



**Religious  
Education**  
**Curriculum P-12**  
ARCHDIOCESE OF BRISBANE

# Religion, Meaning and Life

## COURSE HANDBOOK



**Brisbane  
Catholic  
Education**

teaching • challenging • transforming



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## Course Endorsement and Approval

The Religion course *Religion, Meaning and Life* (RML) was endorsed by Archbishop Mark Coleridge on July 27, 2021, for use in Catholic Schools in the Archdiocese of Brisbane. It is drawn from and in compliance with the authoritative source document for Religious Education in all Catholic and ecumenical schools and colleges in the Archdiocese of Brisbane—*Religious Education Curriculum P-12 Archdiocese of Brisbane*.



# 1.0 Course Overview

## 1.1 Introduction

The *Framing Paper- Religious Education in Australian Catholic Schools* (National Catholic Education Commission (NCEC) 2019, 19) identifies the provision of various pathways for students in the senior years as one feature of high-quality religious education. Currently, there are five possible high-quality religious education pathways available for students in the senior secondary years within the Archdiocese of Brisbane:

- ❖ *Study of Religion* (QCAA General Subject)
- ❖ *Religion and Ethics* (QCAA Applied Subject)
- ❖ *Compass* (Certificate III in Christian Ministry and Theology)
- ❖ *Compass Plus* (Certificate IV in Christian Ministry and Theology)
- ❖ *Religion, Meaning and Life* (pilot).

*Religion, Meaning and Life* is a non-accredited option that students in Senior School may choose, from among the suite of available courses, to fulfil the requirements of the Brisbane Archdiocese for quality religious education until the end of Year 12.

### 1.1.1 Rationale

*If religious education does not deal directly with contemporary life in a systematic and challenging way, then the perception of students that it is nominal and irrelevant will increase even further* (Rossiter, Life to the Full - The changing landscape of contemporary spirituality: Implications for Catholic School Religious Education 2018, xi).

Young people are confronted by complexities, dilemmas and conflicting interpretations of life's meaning and purpose. They require, more than ever, critical thinking skills to navigate an uncertain and pluralistic world. As there is no final answer to life's ultimate meaning and purpose in which intellectual certainty is possible, human knowledge is always partial and limited. Consequently, students are invited to explore within *Religion, Meaning and Life* the inexhaustible mystery of human existence, as glimpsed primarily through the lens of the Catholic Christian Tradition, as well as other religious traditions. Whether a student is affiliated with a religion or not, the course is accessible to all. As stated within the NCEC Framing Paper, "Religious Education is responsive to the variations in the life and religious experiences of students and their degrees of connection with the Catholic Church (National Catholic Education Commission (NCEC) 2019, 6). Furthermore, students will have an opportunity to access quality theological material in multiple learning modes and engage in a variety of Service-Learning, Experiential Learning and Ritual and Reflective Practice opportunities.

Furthermore, opportunity for a personal response to key religious ideas through dialogue and an evaluation of a range of secular perspectives will be offered. Pope Francis encourages dialogue as a way to thwart "the syndrome of Babel" in which we fail to listen to the other and believe that we know what the other thinks and what the other will say (O'Connell 2019). Informed by the Catholic Christian Tradition and other wisdom traditions—specifically Judaism, Islam, Hinduism, Buddhism and Aboriginal and Torres Strait Islander spiritualities—this dialogue may address the meaning and purpose of human existence and what that may mean for students' lives.

Engagement with *Religion, Meaning and Life* may develop students' twenty first century skills of critical thinking, creative thinking, communication, collaboration and teamwork, personal and social skills and information and communication technologies skills (ICT). Students may develop an ability to engage in an open narrative and dialogue with other religious traditions as well as their own. This course meets the Archdiocesan requirements for quality Religious Education in Senior Secondary Years, is rigorous but differs in modes of delivery and content presentation. The course monitors student progress and

achievement by way of ongoing evidence of learning opportunities in which students demonstrate their learning in a variety of modes.

## *Pathways*

A course of study in *Religion, Meaning and Life* may establish a basis for further education and employment in such fields as anthropology, the arts, education, journalism, politics, psychology, religious studies, sociology and social work.

### 1.1.2 Course Structure

Learning in *Religion, Meaning and Life* builds on P-10 Religious Education Curriculum (Archdiocese of Brisbane 2013). Within *Religion, Meaning and Life*, students in Year 11-12 complete four units of work (two per year), 50 hours per unit. Each unit consists of two topics, 25 hours per topic. There are three modes of delivery – for each topic within respective units, students complete a minimum equivalent of 10 hours of face to face learning, 10 hours of self-directed learning and 5 hours of Service-Learning, Experiential Learning and Ritual and Reflective Practice. This fulfils the Archdiocesan requirement that students complete a minimum of 2.5 hours a week or 92-100 hours per year of religious education (Archdiocese of Brisbane 2013, 17).

Figure 1 below outlines the structure of this course of study.

Unit 1	Unit 2	Unit 3	Unit 4
<b>The Spiritual and Sacred dimension to Life</b>	<b>Holy Words, Sacred Stories</b>	<b>The Implications of Belief</b>	<b>Church: Learning from the past, living in the present, creating the future</b>
1. How does the Sacred and Spiritual make meaning for us? 2. How do we make meaning of the Incarnation today?	1. How can ancient words create meaning in contemporary contexts? 2. How about edited sacred texts with the best of every religious tradition?	1. Religion and the fun bits of life go together like ...? 2. Religion in the public square: Where and how does the conversation confront and challenge?	1. How might religious communities contribute to personal religious faith? 2. Being spiritual and not religious – How can this be?  OR ➤ Identity and Meaning: How do people construct personal identity and community in a consumerist culture?

**Figure 1**

## *Mode of Delivery*

- ❖ Face to Face: (FTF) - minimum 10 hours per topic
- ❖ Self-Directed Learning (SDL) – minimum 10 hours per topic
- ❖ Service-Learning, Experiential Learning and Ritual and Reflective Practice – minimum 5 hours per topic.

## *Characteristics of the Course*

- ❖ Ongoing and monitored Evidence of Learning
- ❖ Specific focus on dialogue and Post-Critical Belief



- ❖ Intentional inclusion of Service-Learning, Experiential Learning and Ritual and Reflective Practice within mandated hours
- ❖ Student-centred curriculum
- ❖ Co-creation of Course: While there is core curriculum to be covered, there is opportunity for negotiating curriculum
- ❖ Promotes self-motivation and self-monitoring – a real life skill.

