ONE significant person OR school of thought, other than Muhammad and the Four Rightly Guided Caliphs, drawn from: <ul style="list-style-type: none"> <li>- Khadijah Bint Khuwaylid</li> <li>- A'isha Bint AbuBakar</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• explain the contribution to the development and expression of Islam of ONE significant person OR school of thought, other than Muhammad and the Four Rightly Guided Caliphs, drawn from: <ul style="list-style-type: none"> <li>- Khadijah Bint Khuwaylid</li> </ul> </li> </ul>	<p><i>When selecting an individual or school of thought consider factors such as the availability of information, range of resources and points of view, and the ability to discern the real significance of your choice. Remember this is not intended to be a purely biographical study, nor an historical account. Whilst some of these details may be relevant it is their <u>contribution to the development an expression of Islam that is important.</u></i></p> <p>Provide details about the life of the individual or the establishment of the school of thought.</p> <p>Conduct quick class pre-test. What do you know about this person or school of thought? What do you know about the period of history in which they lived?</p>

- Fatima Al Zahra
- Imam Malik
- Imam Abu Hanifa
- Imam Al-Shafi
- Abu ali Hussein Ibn Sina
- Rabi'a al-Adawiyya
- Al-Ghazali
- Sayyid Maududi
- Sayyid Qutb
- another person or school of thought significant to Islam

- A'isha Bint AbuBakar
- Fatima Al Zahra
- Imam Malik
- Imam Abu Hanifa
- Imam Al-Shafi
- Abu ali Hussein Ibn Sina
- Rabi'a al-Adawiyya
- Al-Ghazali
- Sayyid Maududi
- Sayyid Qutb
- another person or school of thought significant to Islam

Use a variety of resources to examine the social, cultural and historical context of the individual or the establishment of the school of thought.

Clarify the issues, events, situations which the individual or school of thought addressed.

Explore the individual's or school of thought's connection with the religious tradition prior to any changes that occurred as a result of their contribution.

**Describe the role and teachings of the individual OR the school of thought.**

Establish the role of the individual or school of thought within the Islam.

Examine gender issues where applicable in relation to the individual or school of thought.

Clarify the central teachings of the individual or school of thought.

**Examine the contribution/changes made by the individual or school of thought to the development and expression of Islam**

Students list the main contribution brought about by the individual or school of thought.

Discuss which contributions were the most important and why this is the case.

Students align the changes brought about with the key teachings of the individual or school of thought.

- the effect of that person OR school of thought on Islam

- analyse the effect of this person OR school of thought on Islam

Students examine the use of sacred texts in support of these contributions and changes.

PowerPoint presentation: The contribution of X to Islam

Analyse the:

- immediate impact of the individual or school of thought on Islam
- impact of the individual or school of thought across Islam
- continuing impact today on Islam

Debate – ‘Islam was enriched by the contributions and changes brought about by X’.

- *Affirmative*: Individual or school of thought enriched Islam as a whole
- *Negative*: Individual or school of thought enriched only part of the tradition

Peer assess the debate using criteria to determine the strengths and weaknesses of both cases.

### Ethics

- ONE of the following areas of ethical teaching in Islam:
  - bioethics
  - environmental ethics
  - sexual ethics

- describe and explain Islamic ethical teachings on bioethics OR environmental ethics OR sexual ethics

### Students describe the ethical teachings of Islam

The principal teachings of Islam on bioethics, sexual ethics or environmental ethics:

- define for the class bioethics/environmental ethics/sexual ethics.
- provide selections from sacred texts which deal with bioethics/environmental ethics/sexual ethics.
- provide handout of other significant texts from Islam which inform the teachings on bioethics/environmental ethics/sexual ethics.

**Significant practices in the life of adherents**

- ONE significant practice within Islam drawn from:

- describe ONE significant practice within Islam drawn from:

Either:

- Examine specific examples which illustrate the central teachings of Islam on bioethics. It is suggested that three areas be studied, for example, cloning, IVF, abortion, euthanasia, stem cell research.

OR

- Examine specific examples which illustrate the central teachings of Islam on environmental ethics. It is suggested that three areas be studied, for example, global warming, deforestation, issues of population (growth, regional shift), salination, alternative energies.

OR

- Examine specific examples which illustrate the central teachings of Islam on sexual ethics. It is suggested that three areas be studied, for example, pre-marital sex, homosexuality, gender roles and discrimination, intimacy, contraception

**Explain the teachings of Islam in relation to one area of ethics**

Refer to sacred texts and writings as the source of ethical teaching in relation to the area of study.

Discuss interpretations given through the process of jurisprudence in relation to the area of study.

Discuss the relationship between beliefs and the area of study.

Explain the significance of the teachings of Islam in relation to the area of study.

