

Executive Council of Australian Jewry Inc.

הוועד הפועל של
יהודי אוסטרליה

The Representative
Organisation of
Australian Jewry



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7 July 2021

Australian Curriculum Assessment and Reporting Authority (ACARA)
Level 13, Tower B,
280 Elizabeth Street
Sydney NSW 2000

Email: engagement@acara.edu.au

Dear Sir/Madam

Re: Proposed revisions to the Australian Curriculum

The Executive Council of Australian Jewry (ECAJ) is the peak, elected, representative body of the Australian Jewish community. We welcome the opportunity to comment on the [revised Australian curriculum](#), as published on the ACARA website.

We note that there are three dimensions to the revised curriculum, namely (i) content and elaborations for each of the learning areas (ii) general capabilities and (iii) cross-curriculum priorities.

The general capabilities include the development of “Intercultural Understanding”. We set out below our concerns about the proposed re-formulation of some of the sub-elements of this general capability.

Another key area of concern for our community is the need for the revised curriculum to establish a clear alignment between these general capabilities on the one hand and specific items of content and elaborations in named learning areas such as English, History, Science, the Humanities Arts and Social Sciences (HASS) and Geography, on the other.

Whilst the revised curriculum states: “*Each general capability has been embedded in the content descriptions of learning area curricula where that learning is essential*”, it does not appear to us that this principle has been followed rigorously with regard to the general capability of “Intercultural Understanding”.

1. Background

Our concerns stem from both the relevant academic literature¹ and recent experience in certain schools in Australia, which suggest that ethnic, racial, religious and national prejudices which relate to serious social problems such as educational discrimination, social exclusion, school bullying, are already manifest among children from the beginning of school age (5 years). Incidents of racially and religiously based bullying and abuse at certain public schools involving Jewish students as young as five years of age attained national prominence in 2019.²

A 12-year-old Jewish boy was subjected to a sustained campaign of racist bullying by a gang of students at Cheltenham Secondary College in Melbourne. The bullying culminated in a vicious physical assault of the boy by the ringleader of the gang, who screamed the words “You cooked-up Jew” at the boy during the assault. Social media played a critical role in the bullying that led up to the assault. Even though the boy’s mother had made complaints to the school principal over several months beforehand, and warned the principal of her fears that an assault was imminent, the school had done nothing to prevent the assault.

In a separate series of incidents, a five-year-old boy at Hawthorn West Primary School in Melbourne was called a "Jewish cockroach". The boy began wetting his pants in class rather than go to the school toilet, where he said he had been taunted about his circumcised penis. The parents were forced to withdraw their child from the school and provide him with home schooling. The principal at Hawthorn West Primary School initially refused to acknowledge that the abuse had been antisemitic in nature.

Both series of incidents were referred to in a Victorian parliamentary report following a public Inquiry.³

A rise in the number of incidents of racially and religiously based bullying and abuse has also been reported at public and private schools in NSW.⁴

All of these incidents highlight the destructive nexus between racist attitudes and language, and acts of violence. There is demonstrable physical and psychological harm to vulnerable children who are the targets of bullying, sometimes long term.

Similar incidents have been reported with growing frequency affecting school children of Muslim, Hindu and Sikh backgrounds. For the first time in Australia, there have also been reports of children who identify as Christians, and who attend school in geographical areas where people of Christian background are in a minority, being subjected to prejudice-motivated bullying.

¹ For a useful summary of relevant research reports from across the world, see Tobias Raabe and Andreas Beelmann, ‘Development of Ethnic, Racial, and National Prejudice in Childhood and Adolescence: A Multinational Meta-Analysis of Age Differences’, *Child Development*, November/December 2011, Volume 82, Number 6, pp 1715–1737. For a specific analysis of religious discrimination among children, see Nastasya van der Straten Waillet and Isabelle Roskam, ‘Religious Discrimination in Childhood and Adolescence’, *Archive for the Psychology of Religion*, 34 (2012), pp 215-242

² Adam Carey, ‘[Jewish boys taunted in shocking cases of antisemitic bullying at Melbourne schools](#)’, *The Age*, 3 October 2019.

³ Legislative Assembly Legal and Social Issues Committee, Parliament of Victoria, [Inquiry into Anti-Vilification Protections](#), March 2021, PP No 207, Session 2018–2021, ISBN 978 1 922425 22 5 (print version), 978 1 922425 23 2 (PDF version).

⁴ Sophie Deutsch, ‘[Antisemitic bullying strikes NSW schools](#)’, *Australian Jewish News*, 9 July 2020.