### 1.1.3 Alternative Topics

To allow schools greater curriculum choice, two opportunities are provided for alternative topics to be chosen:

- a. Schools are permitted to replace any of the provided unit topics with a school-based alternative. This may be suitable if a school considers that doing so would more effectively address their context and clientele. Depending on the unit topic being replaced, the same content descriptors—identified in the scope and sequence chart (pp. 9-12) for that unit topic—would need to be covered by the proposed topic. Schools would need to submit a proposed outline of their alternative topic to Brisbane Catholic Education for approval prior to offering it to students. It would need to show how proposed core content aligns with the required content descriptors from the P-12 curriculum for the topic it is replacing.
- b. Instead of completing Unit 4.2: *Being spiritual and not religious – How can this be?* schools may offer an alternative topic: *Identity and Meaning: How do people construct personal identity and community in a consumerist culture?* This topic addresses the same content descriptors from the P-12 curriculum as Unit 4.2. It is fully resourced and comes with a unit booklet, worksheets, and activities.

## 1.2 Teaching and Learning

### 1.2.1 Objectives

By the conclusion of the course of study, students will be able to:

- ❖ Identify that religions, religious traditions and other belief systems are both diverse and internally pluralistic.
- ❖ Demonstrate a post-critical understanding of religious ideas, narratives and practices within respective religious traditions and the recontextualising of meaning within a contemporary context.
- ❖ Understand that horizons of meaning shift, historically speaking, requiring that the deeper questions about life's meaning and purpose be asked in accordance with the prevailing horizon of meaning.
- ❖ Reflect on and evaluate diverse hermeneutical viewpoints enabling a critical and productive encounter of belief system and context.
- ❖ Develop skills that contribute to dialogue with alternative religious and secular narratives and discourses in accordance with the hermeneutical-communicative model.
- ❖ Apply learnings through focused engagement in the religious life of the school via Service-Learning, Experiential Learning and Ritual and Reflective Practice.
- ❖ Develop and demonstrate effective time-management and self-monitoring skills.
- ❖ Produce artefacts that typify and reflect a range of deep learnings across the course content.

### 1.2.2 Aboriginal and Torres Strait Islander perspectives

Within all topics across all four units of study, Aboriginal perspectives and Torres Strait Islander perspectives have been embedded in the subject matter.

### 1.2.3 World Religions and Secular perspectives

Within all topics across all four units of study, World Religion perspectives and secular perspectives have been embedded in the subject matter.

### 1.2.4 Reconceptualist Approach

Since 2008, the classroom learning and teaching of religion in the Archdiocese of Brisbane has been characterised by a reconceptualist approach. In short, it operates from an educational framework rather than from a catechetical or 'shared Christian praxis' framework. The most prominent proponent of the reconceptualist approach has been Gabriel Moran upon whose work the Brisbane Catholic Education *Model for Religious Education* is based.

In a reconceptualist approach, the classroom religion program becomes a primary arena for dealing with the critical religious issues and concerns of life. There are three key considerations for teachers using this approach: *The Avoidance of Presumptive Language*, *Teaching 'about' the Tradition* and *Powerful Pedagogies*. (Archdiocese of Brisbane 2013, 22).

#### *Avoidance of Presumptive Language*

In a reconceptualist approach, teachers of *Religion, Meaning and Life* avoid using presumptive language and do not start with assumptions about students' faith development based upon religious affiliation. It is preferable that teachers use language that is invitational and educational to engage students in the religion classroom. Students who can readily identify themselves as Catholics are affirmed by this approach. Further, when using non-presumptive language, teachers provide students with the freedom to respond in ways that do not assume a programmed response (Archdiocese of Brisbane 2013, 22).

## Teaching 'about' the Tradition

In teaching about the Catholic Christian tradition, teachers of *Religion, Meaning and Life* give witness to the value they place on their personal beliefs as much by the authenticity of the teaching processes they employ, as by who they are as people in search of meaning and purpose (Archdiocese of Brisbane 2013, 23).

Teachers of *Religion, Meaning and Life* are challenged to build critical distance between themselves and the content they are teaching; to make available space for authentic dialogue; to allow students the freedom to investigate, to inquire and to use their religious imagination. Subsequently, teachers and students may return to their respective religious traditions with enhanced understanding.

The flexible, online, self-directed nature of the course requires the teacher to be a specialist in content as well as being an enabler of the flexible design and delivery of the course. It requires the teacher, more explicitly, to assume the role of "witness, specialist and moderator (WSM) during the learning process" (Sharkey 2010, 31).

## Powerful Pedagogies

A reconceptualist approach requires powerful pedagogies that engage students with the rich resources of the tradition. In *Religion, Meaning and Life* the religion teacher acknowledges the reality of students' lives, identifies learners' levels of thinking and builds on the attributes each student brings to the religion classroom. Teachers are challenged to incorporate powerful questioning pedagogy, within the context of a community of thinking, that stimulates and supports genuine, active and authentic student engagement. Consequently, an inquiry method is at the heart of any learning experience within *Religion, Meaning and Life* (Archdiocese of Brisbane 2013, 23).

In order to facilitate the use of powerful pedagogies, four 'Learning Spaces,' based on the model developed by David Thornburg, are integrated into the learning experiences for each topic within respective units (Thornburg 2014, 11-30). These four spaces are:

- ❖ Campfire: Didactic presentation by teacher – home to the lecture.
- ❖ Watering Hole: Social Learning among peers – home to dialogue.
- ❖ Cave: Reflective Learning – home to cognitive construction of understanding of individual learner.
- ❖ Life: The meaningful application of things learned as a demonstration of knowledge and skills acquired.

### 1.2.5 Teacher as Witness, Moderator and Specialist

In alignment with the reconceptualist approach and the importance of authentic dialogue, it is important that the classroom narrative be kept open and hermeneutic intersections actively explored as a means to interrupt any closed narratives in the learning process (Sharkey 2010, 31). Consequently, the teacher is pivotal in the learning process as witness, moderator and specialist (Archdiocese of Brisbane 2013, 13):

- ❖ As witness, the teacher presents the Catholic Tradition as a living faith and an attractive option, with a humble and supportive attitude that is open to additional sources of wisdom outside of the Catholic Tradition. The teacher offers their constructed, particular and Christian synthesis of faith understood as a work-in-progress.
- ❖ As moderator, the teacher brings into dialogue students' issues, experiences and thinking both within the Catholic Tradition and beyond. This requires sensitivity as it requires the teacher to join young people in their searching and questioning. In line with the hermeneutical-communicative model, the teacher, while grounded in his/her own tradition, remains open to other traditions and secular viewpoints as avenues of wisdom

- ❖ As specialist, the teacher offers opportunity to develop deep knowledge of matters concerning Christianity, Catholicism, and other religious, philosophical and secular perspectives. The teacher draws artfully upon resources from the Catholic faith and culture to inform and invigorate the work of students at the hermeneutic intersections (Sharkey 2010, 31) (Archdiocese of Brisbane 2013, 13).