**Significant practices**

Either:

- *Friday prayer at the mosque*

<ul style="list-style-type: none"> <li>- Friday prayer at the mosque</li> <li>- Funeral ceremony</li> <li>- Hajj</li> </ul>	<ul style="list-style-type: none"> <li>- Friday prayer at the mosque</li> <li>- Funeral ceremony</li> <li>- Hajj</li> </ul> <ul style="list-style-type: none"> <li>• demonstrate how this practice expresses the beliefs of Islam</li> </ul> <ul style="list-style-type: none"> <li>• analyse the significance of this practice for both the individual and the Muslim community</li> </ul>	<ul style="list-style-type: none"> <li>- identify why Friday is the day of communal worship in Islam.</li> <li>- describe the significant features of Friday prayer</li> </ul> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> <li>• <i>Funeral Ceremony</i> <ul style="list-style-type: none"> <li>- describe the significant features of a Muslim funeral ceremony</li> <li>- describe how the specific requirements of burial in Islam have been addressed within the Australian cultural context</li> </ul> </li> </ul> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> <li>• <i>Hajj</i> <ul style="list-style-type: none"> <li>- outline the pilgrimage route</li> <li>- describe the significant events that occur at each stage of the Hajj.</li> </ul> </li> </ul> <p><b>Expression of belief: one significant practice in relation to the beliefs of Islam</b>          Either:</p> <ul style="list-style-type: none"> <li>• Use specific examples to demonstrate how particular aspects of Friday prayer at the mosque express the beliefs of Islam.</li> </ul> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> <li>• Use specific examples to demonstrate how particular aspects of the Funeral ceremony express the beliefs of Islam.</li> </ul> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> <li>• Use specific examples to demonstrate how particular aspects of the Hajj express the beliefs of Islam.</li> </ul> <p><b>Significance of the chosen practice for individuals and the Muslim community</b>          Students work in small groups. Each group develops a response to one of the following areas. In order to do this, groups must synthesise information in relation to the practice (X) that has been studied as a <i>lived expression of the beliefs</i></p>
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of Islam. Students complete individual analysis of the significance drawing on shared information.

- What is the ultimate purpose of X in expressing the beliefs of Islam?
- How does X contribute to the faith of the individual in Islam?
- How does X contribute to the religious expression of the Islamic community?
- How significant is X to both the individual and the Islamic community?

<b>JUDAISM</b>		
		<b>Course Time:</b> 22 indicative hours
<b>Focus</b> The focus of this study is the contribution of significant people, ideas, practices and ethical teachings to an understanding of Judaism as a living religious tradition. The study of Judaism is to be of the <b>WHOLE</b> tradition where applicable.		
<b>Outcome</b> <b>H1</b> explains aspects of religion and belief systems <b>H2</b> describes and analyses the influence of religion and belief systems on individuals and society <b>H4</b> describes and analyses how aspects of religious traditions are expressed by their adherents <b>H5</b> evaluates the influence of religious traditions in the life of adherents <b>H6</b> organises, analyses and synthesises relevant information about religion from a variety of sources, considering usefulness, validity and bias <b>H7</b> conducts effective research about religion and evaluates the findings from the research <b>H8</b> applies appropriate terminology and concepts related to religion and belief systems <b>H9</b> coherently and effectively communicates complex information, ideas and issues using appropriate written, oral and graphic forms.		
<b>Students learn about</b>	<b>Students learn to</b>	<b>Suggested teaching and learning strategies</b>
<b>Significant People and Ideas</b> <ul style="list-style-type: none"> <li>• the contribution to Judaism of ONE significant person or school of thought, other than Abraham or Moses, drawn from: <ul style="list-style-type: none"> <li>- Isaiah</li> <li>- Hillel (and Shamai)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• explain the contribution to the development and expression of Judaism of ONE significant person OR school of thought, other than Abraham or Moses, drawn from: <ul style="list-style-type: none"> <li>- Isaiah</li> <li>- Hillel (and Shamai)</li> </ul> </li> </ul>	<p><i>When selecting an individual or school of thought consider factors such as the availability of information, range of resources and points of view, and the ability to discern the real significance of your choice. Remember this is not intended to be a purely biographical study, nor an historical account. Whilst some of these details may be relevant it is their <u>contribution to the development an expression of Judaism</u> that is important.</i></p> <p><b>Provide details about the life of the individual or the establishment of the school of thought.</b></p> <p>Conduct quick class pre-test. What do you know about this person or school of thought? What do you know about the period of history in which they lived?</p>