Although bullying of this nature is not new in Australia, vulnerable communities are reporting that the incidence of this kind of behaviour in schools, and in the community more widely, has become more frequent and more severe. The COVID-19 pandemic has had severe economic impacts around the world, producing rising unemployment and massive economic stress. As fear and economic insecurity have become prevalent, the atmosphere of political and social polarisation that existed even before the onset of the pandemic has deepened, and conspiracy theories and rising levels of racism - including antisemitism - have followed in their wake, most noticeably online.

Inoculation of students against prejudice and extremism thus needs to start from Foundation and be reinforced at appropriate points in the curriculum to Year 10. Curricula in certain learning areas should inculcate critical thinking and educate against prejudice generally, but the message will be lost unless anti-Jewish, anti-Indigenous, anti-Islam and anti-Asian prejudice in particular are addressed expressly. **Generic human rights and citizenship education are not sufficient**. The focus needs to be on identifying and counter-acting specific forms of racism and bigotry.

2. The “Intercultural Understanding” document

To that end, we have the following concerns about the proposed “Intercultural Understanding” document.

- (i) When compared to the current version of that document, it seems to de-emphasise the concept of developing “respect” for difference. The word “respect” has been removed multiple times from key parts of the document.
- (ii) The proposed new document has a sub-element headed “Respond to biases, stereotypes, prejudices and discrimination”, which is to replace the sub-element headed “Challenge stereotypes and prejudices” in the current version. We welcome the addition of the words “biases” and “discrimination”. However, in our view the words “respond to” are weaker than the word “challenge”. Learning to “challenge” biases, stereotypes, prejudices and discrimination should not be left until Level 6 (Years 9 and 10), as prejudiced attitudes may already have become ingrained by the time students reach that level.
- (iii) Neither the current version nor the proposed new version of the document refer to teaching students to **identify**, and **apply critical thinking skills** in order to challenge, biases, stereotypes, prejudices and discrimination.
- (iv) Education against prejudice should build across multiple general capability areas. Notably, cyber bullying and online forms of racism contribute significantly to the overall picture of prejudice. This could conveniently be addressed and challenged in the Digital Literacy general capability, identifying specific online incidents of antisemitism and other forms of racism with a greater focus on instilling respectful practices online.

We therefore recommend as follows:

Recommendation 1: In the proposed “Intercultural Understanding” document, the sub-element headed “Respond to biases, stereotypes, prejudices and discrimination” should be renamed “Identify, and apply critical thinking skills in order to challenge and respond to, biases, stereotypes, prejudices and discrimination”.

Recommendation 2: Amend the sub-element so that from Levels 1 to 4 students progressively develop a respectful understanding of forms of difference that give rise to unlawful discriminatory conduct (race, religion, disability, gender) and learn to de-stigmatise difference.

Recommendation 3: Amend the sub-element so that at Levels 5 and 6 students progressively address specific forms of prejudice (anti-Jewish, anti-Indigenous, anti-Islam and anti-Asian), and learn to self-reflect about their own prejudices, and on the destructive effects of prejudice both in Australia and in other parts of the world, both historically and in contemporary society.

Recommendation 4: The Digital Literacy general capability should address and challenge cyber bullying and online forms of racism, specifically including antisemitism, and instil respectful practices online.

3. Embedding Intercultural Understanding in curriculum content

We turn now to the challenge of aligning specific sub-elements of the general capability of Intercultural Understanding, amended as recommended above, with items of content and elaborations in named learning areas. Because of the sheer volume of the latter we have necessarily limited our recommendations concerning content descriptions and elaborations, and for embedding specific sub-elements of the general capability of Intercultural Understanding within them. These recommendations are intended to be illustrative, not definitive, and are listed in the Appendix to be found at the conclusion of this submission.

Recommendation 5: Align specific sub-elements of the general capabilities, amended in accordance with Recommendations 1, 2 and 3, with items of content and elaborations in named learning areas, including those listed in the Appendix to this submission.

4. The exclusion of religion and spirituality

Finally, we note that there is no mention at all of religion or even spirituality in the documents elaborating either “Intercultural Understanding” or “Ethical Understanding” in the general capabilities section of the proposed revised curriculum. There are some scant references in both documents to “values and beliefs” and to “knowledge, beliefs and practices” of “various cultural groups”, but no specific references to religion. In contrast, one of the named “cross-curriculum priorities” is “Aboriginal and Torres Strait Islander Histories and Cultures” where there are two references, which in our view are entirely appropriate, to Australia’s First Nations Peoples being spiritually connected to country and place.

Contemporary Australia is both a multicultural and a multi-faith society. In the last census, Australians who reported having a religious belief outnumbered by more than two to one those who reported that they have no religious belief.⁵ Knowledge, values, beliefs and practices are therefore tied not only to “cultural” group identity but also, for the majority of Australians, to religious faith. The terminology used in the “Intercultural Understanding” document should reflect this.

⁵ Australian Bureau of Statistics, [‘Religion Top 20 – Australia’](#), 27 June 2017.