### 1.2.6 Student as co-inquirer and dialogue partner

An assumption of *Religion, Meaning and Life* is that students, along with the teacher, are co-inquirers and dialogue partners in the learning process (Archdiocese of Melbourne 2016, 13). Together, student and teacher search, question and source the most suitable response to life's problems and issues. However, as students may be in different developmental stages when responding to these questions, a faith perspective cannot be assumed. The school or college, therefore, is "not a 'community of faith' in the same sense as a voluntary religious community (E.g. parish, religious order) (Rossiter, Perspective on the use of the construct 'Catholic Identity' for Australian Catholic schooling 2013, 18). While the student can expect Catholic liturgy and religious education, for instance, it cannot be presumed that a student attends church or subscribes to a Catholic Christian worldview.

It is because students are in different places intellectually, emotionally and spiritually that a key aim of this course is to appropriately resource them for making sense of life. This is achieved "by giving them educational access to their religious heritage" as well as to the rich treasures present in other religious and secular traditions (Rossiter, Perspective on the use of the construct 'Catholic Identity' for Australian Catholic schooling 2013, 5). Moreover, equipping students with the skills of "critical evaluation," in order to discern how contemporary culture can shape and influence identity development, is crucial (Rossiter, Perspective on the use of the construct 'Catholic Identity' for Australian Catholic schooling 2013, 21). Consequently, *Religion, Meaning and Life* is underpinned by an understanding of the student as co-learner and dialogue partner.

### 1.2.7 Dialogue and the Hermeneutical-communicative Model

The hermeneutical-communicative model is "confessionally bound" and "based on a preferential option for the Roman Catholic narrative" (Pollefeyt 2018, 1). However, this narrative is not closed and needs to be open to expansion, deepening and change. The hermeneutical-communicative model identifies that the essence of a human being consists in the ability to transcend his or her own reality through dialogue and come to a new understanding as a result. This is particularly important within contemporary culture due to the multicultural and pluralistic forces which shape it. Within the dialogical process, being open to the belief systems of others is called the "hermeneutical space" (Pollefeyt, The Lustre of Life. Hermeneutic-Communicative Concept of Religious Education 2013, 62). "One of the tasks of Religious Education is to allow children and young people to discover this hermeneutical space within themselves and others" (Pollefeyt, The Lustre of Life. Hermeneutic-Communicative Concept of Religious Education 2013, 63). The hermeneutical space allows for diverse and divergent horizons of meaning to connect and intersect and this leads to a recontextualising of the Catholic tradition, as well as other religious and secular ideas for students.

A pivotal feature of *Religion, Meaning and Life* is the importance given to dialogue as a primary mode for encountering the other. The other is identified as that which is situated beyond the horizon of personal experience and a personal world view. Within the classroom, students are invited to be open to an encounter with the other in the theological material explored, the relationships within the classroom and in the opportunities for Service-Learning, Experiential Learning and Ritual and Reflective Practice provided. It is anticipated that the intersection of distinct human experiences and world views will facilitate the development of a recontextualised understanding of meaning and purpose informed by the Catholic Tradition.

Hermeneutical intersections (tensions and conflicting interpretations) can be exploited using the following pedagogical structure:

- ❖ *Revealing* – recognising and expressing hermeneutical intersections – that different interpretations of ideas and texts are possible.  
**Teacher as specialist**
- ❖ *Mobilising* – establishing a classroom context of open-ended discussion in which it is understood that ideas and texts can be interpreted in many ways.  
**Teacher as moderator**
- ❖ *Communicating* – entering into conversation about ideas and texts, going in-depth and making room for difference.  
**Teacher as moderator**
- ❖ *Consolidating* – capturing the moment from communication to insight as a result of multiple interpretations. Presenting results of communication process.  
**Teacher as specialist and moderator**
- ❖ *Integrating* – students are invited towards maximal integration of lesson content/discussion in their own lives. As Pope Francis stated, dialogue is not merely about “posing the problems but also in searching together for ways to resolve them” (O’Connell 2019).  
**Teacher as witness**

(Pollefeyt 2018, 2-4)

## 1.3 Subject Matter

### 1.3.1 Classroom course work

*Religion, Meaning and Life* contains *Introductory*, *Core* and *General* course content as well as opportunities for *Service-Learning*, *Experiential Learning* and *Ritual and Reflective Practice*.

- ❖ *Introductory course content* is designed to determine prior knowledge and help orientate students.
- ❖ *Core course content* denotes particular content that needs to be taught in order to establish a knowledge and skill foundation so that students can properly access remaining course content.
- ❖ *General course content* refers to content that is *negotiable*, in that teacher and student can make decisions about what they engage with for the remainder of the unit. Students are invited to be co-creators of the curriculum.

There is more core content in Units 1-2 to be covered than in Units 3-4. The reason for this is that students may need additional direction and guidance around content selection and associated skill development in the earlier phase of the course. This is consistent with the educational principle of a gradual release of responsibility; it may scaffold and assist students to develop the skill of negotiating additional content with teacher over the duration of the course. Consequently, in Units 3-4 there is increasing opportunity afforded students to negotiate curriculum according to their passions and areas of personal interest. All four strands from the *Archdiocesan P-12 Religion Curriculum* for senior school are covered by the core content: Sacred Texts, Beliefs, Church and Christian Life (Archdiocese of Brisbane 2013).

### 1.3.2 Service-Learning—Experiential-Learning—Ritual and Reflective Practice

*Service-Learning—Experiential-Learning—Ritual and Reflective Practice* provides students with opportunity to intentionally relate and connect personal experience with classroom learning. Meaningful opportunities are provided for students to engage critically and authentically in Service-Learning, experiential-learning and a wide variety of ritual and reflective practices as part of the course in *Religion, Meaning and Life*. This enables an authentic intersection of teaching people religion and teaching people to be religious (Archdiocese of Brisbane 2013).

### Service-Learning:

Service-Learning within a school community is when, as part of its curriculum, students are invited to engage in service experiences with the wider community. Through reflection upon these experiences, associated with service-related concepts, students are challenged to evaluate and/or modify their world view. In the Brisbane Catholic Education Guidelines it states that *Service* does not exist without *Learning* and this is indicated by the hyphen connecting the two (Brisbane Catholic Education 2019). Service-Learning initiatives within *Religion, Meaning and Life* are intentionally linked to *Ritual and Reflective Practice* and the Religious Education curriculum. (Archdiocese of Brisbane 2013).

### Experiential Learning:

Whereas Service-Learning activities and initiatives are aimed at community partnerships and a practical response to the poor and vulnerable within society, Experiential Learning is more immediate and accessible. It involves learning through experience, whatever that experience may be, in the situation one already finds themselves in. It could take the form of a classroom activity, religious experience or other school-based activity, whereby, students are afforded opportunity to experience something that challenges their cultural assumptions, values, attitudes and beliefs and then critically reflect on this experience. Moreover, students are challenged to draw on RML curriculum to inform this reflective process.