<ul style="list-style-type: none"> <li>- Beruriah</li> <li>- Rabbi Solomon Isaac (Rashi)</li> <li>- Moses Maimonides</li> <li>- Kabbalah</li> <li>- The Hassidim</li> <li>- Moses Mendelssohn</li> <li>- Abraham Geiger</li> <li>- Rabbi Isaac Abraham Hacoen Kook (Rav Kook)</li> <li>- Jewish Feminism</li> <li>- another person or school of thought significant to Judaism</li> </ul>	<ul style="list-style-type: none"> <li>- Beruriah</li> <li>- Rabbi Solomon Isaac (Rashi)</li> <li>- Moses Maimonides</li> <li>- Kabbalah</li> <li>- The Hassidim</li> <li>- Moses Mendelssohn</li> <li>- Abraham Geiger</li> <li>- Rabbi Isaac Abraham Hacoen Kook (Rav Kook)</li> <li>- Jewish Feminism</li> <li>- another person or school of thought significant to Judaism</li> </ul>	<p>Use a variety of resources to examine the social, cultural and historical context of the individual or the establishment of the school of thought.</p> <p>Clarify the issues, events, situations which the individual or school of thought addressed</p> <p>Explore the individual's or school of thought's connection with the religious tradition prior to any changes that occurred as a result of their contribution.</p> <p><b>Describe the role and teachings of the individual OR the school of thought.</b></p> <p>Establish the role of the individual or school of thought within the Judaism.</p> <p>Examine gender issues where applicable in relation to the individual or school of thought.</p> <p>Clarify the central teachings of the individual or school of thought.</p> <p><b>Examine the contribution/changes made by the individual or school of thought to the development and expression of Judaism.</b></p> <p>Students list the main contribution brought about by the individual or school of thought.</p> <p>Discuss which contributions were the most important and why this is the case.</p>
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<ul style="list-style-type: none"> <li>the effect of that person OR school of thought on Judaism</li> </ul> <p><b>Ethics</b></p> <ul style="list-style-type: none"> <li>ONE of the following areas of ethical teaching in Judaism: <ul style="list-style-type: none"> <li>bioethics</li> <li>environmental ethics</li> <li>sexual ethics</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>analyse the impact of this person OR school of thought on Judaism</li> </ul> <ul style="list-style-type: none"> <li>describe and explain Jewish ethical teachings on bioethics OR environmental ethics OR sexual ethics</li> </ul>	<p>Students align the changes brought about with the key teachings of the individual or school of thought</p> <p>Students examine the use of sacred texts in support of these contributions and changes.</p> <p>PowerPoint presentation: The contribution of X to Judaism.</p> <p>Analyse the:</p> <ul style="list-style-type: none"> <li>immediate impact of the individual or school of thought on Judaism</li> <li>impact of the individual or school of thought across Judaism</li> <li>continuing impact today on Judaism.</li> </ul> <p>Debate – ‘Judaism was enriched by the contributions and changes brought about by X’.</p> <ul style="list-style-type: none"> <li><i>Affirmative:</i> Individual or school of thought enriched Judaism as a whole</li> <li><i>Negative:</i> Individual or school of thought enriched only part of the tradition</li> </ul> <p>Peer assess the debate using criteria to determine the strengths and weaknesses of both cases.</p> <p><b>Describe the ethical teachings of Judaism</b> The principal teachings of Judaism on bioethics, sexual ethics or environmental ethics.</p> <ul style="list-style-type: none"> <li>Define for the class bioethics/environmental ethics/sexual ethics.</li> </ul>
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		<ul style="list-style-type: none"> <li>• Provide selections from sacred texts which deal with bioethics/environmental ethics/sexual ethics.</li> <li>• Provide handout of other significant texts from Judaism which inform the teachings on bioethics/environmental ethics/sexual ethics.</li> </ul> <p>Either:</p> <ul style="list-style-type: none"> <li>• Examine specific examples which illustrate the central teachings of Judaism on bioethics. It is suggested that three areas be studied. For example, cloning, IVF, abortion, euthanasia, stem cell research.</li> </ul> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> <li>• Examine specific examples which illustrate the central teachings of Judaism on environmental ethics. It is suggested that three areas be studied, for example, global warming, deforestation, issues of population (growth, regional shift), salination, alternative energies.</li> </ul> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> <li>• Examine specific examples which illustrate the central teachings of Judaism on sexual ethics. It is suggested that three areas be studied, for example, pre-marital sex, homosexuality, gender roles and discrimination, intimacy, contraception.</li> </ul> <p><b>Explain the teachings of Judaism in relation to one area of ethics.</b></p> <p>Refer to sacred texts and writings as the source of ethical teaching in relation to the area of study.</p> <p>Discuss the importance given to other sources of ethical teaching within Judaism.</p> <p>Discuss the relationship between beliefs and the area of study.</p>
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<p><b>Significant practices in the life of adherents</b></p> <ul style="list-style-type: none"> <li>• ONE significant practice within Judaism drawn from: <ul style="list-style-type: none"> <li>- death and mourning</li> <li>- marriage</li> <li>- Synagogue services</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• describe ONE significant practice within Judaism drawn from: <ul style="list-style-type: none"> <li>- death and mourning</li> <li>- marriage</li> <li>- Synagogue services</li> </ul> </li>   <li>• demonstrate how this practice expresses the beliefs of Judaism</li> </ul>	<p>Explain the significance of the teachings of Judaism in relation to the area of study.</p> <p><b>Significant practices</b></p> <p>Either</p> <ul style="list-style-type: none"> <li>• <i>Death and Mourning</i> <ul style="list-style-type: none"> <li>- describe the significant features of the Jewish death and mourning practices</li> </ul> <p style="text-align: center;">OR</p> </li> <li>• <i>Marriage</i> <ul style="list-style-type: none"> <li>- outline the marriage ceremony</li> <li>- describe the significant events of the marriage ceremony</li> </ul> <p style="text-align: center;">OR</p> </li> <li>• <i>Synagogue services</i> <ul style="list-style-type: none"> <li>- identify the different services that take place at the Synagogue</li> <li>- describe the significant events that take place at the Synagogue</li> </ul> </li> </ul> <p><b>Expression of belief: one significant practice in relation to the beliefs of Judaism</b></p> <p>Either:</p> <ul style="list-style-type: none"> <li>• Use specific examples to demonstrate how particular aspects of death and mourning express the beliefs of Judaism.</li> </ul> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> <li>• Use specific examples to demonstrate how particular aspects of the marriage ceremony expresses the beliefs of Judaism.</li> </ul> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> <li>• Use specific examples to demonstrate how Synagogue services express the beliefs of Judaism.</li> </ul>
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- analyse the significance of this practice for both the individual and the Jewish community