### Ritual and Reflective Practice:

Importantly, ritual and reflective practice is best placed when it flows out of Service-Learning or Experiential-learning, providing opportunity for connecting experience to prayer, ritual celebration and reflection. While it is not assumed that all students explicitly identify with the theological language of relationship with God, it is recognised that all students have a spiritual dimension to their life that needs to be nurtured. Religion, Meaning and Life provides opportunities for students to explore this dimension, providing a number of suggestions as to what this may look like. Suggested experiences are shaped and informed by the Catholic Christian Tradition while, in some instances, drawing from other wisdom traditions, both secular and religious. This provides strong links to the Religious Life of the School, promoting development of the whole person (Archdiocese of Brisbane 2013, 201).

Through Service-Learning, Experiential Learning and Ritual and Reflective Practice, students are given opportunities to make intentional links to Catholic Social Teachings (CST), links that are not just theoretical (Head) but practical (Hands) with the hope of personal transformation (Heart) (Australian Catholic Social Justice Council (ACSJC) 2019):

- ❖ Human Dignity
- ❖ Preferential Option for and with the Poor
- ❖ The Common Good
- ❖ Subsidiarity and Participation
- ❖ Solidarity
- ❖ Stewardship of Creation.

### 1.3.3 Religion, Meaning and Life: Scope and Sequence

<i>Units</i>	<i>Core Content</i>	<i>Negotiable Content</i>	<i>Content Description Codes</i>	<i>RLOS Elaboration Codes</i>
1.0	THE SPIRITUAL AND SACRED DIMENSION TO LIFE		STRANDS	
1.1	<b>How does the Sacred and Spiritual make meaning for us?</b>			
	<b>A Context</b> 1. Views of God: Theism, Pantheism and Deism. BEWR 12 <b>Secular Perspectives</b> 2. Atheism: Dispelling the myths. BEHE 11 <b>Secular and Religious Perspectives</b> 3. Images of God. BETR 15 BEHE 11 STCW 12 4. Finding a new language to describe God. BEHE 12 BETR 15 <b>Christian Perspectives</b> 5. Images of God and how we view others. BEHE 13 BETR 15 STCW 12 <b>Spiritual Perspectives</b> 6. What is prayer? CLPS 26 <b>World Religion Perspectives</b> 7. Exploring images of God in other wisdom texts. BEWR 12 <b>Evidence of Learning</b> 8. Reflect on and complete theological reflection for <i>Learnings for Life Portfolio</i> . STOT 17	The remainder of the content for Unit 1.1 can be negotiated with student contingent upon their passion and interests.	STOT17, BEWR12, CLMF16, BEHE11, BEHE12, BEHE13, BETR14, CHCH10, CLPS26 STCW 12	ICE1, ICE2, ICS1, ICS2, ICS3, EFF2,
	<b>Service-Learning, Experiential Learning and Ritual and Reflective Practice</b> <b>Service-Learning</b>		CLPS26 CLMF16 STNT21 BEHE11 BEHE12 CLMJ12 CHLS17	SJA3, PWP1, PWP2, PWP3,
1.2	<b>How do we make meaning of the Incarnation today?</b>			
	<b>Introducing Jesus</b> 1. Questioning the existence of Jesus. STNT21 CHCH10 <b>Jesus Behind the Text</b> 2. Biblical texts and the historical Jesus. STNT21 CHCH10 <b>Jesus of the Text</b> 3. The historical Jesus and the Gospels. STNT21 4. Theological portraits of Jesus in the Gospels. STNT21 BETR14 <b>Jesus in Front of the Text</b> 5. Critically reflecting on Jesus. STNT21 BEHE11 6. Recontextualising Jesus. BEHE11 <b>Evidence of Learning</b> 7. Reflect on and complete theological reflection for <i>Learnings for Life Portfolio</i> . STNT21	The remainder of the content for Unit 1.2 can be negotiated with student contingent upon their passion and interests.	STOT17, STNT21, BEWR12, BEHE11, BETR14, BETR15, CHCH10, CHLS17, CLPS26	EFG1, EFG2, EFG3



<i>Units</i>	<i>Core Content</i>	<i>Negotiable Content</i>	<i>Content Description Codes</i>	<i>RLOS Elaboration Codes</i>
	<b>Service-Learning, Experiential Learning and Ritual and Reflective Practice</b>		CLPS26 CLMF16 STNT21 BEHE11 BEHE12 CLMJ12 CHLS17	SJA3, PWP1, PWR2, PWP3
2.0	HOLY WORDS, SACRED STORIES			
2.1	<b>How can ancient words create meaning in contemporary contexts?</b>			
	<b>World Religions</b> 1. An introduction to Sacred Text. STOT 17 <b>Jewish and Christian Sacred Text</b> 2. An exploration of the structure of the Hebrew and Christian Sacred Text. STOT 17 STNT 21 <b>Sacred Text across Christian Traditions</b> 3. Identifying and examining Sacred Text across Christian traditions. STOT 17 BEWR12 <b>Sacred and Secular Origin Stories</b> 4. Comparing and contrasting scientific and biblical origin stories. STOT 17 CHCH10 <b>Indigenous Creation Stories</b> 5. Exploring Australian Indigenous Creation Stories BEWR12 <b>Evidence of Learning</b> 6. Reflect on and complete theological reflection for <i>Learnings for Life Portfolio</i> . STOT 17	The remainder of the content for Unit 2.1 can be negotiated with student contingent upon their passion and interests.	STOT17; STNT21, BEWR12, CLMF15, BEHE11, CHCH10	ICC1, ICC2, ICC3, EFW1, EFW2, EFW3, EFF2, EFF3
	<b>Service-Learning, Experiential Learning and Ritual and Reflective Practice</b>		CLPS26 CLMJ12 STOT17 CHLS17 BETR15	
2.2	<b>How about edited sacred texts with the best of every religious tradition?</b>			
	<b>Christian Diversity</b> 1. Exploring the denominational nature of Christianity. STNT21 CHCH10 <b>Early Church</b> 2. Investigating the significance of St Paul. STNT21 CHCH10 3. The unique missions of Paul and Peter. STNT21 CHCH10 <b>Sacred Text and Ritual</b> 4. Exploring the connection between the New Testament and Ritual (2). STNT21 CHPG12 <b>World Religions</b> 5. Sacred Text in the major world religions. BEWR12 <b>Evidence of Learning</b> 6. Reflect on and complete theological reflection for <i>Learnings for Life Portfolio</i> . STNT21	The remainder of the content for Unit 2.2 can be negotiated with student contingent upon their passion and interests.	STOT17; STNT21; BEWR12; CHCH10; STCW12; CHPG12; CHLS17; CLMJ12; CLPS26	ICE2, ICE3, ICC2, ICC3, EFF2, EFF3, EFW1,



<i>Units</i>	<i>Core Content</i>	<i>Negotiable Content</i>	<i>Content Description Codes</i>	<i>RLOS Elaboration Codes</i>
	<b>Service-Learning, Experiential Learning and Ritual and Reflective Practice</b>		CLMJ12 CLPS26 CHLS17 CLMF16	SJA3, PWP1, PWR2, PWP3
3.0	THE IMPLICATIONS OF BELIEF			
3.1	<b>Religion and the fun bits of life go together like ...?</b>			
	<b>What is Ethics?</b>	The remainder of the content for Unit 3.1 can be negotiated with student contingent upon their passion and interests.	BEWR12; BEHE12; BEHE13; CLMF15, CLMF16; CHLS16; CHCH10; STOT17; STNT21	SJS1, SJS3, SJA1, SJA2
	1. Defining Ethics in various religions. CLMF16 BEWR12			
	<b>Ethical Issues</b>			
	2. Exploring ethical issues and developing deep knowledge. CHLS16			
	<b>Ethics and Suffering</b>			
	3. Ethical implications of suffering. CLMF15 CHCH10			
	<b>Ethics and Ritual</b>			
	4. Ritual and the connection with ethical and moral choices. CHLS17			
	<b>Evidence of Learning</b>			
	5. Reflect on and complete theological reflection for <i>Learnings for Life Portfolio</i> . CLMF16			
	<b>Service-Learning, Experiential Learning and Ritual and Reflective Practice</b>		CLMF15 CLPS26 CHLS17 CLMJ12	SJA3, PWP1, PWR2, PWP3
3.2	<b>Religion in the public square: Where and how does the conversation confront and challenge?</b>			
	<b>What is Social Ethics?</b>	The remainder of the content for Unit 3.2 can be negotiated with student contingent upon their passion and interests.	BEHE13; BEWR12; CLMF15, CLMF16; CLMJ12, CHCH10; STOT17; STNT21	SJA2, SJR1, SJR2,
	1. Defining Social Ethics. CLMF15			
	<b>Religious and secular responses</b>			
	2. Exploring Global Warming/Climate Change. CLMF15 CLMJ12			
	<b>A Model of Social Analysis</b>			
	3. Introducing the Pastoral Spiral. CLMF15 CLMJ12			
	<b>World Religions: Religious responses to War</b>			
	4. Ethical responses to War. BEWR12 CLMF15 CLMJ12			
	<b>Evidence of Learning</b>			
	5. Reflect on and complete theological reflection for <i>Learnings for Life Portfolio</i> . CLMF16			
	<b>Service-Learning, Experiential Learning and Ritual and Reflective Practice</b>		CLPS26 CHLS17 CLMF15	SJA3, PWP1, PWR2, PWP3
4.0	CHURCH: LEARNING FROM THE PAST, LIVING IN THE PRESENT, CREATING THE FUTURE			
4.1	<b>How might religious communities contribute to personal religious faith?</b>			
	<b>Church and Mission</b>	The remainder of the content for Unit 4.1 can be	BEHE12; BEHE13; BEWR12; BETR14; CLMJ12; CLMF15;	EFG1, ICC1, ICC2, ICC3,
	1. An historical overview of the Christian Church: how has Mission changed over time? CHCH10			

<i>Units</i>	<i>Core Content</i>	<i>Negotiable Content</i>	<i>Content Description Codes</i>	<i>RLOS Elaboration Codes</i>
4.2	<b>Catholic and Protestant Christianity</b> 2. The Reformation. CHCH10 <b>Vatican II and the Church Today</b> 3. Investigating Vatican II. CHCH10 <b>Evidence of Learning</b> 4. Reflect on and complete theological reflection for <i>Learnings for Life Portfolio</i> . CLMF16 CHCH10	negotiated with student contingent upon their passion and interests.	CLPS26; CHLS17; CHCH10; CHPG12; STCW12	
	<b>Service-Learning, Experiential Learning and Ritual and Reflective Practice</b>		CLPS26 CHPG12 CLMJ12 CHLS17 BETR14 BEHE11	SJA3, PWP1, PWR2, PWP3
	<b>Being spiritual and not religious – How can this be?</b>  <b>Spirituality</b> 1. Spirituality and Religion: Exploring spiritual values present within secular culture. CLPS26 <b>Finding meaning</b> 2. The search for meaning. BEHE12 <b>Forgiveness</b> 3. The Church and forgiveness. CHCH10 CLMF16 CHPG12 <b>Evidence of Learning</b> 4. Reflect on and complete theological reflection for <i>Learnings for Life Portfolio</i> . CHCH10 CHPG12	The remainder of the content for Unit 4.2 can be negotiated with student contingent upon their passion and interests.	BEHE11; BEHE12; BEWR13; BETR14; CLPS26; CLMF16; CHCH10; CHPG12; CHLS16; STCW12	ICS1, ICS2, ICS3, PWR1, PWR2, PWL2
	<b>Service-Learning, Experiential Learning and Ritual and Reflective Practice</b>		STCW12 CLPS26 CHCH10 CHPG12 CLMJ12 CHLS17	SJA3, PWP1, PWR2, PWP3

**Figure 2**

## 1.4 Evidence of Learning

Evidence of learning is identified for each unit and topic and examples are selected from ongoing student work to contribute to a *Learnings for Life Portfolio*. Towards the end of each topic, students are given time in both the Face to Face (FTF) mode and Self-Directed Learning mode (SDL) to add to their *Learnings for Life Portfolio*.

## 1.5 Reporting

Student progress within *Religion, Meaning and Life* will be reported regularly in accordance with required reporting procedures within specific systemic, school and college contexts. Student learning will be reported as “meeting expectations” or “not meeting expectations” for each of the three components of *Religion, Meaning and Life*: Face to Face Learning, Self-directed Learning and Service-Learning, Experiential Learning and Ritual and Reflective Practice. Schools may choose to add a comment about student progress and learning in accordance with school reporting procedures.