**Significance of the chosen practice for individuals and the Jewish community**

Students work in small groups. Each group develops a response to one of the following areas. In order to do this, groups must synthesise information in relation to the practice (X) that has been studied as a lived expression of the beliefs of Judaism. Students complete individual analysis of the significance drawing on shared information.

- What is the ultimate purpose of X in expressing the beliefs of Judaism?
- How does X contribute to the faith of the individual in Judaism?
- How does X contribute to the religious expression of the Jewish community?
- How significant is X to both the individual and the Jewish community?

**Sample HSC Programs: Additional content for SOR II HSC Course**

<b>Religion and Peace</b>		
		<b>Course Time</b> 22 indicative hours
<b>Focus</b> The focus of this study is the distinctive response of religious traditions to the issue of peace.		
<b>Outcomes</b>		
<p><b>H1</b> explains aspects of religion and belief systems</p> <p><b>H2</b> describes and analyses the influence of religion and belief systems on individuals and society</p> <p><b>H5</b> evaluates the influence of religious traditions in the life of adherents</p> <p><b>H6</b> organises, analyses and synthesises relevant information about religion from a variety of sources, considering usefulness, validity and bias</p> <p><b>H7</b> conducts effective research about religion and evaluates the findings from the research</p> <p><b>H8</b> applies appropriate terminology and concepts related to religion and belief systems</p> <p><b>H9</b> coherently and effectively communicates complex information, ideas and issues using appropriate written, oral and graphic forms</p>		
<b>Students learn about</b>	<b>Students learn to</b>	<b>Suggested Teaching and Learning Strategies</b>
<p><b>The understanding of peace in TWO religious traditions</b></p> <ul style="list-style-type: none"> <li>• peace expressed through sacred texts for TWO religious traditions drawn from:               <ul style="list-style-type: none"> <li>- Buddhism – Sutta Pitaka, Dhammapada</li> <li>- Christianity – the New Testament</li> <li>- Hinduism – Bhagavad Gita</li> <li>- Islam – Qur’an and Hadith</li> <li>- Judaism – the Prophetic vision of peace on Earth</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• investigate the understanding of peace and how it is informed through significant writings within sacred texts for TWO religious traditions drawn from:               <ul style="list-style-type: none"> <li>- Buddhism – Sutta Pitaka, Dhammapada</li> <li>- Christianity – the New Testament</li> <li>- Hinduism – Bhagavad Gita</li> <li>- Islam – Qur’an and Hadith</li> <li>- Judaism – the Prophetic vision of peace on Earth</li> </ul> </li> </ul>	<p><b>Investigate the understanding of peace in TWO religious traditions</b></p> <ul style="list-style-type: none"> <li>• Discerning an understanding of peace – class discussion on the concept of personal, communal and global peace</li> <li>• Forum: Does religion have a role in achieving personal and global peace in the 21<sup>st</sup> Century? NB: This topic should be discussed again at the conclusion of this study</li> <li>• For each of the two religious traditions chosen:               <ul style="list-style-type: none"> <li>- examine sacred texts that inform teachings on peace</li> <li>- examine interpretations of these texts by the religious traditions</li> </ul> </li> <li>• Describe the beliefs relating to peace</li> </ul>

<ul style="list-style-type: none"> <li>• principal teachings about peace in TWO religious traditions</li>   <li>• the contribution of TWO religious traditions to peace in the context of: <ul style="list-style-type: none"> <li>- the individual – means of achieving inner peace</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• outline the principal teachings about peace in TWO religious traditions</li>   <li>- demonstrate how TWO religious traditions guide the individual in achieving inner peace</li> </ul>	<p><b>The principal teachings about peace in two religious traditions</b></p> <ul style="list-style-type: none"> <li>• In small groups students research a range of sources of teachings relating to peace in two religious traditions. Wherever possible these should be supplemental to sacred texts.</li> <li>• Students present their findings to the class.</li> <li>• Individually students create a summary of information that has been presented – this could be written or visual.</li> <li>• Students develop a dialogue between adherents of each of the religions being studied to explain the principal teachings on peace to each other. This could be presented in pairs and peer assessed.</li> </ul> <p><b>Guidance for individual peace in two religious traditions</b></p> <ul style="list-style-type: none"> <li>• Students investigate the means available in two religious traditions of assisting the individual to achieve inner peace.</li> <li>• Students investigate case studies of individuals in two religious traditions who support adherents in the quest for inner peace.</li> <li>• Class discussion of the above findings.</li> <li>• As a means of ‘demonstrating’ how religions assist the individual to achieve inner peace for each of the religions studied students develop a table summary. Draw two columns. One is headed ‘teachings of X in regard to inner peace’. The other is headed ‘strategies for achieving inner peace in X’. Students align their findings.</li> <li>• Written response: Use case studies to demonstrate how two religious traditions provide the means of achieving inner peace for individuals.</li> </ul>
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<p>- the world – means of achieving world peace</p>	<ul style="list-style-type: none"> <li>• discuss how TWO religious traditions are contributing to world peace</li> </ul>	<p><b>The contribution of two religious traditions to world peace</b> It is suggested that contemporary issues be used for case studies.</p> <ul style="list-style-type: none"> <li>• Case studies of agencies within the two religious traditions which contribute to world peace. Students use media portrayals where applicable.</li> <li>• Class discussion of what can be learnt from the case studies.</li> <li>• Present students with a range of teachings/statements from the two religions being studied that indicate their stance on the issue of world peace.</li> <li>• Do the case studies match the media portrayal of the religious traditions in regard to world peace?</li> <li>• Students investigate the strategies offered by the two religious traditions for attainment of world peace.</li> </ul> <p><b>Review</b> Return to the initial discussion question: ‘Does religion have a role in achieving personal and global peace in the 21<sup>st</sup> Century?’</p> <p>Observe student comments to ascertain how the study of ‘Religion and Peace’ has been perceived by the class. Discuss any shift in point of view.</p> <p>Writing task: Students complete individual written response to the discussion question.</p>
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## Religion and Non-Religion

Course time – 16 indicative hours

**Focus** The focus of this study is the human search for meaning through religion and non-religion

### Outcomes

**H1** explains aspects of religion and belief systems

**H2** describes and analyses the influence of religion and belief systems on individuals and society

**H6** organises analyses and synthesizes relevant information about religion from a variety of sources, considering usefulness validity and bias

**H7** conducts effective research about religion and evaluates the findings from the research

**H8** applies appropriate terminology and concepts related to religion and belief systems

**H9** coherently and effectively communicates complex information ideas and issues using appropriate written oral and graphic forms

Students learn about	Students learn to	Suggested Teaching and Learning Strategies
<p><b>The religious dimension in human history</b></p> <ul style="list-style-type: none"> <li>• the expression of the religious dimension in human history</li> </ul>	<ul style="list-style-type: none"> <li>• identify the following expressions of the religious dimension in human history:               <ul style="list-style-type: none"> <li>- animism</li> <li>- polytheism</li> <li>- monotheism</li> </ul> </li> </ul>	<p><b>The religious dimension in human history</b></p> <ul style="list-style-type: none"> <li>• Define the terms ‘animism’ ‘polytheism’ and ‘monotheism’.</li> <li>• Provide class with extracts from animistic religious writings (eg Shinto), polytheistic writings (eg Hinduism) and monotheistic writings (eg Judaism).</li> <li>• Research some of the ritual forms of the three religious dimensions and discuss how the rituals show the beliefs of the dimension.</li> <li>• Trace in general form some of the historical settings of each dimension:               <ul style="list-style-type: none"> <li>- animism – stone age paintings and carvings, Amerindian tribal religion, Taoism, Shintoism.</li> <li>- polytheism – Meso-American pantheon, African tribal religions, Zoroastrianism.</li> <li>- monotheism – Akhenaten and Aten, Sikhism.</li> </ul> </li> <li>• Research a range of appropriate websites.</li> </ul>