## 1.6 Course Requirements

Student entry into this course will be through the school’s usual SETP Processes. As a result, students will need to be able to explain why this course best suits their needs. If students undertake this course, it is expected that they:

- ❖ Will be able to manage their time and consistently complete course requirements in terms of mandated hours and tasks which will be stored in an online folio
- ❖ Will be able to meet agreed check-in deadlines set for the completion of aspects of the course, including *Learnings for Life Portfolio*.
- ❖ Will be open to engaging in the Service-Learning, Experiential Learning and Ritual and Reflective Practice offered at school and in the wider community which form part of the course
- ❖ Will complete all course requirements in relation to mandated hours:
  - completing the equivalent of 10 hours (minimum) of face-face learning per topic
  - completing the equivalent of 10 hours (minimum) of self-directed learning per topic
  - completing the equivalent of 5 hours (minimum) in Service-Learning, Experiential Learning and Ritual and Reflective Practice per topic

### 1.6.1 Prerequisites

When considering *Religion, Meaning and Life* as an option for studying religion in the senior secondary years, it is important that the following pre-requisites be considered:

- a) Familiarity with concepts from Year 10 Religion
- b) Self-motivated and able to negotiate and design an individualised path of study from the choices offered within the course
- c) Ability to manage time effectively and complete course requirements in terms of mandated hours and tasks
- d) Capacity for independent, self-directed learning.

### 1.6.2 If not meeting course requirements

If a student is not meeting the requirements of the course, the school or college will discuss appropriate options for future engagement in Religious Education in Year 11 and 12.

## 2.0 Unit 1: The Spiritual and Sacred dimension to Life

### 2.1 Unit description

This unit explores questions about how societies (particularly Western ones) articulate and engage with divine or sacred forces or beings in contemporary contexts. Many young people around the world are declaring themselves atheists or “none’s”—having no religion. The question is whether they are rejecting the idea of Sacred Beings or Numinous Forces, or rather finding current understandings and beliefs about the Sacred to be inadequate for a scientific, rationalist mindset. At the same time, there is a growing movement, in both Christian and other world religions, of fundamentalist, literalist adherents who are quite militant in proclaiming their faith.

The unit is currently divided into two topics: How does the Sacred and Spiritual make meaning for us? and How do we make meaning of the Incarnation today? Each topic is expressed as a fertile question, which allows participants to reflect on the nature of the Sacred and explore modern interpretations, understandings, and speculation about the existence of a personal God or gods. In addition, it facilitates a discussion of the impact of a changed understanding of the cosmos and our place within it, and the new metaphors for understanding the Divine. Moreover, it incorporates prayer, life beyond this one, and traditional doctrines about God, and Jesus for Christians.

#### 2.1.1 Unit requirements

The learning of the unit consists of two topics that provide students with knowledge and skills associated with the unit.

The unit topics are:

- ❖ Topic 1: How does the Sacred and Spiritual make meaning for us?
- ❖ Topic 2: How do we make meaning of the Incarnation today?

## 3.0 Unit 2: Holy Words, Sacred Stories

### 3.1 Unit description

This unit explores the relevance of ancient Sacred Texts for the lives of young people in post-modern context. While many young people today are claiming to have no affiliation with formal religion, they nevertheless demonstrate a deep interest in spirituality and a passion for social justice. There is particular interest in secular writers and spiritual teachers, such as Eckhart Tolle, Deepak Chopra and Neale Donald Walsh, that suggests a genuine hunger for quality spiritual teaching, coupled with an interest in certain sacred texts. For example, the *Tao Te Ching* by Lao Tzu, *The Prophet* by Kahil Gibran and *A Course in Miracles* by Helen Schucman are enjoying a resurgence today.

The unit is currently divided into two topics. Each topic aims to highlight the importance and centrality of the biblical texts within the Catholic Christian Tradition, while also investigating and being open to the wealth of spiritual treasure within the sacred texts of other religious and non-religious traditions. Each topic is guided by a fertile-question which allow the participants to begin again in encountering the Holy Words and Sacred Stories important to the Catholic Christian Tradition. Furthermore, students are challenged to recontextualise these in a form that gives fresh meaning and relevance for a contemporary audience.

Opportunity to bring the worlds of Religion and Science into dialogue are provided when analysing creation and miracle stories within the Bible as well as the idea of revelation. Moreover, a candid look at the person of Jesus enables students to confront questions around his existence and historical identity and compare and contrast this with the image of Jesus presented in the Gospels. The critical eye is cast over many sacred texts whereby students are asked to confront and authentically respond to the ambiguities and questions contained within them.

#### 3.1.1 Unit requirements

The learning of the unit consists of two topics that provide students with knowledge and skills associated with the unit.

The unit topics are:

- ❖ Topic 1: How can ancient words create meaning in contemporary contexts?
- ❖ Topic 2: How about edited sacred texts with the very best of every religious tradition?

## 4.0 Unit 3 The Implications of Belief

### 4.1 Unit description

This Unit explores the diversity of responses to particular moral and ethical issues in our world and aims to equip students to discern what may or may not constitute an ethical response to either a personal moral issue or social ethical issue. Informed by the rich moral theological heritage of the Catholic Christian Tradition, students are encouraged to enter into dialogue with moral and ethical standpoints of other religious traditions, as well as secular viewpoints, and evaluate diverse and sometimes divergent responses to key moral and ethical issues of the 21<sup>st</sup> century.

The Unit is currently divided into two topics. Topic 1 focusses primarily on an individual response to ethical issues, Topic 2 focusses on a collective or social response. Each topic aims to highlight the importance and centrality of a life of personal integrity and social responsibility within the Catholic Christian Tradition. Additionally, it encourages an openness to the wealth of moral and ethical teachings within other religious and non-religious traditions. Each topic is guided by a fertile-question which allow the participants to focus on key sources and ethical teachings significant within the Catholic Christian Tradition as well as other religious traditions. Furthermore, students are challenged to examine and reflect on ethical frameworks within their own as well as other non/religious traditions and evaluate the extent to which they adequately navigate the seas of moral ambiguity and ethical pluralism.

Opportunity to develop deep understanding of key moral and ethical issues in our world and evaluate a variety of responses to them is provided. Furthermore, the ability to situate ethics not only as something deeply personal but also as something profoundly social affords students the opportunity to question institutional responses to key moral and ethical issues and develop a rich appreciation of Social Justice teachings within the Catholic Christian Tradition.

#### 4.1.1 Unit requirements

The learning of the unit consists of two topics that provide students with knowledge and skills associated with the unit.

The unit topics are:

- ❖ Topic 1: Religion and the fun bits of life go together like ...?
- ❖ Topic 2: Religion in the public square—Where and how does the conversation confront and challenge?

## 5.0 Unit 4: Church: Learning from the past, living in the present, creating the future

### 5.1 Unit description

This unit explores the role of the institutional Church and its response to the needs of particular communities as well as evaluating this response. The Catholic Christian Church, historically, has contributed positively to the development of people's and cultures but it has also been, on occasion, a destructive influence. Opportunity for examining this dynamic across history and making informed judgments is provided, whereby, students can look at specific examples, such as the corruption of some forms of Christianity in Nazi Germany and Archbishop Romero with his prophetic challenge to a corrupt political establishment.