<ul style="list-style-type: none"> <li>the significance of the religious dimension in human history</li> </ul>	<ul style="list-style-type: none"> <li>evaluate the place of the religious dimension in human history to provide           <ul style="list-style-type: none"> <li>meaning and purpose for the individual</li> </ul> </li> <li>social cohesion</li> </ul>	<p><b>Significance of religious dimension</b></p> <ul style="list-style-type: none"> <li>Group work and discussion: what does a religious dimension contribute to an individual's understanding of him/herself as a human being? Feedback and summary.</li> <li>Group work and discussion: what is an individual's purpose in life? What does it mean to be human? What unique contribution does a human being make to this world and the universe? (Consciousness, aesthetics, ethics, bringing about order and harmony). Feedback and summary.</li> <li>Research extracts from literature, visual arts and music which show how the religious dimension brings meaning and purpose to an individual's life.</li> <li>'Human existence without any religious dimension would be deprived of essential meaning and purpose.' Discuss. (Possible formal/informal assessment task)</li> <li>Examine historical instances in which the religious dimension enabled social cohesion, for example, exiled Buddhists of Tibet, and migrant communities in Australia.</li> <li>Discuss the function of the religious dimension in providing social cohesion: creating and maintaining identity, providing laws and customs, maintaining connections with past history and development, offering rituals to celebrate key events in a person's life among a group, for example: marriage, birth, death.</li> <li>Examine periods of history in which the religious dimension brought about a change in society. For example: Protestant Reformation, Creation of the Nation of Israel, Religious colonization, Islam of the Ottoman Empire.</li> </ul>
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<ul style="list-style-type: none"> <li>the global distribution of the five major religious traditions</li> </ul> <p><b>New religious expression</b></p> <ul style="list-style-type: none"> <li>the rise of new religious expression and spiritualities</li> </ul>	<ul style="list-style-type: none"> <li>social transformation</li> </ul> <ul style="list-style-type: none"> <li>investigate statistical data of the current global distribution of the five major religious traditions</li> </ul> <ul style="list-style-type: none"> <li>recognise the reasons for the rise of new religious expressions as people: <ul style="list-style-type: none"> <li>see the rise of materialism</li> <li>search for personal fulfilment</li> <li>seek ethical guidelines</li> <li>seek to clarify their relationship with society</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Discuss the function of the religious dimension in bringing about social change, for example, assimilating local religions within a dominant religious tradition, association with movements of imperial expansion, educational/philosophical/scientific advancement as a result of the religious dimension.</li> </ul> <p><b>Global distribution of the five major religious traditions:</b></p> <ul style="list-style-type: none"> <li>Research statistics/maps showing the distribution of the five major religions.</li> <li>Discuss reason for the distribution: historical association with key cultures. For example: Christianity and European culture, Hinduism and India, Buddhism and Asia, Judaism and the Land of Israel, spread of Islam through trade.</li> <li>Recognise the elements of a religious tradition's distribution which statistics/maps cannot show, for example: diversity of adherents, allegiance to the tradition by adherents, local variation and application of the tradition, the influence of globalization.</li> </ul> <p><b>New religious expression</b></p> <ul style="list-style-type: none"> <li>Examine the factors through which a person seeks fulfilment: intellectual, social, emotional, sexual, spiritual. Class discusses how these can be fulfilled by involvement in a religious experience.</li> </ul>
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- the influences on the growth of new religious expressions and spiritualities

#### **Non-Religious Worldviews**

- the human search for personal fulfilment through non-religious practices
  - Agnosticism
  - Atheism
  - Humanism

- explain how the following have influenced the growth of new religious expressions and spiritualities
  - the rise of materialism
  - scientific progress
  - growth of ecological awareness
  - disenchantment with 'traditional' religious practice and guidance

- outline the essential features of Atheism and Agnosticism
- outline the positions of
  - Rational Humanism
  - Scientific Humanism
- discuss how Agnosticism, Atheism and Humanism determine the aspirations and behaviour of individuals

- In groups, students research and develop notes for two of the influences, then share notes with other groups. Teacher needs to ensure all four influences are addressed by class groupings.

- Homework research for essential features of Atheism and Agnosticism.
- Class discussion on homework findings.
- Library research about Humanism
- Structured class discussion following teacher supplied scaffold for the Non-Religious Worldviews.

**The difference between Religious and Non-Religious Worldviews**

- The response of ONE religious and ONE non-religious belief system to:
  - the concept of the transcendent
  - the human person
  - social responsibility

- compare the response of ONE religious and ONE non-religious belief system to:
  - the concept of the transcendent
  - the human person
  - social responsibility

- Extended response to compare difference between Religious and Non-Religious Worldviews.

### 3.3 Sample HSC course Assessment Schedules and Tasks

#### Studies of Religion I

	<b>Task 1</b>	<b>Task 2</b>	<b>Task 3</b>
<b>Task Type</b>	Stimulus based – short answers	Religious Tradition Depth Study 1 – Report	Whole course – Examination
<b>Outcomes</b>	H 1 H 2 H 6 H 8 H 9	H 4 H 5 H 6 H 7 H 8 H 9	H1 H2 H3 H4 H5 H6 H8 H9
<b>Task Focus</b>	<ul style="list-style-type: none"> <li>Religious expression in Australia – 1945 to the present               <ul style="list-style-type: none"> <li>Inter-faith dialogue</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Religious Tradition Depth Study 2               <ul style="list-style-type: none"> <li>Ethics</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Religion and Belief Systems in Australia post-1945</li> <li>Religious Tradition Depth Study 1</li> <li>Religious Tradition Depth Study 2</li> </ul>
<b>Syllabus Component and Task Weighting</b>	Religion and Belief Systems in Australia post-1945  <b>10</b>	Religious Tradition Depth Study 1  <b>15</b>	Religion and Belief Systems in Australia post-1945 <b>5</b> Religious Tradition Depth Studies X 2 <b>20</b>
<b>Weighting</b> <b>50</b>	<b>10</b>	<b>15</b>	<b>25</b>

## Studies of Religion II

	<b>Task 1</b>	<b>Task 2</b>	<b>Task 3</b>	<b>Task 4</b>	<b>Task 5</b>
<b>Task Type</b>	Stimulus based – short answers	Religious Tradition Depth Study 1 – Research and oral report	Religious Tradition Depth Study 2 – short answers Religious Tradition Depth Study 3 – extended response	Religion and Peace – Stimulus based reports Religion and Non Religion – advertisement activity	Whole course – Examination
<b>Outcomes</b>	H 1 H 2 H 6 H 8 H 9	H1 H5 H6 H7 H8 H9	H1 H2 H4 H8 H9	H1 H2 H6 H7 H8 H9	H1 H2 H3 H4 H5 H6 H8 H9
<b>Task Focus</b>	<ul style="list-style-type: none"> <li>• Religious expression in – 1945 to the present</li> <li>- Inter-faith dialogue</li> </ul>	<ul style="list-style-type: none"> <li>• Buddhism</li> <li>- Significant people and ideas</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity</li> <li>- Significant practices in life of adherents</li> <li>• Islam</li> <li>- Ethics</li> </ul>	<ul style="list-style-type: none"> <li>• Religion and Peace</li> <li>- Peace expressed in sacred texts</li> <li>• Religion and Non Religion</li> <li>- Non-religious worldview</li> </ul>	<ul style="list-style-type: none"> <li>• Religion and Belief Systems in Australia post-1945</li> <li>• Religion and Non Religion</li> <li>• Religious Tradition Depth Studies X 3</li> <li>• Religion and Peace</li> </ul>
<b>Syllabus Component and Task Weighting</b>	Religion and Belief Systems in Australia post-1945 <b>10</b>	Religious Tradition Depth Study 1 <b>10</b>	Religious Tradition Depth Studies 2 & 3 (2 X 10) <b>20</b>	Religion and Peace <b>10</b> Religion and Non Religion <b>10</b>	Religion and Belief Systems in Australia post-1945 <b>5</b> Religion and Peace <b>10</b>

					Religious Tradition Depth Studies <b>20</b> Religion and Non Religion <b>5</b>
<b>Weighting</b> <b>100</b>	<b>10</b>	<b>10</b>	<b>20</b>	<b>20</b>	<b>40</b>

## Sample HSC Assessment Tasks

### Studies of Religion I

#### HSC Assessment

#### Religious Tradition Depth Study: CHRISTIANITY

##### Outcomes to be assessed

- H4** describes and analyses how aspects of religious traditions are expressed by their adherents
- H5** evaluates the influence of religious traditions in the lives of adherents
- H6** organises, analyses and synthesizes relevant information about religion from a variety of sources, considering usefulness, validity and bias
- H7** conducts effective research about religion and evaluates the findings from the research
- H8** applies appropriate terminology and concepts related to religion and belief systems
- H9** coherently and effectively communicates complex information, ideas and issues using appropriate written, oral and graphic forms

**Weighting: 10/50**

**Due date:**

**Nature of the task:** Research and Report

*Investigate the contribution of a significant person or school of thought to the development and expressions of Christianity.*

Conduct research and utilise the findings of your research to submit a paper of no more than 500 words indicating your responses to the following:

1. Discuss the main contributions of the person or school of thought to Christianity.
2. Assess the significance of the person or school of thought to Christianity as a whole tradition and to individual Christians.