The unit is currently divided into two topics. While Topic 1 focusses primarily on the Church, examining and evaluating its influence both historically and in the contemporary world, Topic 2 focusses on the experience of adherents. Topic 2 allows students to examine and evaluate Christian spirituality while also looking beyond the Church for models of spirituality that are life-giving. Each topic aims to highlight the presence of the Church in the world, warts and all, and evaluate to what extent it authentically responds to the Gospel imperative: to love God with all one's heart and to love one's neighbour as oneself. Each topic is guided by a fertile-question which allow the participants to explore questions around the role and effectiveness of the Church in a post-modern world.

Opportunity to develop deep theological understanding of the Church in the world and to discern what makes for an authentic Christian spirituality is provided. Furthermore, an exploration of Christian spirituality in comparison to and contrast with a burgeoning secular spirituality, affords students the opportunity to appreciate that the Kingdom of God, while subsisting within the Christian Tradition, is not its possession.

#### 5.1.1 Unit requirements

The learning of the unit consists of two topics that provide students with knowledge and skills associated with the unit.

The unit topics are:

- ❖ Topic 1: How might religious communities contribute to personal religious faith?
- ❖ Topic 2: Being Spiritual and not Religious—How can this be?

## 6.0 ALTERNATIVE TOPIC IN PLACE OF 4.2

### Identity and meaning: How do people construct personal identity and community in a consumerist culture?

#### 6.1 Topic description

This topic investigates the impact of Consumerism on personal identity and community. The openness and complexity of life today can make finding meaning and the qualities that contribute to it – autonomy, competence, purpose, direction, balance, identity and belonging – extremely hard, especially for young people, for whom these are the destinations of the developmental journeys they are undertaking. According to Australian social researcher Richard Eckersley, we have altered profoundly our notions of the 'self,' of what it is to be human. We have created 'the empty self', stripped of community, tradition, and shared meaning. Our era, Eckersley says, has constructed a self that is, fundamentally, a disappointment to itself, and must be soothed and made cohesive by being constantly 'filled up' with consumer products, celebrity news, and the quest for self-improvement and personal growth.

Eckersley pointed out the need to look critically at what we often take for granted as 'progress.'

A central tenet of modern culture is the belief in progress, the idea that life should get better. Is this the case? If our answer is 'yes', we can continue to assume that human history is on the right trajectory and needs nothing more than periodic course corrections – the task of governments. If the answer is 'no', then the most fundamental assumptions about our way of life – assumptions that have long been broadly agreed and taken for granted – must be re-assessed. The task we face goes far beyond the adjustment of policy levers by government; it demands an open and spirited debate about how we are to live and what matters in our lives. (From the Richard Eckersley Website)

This topic explores and evaluates the socio-cultural landscape. It explores the question: How do people construct personal identity and community in a consumerist culture? The topic will provide opportunities for students to explore the interrelationships between a number of cultural institutional identities and personal identity and to evaluate these interrelationships. The chance to develop a rich understanding of consumerist culture and theological understanding to discern and evaluate what makes for an authentic Christian spirituality within this culture is provided. Furthermore, opportunity to research and to reflect on what it means to be authentically human and how this is impacted by consumerist culture will expose students to a variety of secular and religious perspectives.



## 6.0 Glossary of Cognitive Verbs

Term	Explanation
<b>A</b>	
<b>analyse</b>	dissect to ascertain and examine constituent parts and/or their relationships; break down or examine in order to identify the essential elements, features, components or structure; determine the logic and reasonableness of information; examine or consider something in order to explain and interpret it, for the purpose of finding meaning or relationships and identifying patterns, similarities and differences
<b>apply</b>	use knowledge and understanding in response to a given situation or circumstance; carry out or use a procedure in a given or particular situation
<b>appraise</b>	evaluate the worth, significance or status of something; judge or consider a text or piece of work
<b>appreciate</b>	recognise or make a judgment about the value or worth of something; understand fully; grasp the full implications of
<b>argue</b>	give reasons for or against something; challenge or debate an issue or idea; persuade, prove or try to prove by giving reasons
<b>assess</b>	measure, determine, evaluate, estimate or make a judgment about the value, quality, outcomes, results, size, significance, nature or extent of something
<b>C</b>	
<b>calculate</b>	determine or find (e.g. a number, answer) by using mathematical processes; obtain a numerical answer showing the relevant stages in the working; ascertain/determine from given facts, figures or information
<b>categorise</b>	place in or assign to a particular class or group; arrange or order by classes or categories; classify, sort out, sort, separate
<b>clarify</b>	make clear or intelligible; explain; make a statement or situation less confused and more comprehensible
<b>classify</b>	arrange, distribute or order in classes or categories according to shared qualities or characteristics
<b>comment</b>	express an opinion, observation or reaction in speech or writing; give a judgment based on a given statement or result of a calculation
<b>communicate</b>	convey knowledge and/or understandings to others; make known; transmit
<b>compare</b>	display recognition of similarities and differences and recognise the significance of these similarities and differences
<b>comprehend</b>	understand the meaning or nature of; grasp mentally
<b>conduct</b>	direct in action or course; manage; organise; carry out
<b>consider</b>	think deliberately or carefully about something, typically before making a decision; take something into account when making a judgment; view attentively or scrutinise; reflect on

Term	Explanation
<b>construct</b>	create or put together (e.g. an argument) by arranging ideas or items; display information in a diagrammatic or logical form; make; build
<b>contrast</b>	display recognition of differences by deliberate juxtaposition of contrary elements; show how things are different or opposite; give an account of the differences between two or more items or situations, referring to both or all of them throughout
<b>create</b>	bring something into being or existence; produce or evolve from one's own thought or imagination; reorganise or put elements together into a new pattern or structure or to form a coherent or functional whole
<b>critique</b>	review (e.g. a theory, practice, performance) in a detailed, analytical and critical way
<b>D</b>	
<b>decide</b>	reach a resolution as a result of consideration; make a choice from a number of alternatives
<b>deduce</b>	reach a conclusion that is necessarily true, provided a given set of assumptions is true; arrive at, reach or draw a logical conclusion from reasoning and the information given
<b>define</b>	give the meaning of a word, phrase, concept or physical quantity; state meaning and identify or describe qualities
<b>demonstrate</b>	prove or make clear by argument, reasoning or evidence, illustrating with practical example; show by example; give a practical exhibition
<b>derive</b>	arrive at by reasoning; manipulate a mathematical relationship to give a new equation or relationship; in mathematics, obtain the derivative of a function
<b>describe</b>	give an account (written or spoken) of a situation, event, pattern or process, or of the characteristics or features of something
<b>design</b>	produce a plan, simulation, model or similar; plan, form or conceive in the mind; in English, select, organise and use particular elements in the process of text construction for particular purposes; these elements may be linguistic (words), visual (images), audio (sounds), gestural (body language), spatial (arrangement on the page or screen) and multimodal (a combination of more than one)
<b>determine</b>	establish, conclude or ascertain after consideration, observation, investigation or calculation; decide or come to a resolution
<b>develop</b>	elaborate, expand or enlarge in detail; add detail and fullness to; cause to become more complex or intricate
<b>devise</b>	think out; plan; contrive; invent
<b>differentiate</b>	identify the difference/s in or between two or more things; distinguish, discriminate; recognise or ascertain what makes something distinct from similar things; in mathematics, obtain the derivative of a function
<b>discriminate</b>	note, observe or recognise a difference; make or constitute a distinction in or between; differentiate; note or distinguish as different