##### Assessment criteria

You will be assessed on your ability to:

- examine the contribution and significance of a person or school of thought to Christianity
- evaluate the influence of this person or school of thought on the lives of Christians
- organise, analyse and synthesise relevant information about Christianity from a variety of sources
- conduct effective research to communicate information, ideas and issues using appropriate terminology and concepts related to Christianity.

Marking Guidelines	Mark
<ul style="list-style-type: none"> <li>• comprehensively examines the contribution and significance of a person or school of thought to Christianity</li> <li>• makes a clear judgement about the influence of the person or school of thought on Christians</li> <li>• effectively organises, analyses and synthesises relevant information about a person or school of thought in Christianity from a variety of sources</li> <li>• demonstrates effective research to coherently and effectively communicate information, ideas and issues using appropriate terminology and concepts related to Christianity</li> </ul>	17-20
<ul style="list-style-type: none"> <li>• competently examines the contribution and significance of a person or school of thought to Christianity</li> <li>• makes a judgement about the influence of the person or school of thought on Christians</li> <li>• demonstrates good organisation, analysis and synthesis of relevant information about a person or school of thought in Christianity from a number of sources</li> <li>• demonstrates competent research to effectively communicate information, ideas and issues using appropriate terminology related to Christianity</li> </ul>	13-16
<ul style="list-style-type: none"> <li>• outlines the contribution and/or significance of a person or school of thought to Christianity</li> <li>• describes the influence of the person or school of thought on Christians</li> <li>• provides general organisation and some synthesis of information about a person or school of thought in Christianity from some sources</li> <li>• uses some research to communicate information, ideas and issues using some terminology related to Christianity</li> </ul>	8-12
<ul style="list-style-type: none"> <li>• describes the person or school of thought within Christianity</li> <li>• outlines the influence of the person or school of thought on Christians</li> <li>• communicates general information, using limited terminology related to Christianity</li> </ul>	4-7
<ul style="list-style-type: none"> <li>• outlines the person or school of thought in Christianity</li> <li>• demonstrates limited communication of information</li> </ul>	1-3

Comment: \_\_\_\_\_

Mark:        /20

**HSC Sample Assessment Task****Studies of Religion II****HSC Assessment****Religion and Non Religion****Outcomes to be assessed**

- H1** explains aspects of religion and belief systems  
**H6** organises, analyses and synthesises relevant information about religion from a variety of sources considering usefulness, validity and bias  
**H8** uses appropriate terminology and concepts related to religion and belief systems  
**H9** coherently and effectively communicates complex information, ideas and issues using appropriate written, oral and graphic forms

**Assessment task weighting: 10%****Due date:****Nature of the task:** Research and presentation

1. Select one non-religious worldview.
2. Research the principal beliefs and practices of the non-religious worldview, using at least TWO sources.
3. Create a pamphlet, using graphics outlining the reasons why people should join the non-religious worldview.
4. Present a counter pamphlet displaying the weaknesses of the worldview researched.

**Assessment criteria:**

You will be assessed on your ability to:

- present the principal beliefs and an alternative position for a non-religious worldview
- use at least two sources to research the non-religious worldview and evaluate the findings of the research
- present the findings of the research using appropriate terminology, concepts and graphics

<b>Marking Guidelines</b>	<b>Mark</b>
<ul style="list-style-type: none"> <li>• comprehensively presents the principal beliefs and an alternative position of the non-religious worldview</li> <li>• demonstrates effective research using at least two relevant sources and makes a clear judgement of the findings of the research</li> <li>• coherently and effectively communicates information using appropriate terminology, concepts and graphics</li> </ul>	8 -10
<ul style="list-style-type: none"> <li>• presents the principal beliefs and an alternative position of the non-religious worldview</li> <li>• demonstrates competent research using at least two sources and presents the findings of the research</li> <li>• communicates information using relevant terminology and some graphics</li> </ul>	4 - 7
<ul style="list-style-type: none"> <li>• outlines some beliefs and/or an alternative position of the non-religious worldview</li> <li>• demonstrates some research and presents some findings</li> <li>• communicates limited information using some relevant terminology; may use some graphics</li> </ul>	1 - 3