Term	Explanation
<b>discuss</b>	examine by argument; sift the considerations for and against; debate; talk or write about a topic, including a range of arguments, factors or hypotheses; consider, taking into account different issues and ideas, points for and/or against, and supporting opinions or conclusions with evidence
<b>distinguish</b>	recognise as distinct or different; note points of difference between; discriminate; discern; make clear a difference/s between two or more concepts or items
<b>document</b>	support (e.g. an assertion, claim, statement) with evidence (e.g. decisive information, written references, citations)
<b>E</b>	
<b>evaluate</b>	make an appraisal by weighing up or assessing strengths, implications and limitations; make judgments about ideas, works, solutions or methods in relation to selected criteria; examine and determine the merit, value or significance of something, based on criteria
<b>examine</b>	investigate, inspect or scrutinise; inquire or search into; consider or discuss an argument or concept in a way that uncovers the assumptions and interrelationships of the issue
<b>execute</b>	apply a procedure to familiar task; perform a procedure without significant error, but not necessarily understanding how and why the procedure works; produce in accordance with a plan or design; put into effect, e.g. a plan, order or course of action
<b>experiment</b>	try out or test new ideas or methods, especially in order to discover or prove something; undertake or perform a scientific procedure to test a hypothesis, make a discovery or demonstrate a known fact
<b>explain</b>	make an idea or situation plain or clear by describing it in more detail or revealing relevant facts; give an account; provide additional information
<b>explore</b>	look into both closely and broadly; scrutinise; inquire into or discuss something in detail
<b>express</b>	convey, show or communicate (e.g. a thought, opinion, feeling, emotion, idea or viewpoint); (in words, art, music or movement) convey or suggest a representation of; depict
<b>extrapolate</b>	infer or estimate by extending or projecting known information; conjecture; infer from what is known; extend the application of something (e.g. a method or conclusion) to an unknown situation by assuming that existing trends will continue, or similar methods will be applicable
<b>G</b>	
<b>generate</b>	produce; create; bring into existence
<b>H</b>	
<b>hypothesise</b>	formulate a supposition to account for known facts or observed occurrences; conjecture, theorise, speculate; especially on uncertain or tentative grounds

Term	Explanation
<b>I</b>	
<b>identify</b>	distinguish; locate, recognise and name; establish or indicate who or what someone or something is; provide an answer from a number of possibilities; recognise and state a distinguishing factor or feature
<b>implement</b>	put something into effect, e.g. a plan or proposal
<b>infer</b>	derive or conclude something from evidence and reasoning, rather than from explicit statements; listen or read beyond what has been literally expressed; imply or hint at
<b>interpret</b>	use knowledge and understanding to recognise trends and draw conclusions from given information; make clear or explicit; elucidate or understand in a particular way; bring out the meaning of, e.g. a dramatic or musical work, by performance or execution; bring out the meaning of an artwork by artistic representation or performance; give one's own interpretation of; identify or draw meaning from, or give meaning to, information presented in various forms, such as words, symbols, pictures or graphs
<b>investigate</b>	carry out an examination or formal inquiry in order to establish or obtain facts and reach new conclusions; search, inquire into, interpret and draw conclusions about data and information
<b>J</b>	
<b>judge</b>	form an opinion or conclusion about; apply both procedural and deliberative operations to make a determination
<b>justify</b>	give reasons or evidence to support an answer, response or conclusion; show or prove how an argument, statement or conclusion is right or reasonable
<b>M</b>	
<b>make decisions</b>	select from available options; weigh up positives and negatives of each option and consider all the alternatives to arrive at a position
<b>manipulate</b>	adapt or change to suit one's purpose
<b>modify</b>	change the form or qualities of; make partial or minor changes to something
<b>O</b>	
<b>organise</b>	arrange, order; form as or into a whole consisting of interdependent or coordinated parts, especially for harmonious or united action
<b>P</b>	
<b>predict</b>	give an expected result of an upcoming action or event; suggest what may happen based on available information
<b>propose</b>	put forward (e.g. a point of view, idea, argument, suggestion) for consideration or action
<b>prove</b>	use a sequence of steps to obtain the required result in a formal way

Term	Explanation
<b>R</b>	
<b>realise</b>	create or make (e.g. a musical, artistic or dramatic work); actualise; make real or concrete; give reality or substance to
<b>recall</b>	remember; present remembered ideas, facts or experiences; bring something back into thought, attention or into one's mind
<b>recognise</b>	identify or recall particular features of information from knowledge; identify that an item, characteristic or quality exists; perceive as existing or true; be aware of or acknowledge
<b>reflect on</b>	think about deeply and carefully
<b>resolve</b>	(in the Arts) consolidate and communicate intent through a synthesis of ideas and application of media to express meaning
<b>S</b>	
<b>select</b>	choose in preference to another or others; pick out
<b>sequence</b>	place in a continuous or connected series; arrange in a particular order
<b>sketch</b>	execute a drawing or painting in simple form, giving essential features but not necessarily with detail or accuracy; in mathematics, represent by means of a diagram or graph; the sketch should give a general idea of the required shape or relationship and should include features
<b>solve</b>	find an answer to, explanation for, or means of dealing with (e.g. a problem); work out the answer or solution to (e.g. a mathematical problem); obtain the answer/s using algebraic, numerical and/or graphical methods
<b>structure</b>	give a pattern, organisation or arrangement to; construct or arrange according to a plan
<b>summarise</b>	give a brief statement of a general theme or major point/s; present ideas and information in fewer words and in sequence
<b>symbolise</b>	represent or identify by a symbol or symbols
<b>synthesise</b>	combine different parts or elements (e.g. information, ideas, components) into a whole, in order to create new understanding
<b>T</b>	
<b>test</b>	take measures to check the quality, performance or reliability of something
<b>U</b>	
<b>understand</b>	perceive what is meant by something; grasp; be familiar with (e.g. an idea); construct meaning from messages, including oral, written and graphic communication
<b>use</b>	operate or put into effect; apply knowledge or rules to put theory into practice

( Queensland Curriculum and Assessment Authority (QCAA) 2019)

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The pilot of the **Religion, Meaning and Life Course** has been approved by Archbishop Mark Coleridge.

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