The “Ethical Understanding” document also does not reflect the role and influence of religion in the articulation of contemporary Australian values. Further, the proposed revised continuum table in that document does not seem to address the fundamental question of the basis upon which human behaviour is judged to be good or bad, right or wrong. Much of the focus is on the consequences of behaviour, but this begs the question of the basis on which consequences are assessed.

For people who have a religious belief, ethical criteria are grounded in religious doctrine as expressed in sacred texts. Even for people who have no religious belief, many of the ethical principles which they accept, such as the golden rule, have a religious origin. Values that lie at the heart of Australia’s legal and political order, such as the freedom and dignity of the individual and the sanctity of human life, are also anchored in religious doctrine and tradition.

The content of both the “Intercultural Understanding” and the “Ethical Understanding” documents should be amended so that they provide for students to develop an understanding of religious diversity in Australia, and the role of religion in the formation and articulation of the values, beliefs and practices of individual Australians and contemporary Australian society. (For specific examples, see the second and third suggested amendments to Year 7 history elaborations in the Appendix).

Recommendation 6: The content of both the “Intercultural Understanding” and “Ethical Understanding” documents should be amended so that they also provide for students to develop an understanding of religious diversity in Australia, and the role of religion in the formation and articulation of the values, beliefs and practices of various communities and contemporary Australian society.

Conclusion

Given the increase in incidents reported by vulnerable communities of antisocial, prejudice-motivated conduct at schools, and the background of aggravated political and social polarisation fuelled by social media, the development in students of general capabilities of intercultural and ethical understanding has become more important than ever, and should be given high priority in the Australian curriculum. Students need to be equipped to live and to work harmoniously in a multicultural, multi-faith Australia. This includes providing students with the intellectual and psychological tools needed to identify and counter-act specific forms of racism and bigotry when they encounter them.

We thank ACARA for the opportunity to respond to the draft revisions in the Australian curriculum.

Yours sincerely



Peter Wertheim AM
Co-CEO

[Appendix follows on next page]



**Executive Council of
Australian Jewry**

**Appendix to Executive Council of Australian Jewry submission to the Australian
Curriculum Assessment and Reporting Authority - Suggested additions or changes to
Elaborations**

**(Note: First 3 columns reproduce part of the draft Australian curriculum; 4th column
contains suggested additions and amendments)**

Strand/sub-strand	Content	Elaboration	Suggested addition or change to Elaboration
English - Foundation			
Language Sub-strand: English as a language that varies and changes	Understand that English is one of many languages spoken in Australia and that different languages may be spoken by family, classmates and community (AC9EFL01)	acknowledging the home languages of students (AC9EFL01_E1) valuing the ability to speak more than one language (AC9EFL01_E2) discussing the various languages encountered in the community and at school (AC9EFL01_E3)	Add: “developing an understanding of, and showing respect for, various forms of cultural difference.”
English – Year 1			
Literature Sub-strand Appreciating literature and context	investigate how language and images are used to create characters, settings and events in texts created by First Nations Australian and non–First Nations Australian authors and illustrators, and those from around the world (AC9E1LE01)	understanding how people, animals and spiritual beings are represented in Aboriginal Dreaming stories; that the representation of spiritual beings is connected to the special place of Country and the connection to ancestors who protect the knowledge and continue the provision of stories to First Nations Australian Peoples; understanding that this belief system may differ across the many First Nations Australian groups across the country (AC9E1LE01_E2)	Add: “articulating awareness and showing appreciation of various forms of cultural differences”
English – Year 2			
Sub-strand Language for interacting with others	identify that language can be used for appreciating texts and the qualities of people and things (AC9E2L03)	exploring language used to describe moral and social dilemmas; for example, right and wrong, fairness and unfairness, inclusion and exclusion, in stories and everyday media texts (AC9E2L03_E2)	Add: “articulating an understanding that the use of language to make moral and other judgements, and to include or exclude others, also varies according to cultural background.”

Strand/sub-strand	Content	Elaboration	Suggested addition or change to Elaboration
English – Year 4			
Sub-strand: Language for interacting with others	<p>understand that respectful social interactions influence the way people engage with ideas and respond to others. (AC9E4L02)</p> <p>understand the differences between the subjective language of opinion and feeling and the objective language of factual reporting (AC9E4L03)</p>	<p>understanding how age, expertise and familiarity influence the ways in which we interact with people and how these codes and conventions vary across cultures (AC9E4L02_E2)</p> <p>recognising the importance of using inclusive language (AC9E4L02_E3)</p>	<p>Add: “demonstrating respect for those from specific other cultures and de-stigmatising linguistic and cultural difference.”</p>
English – Year 5			
Sub-strand Language for expressing and developing ideas	<p>explain how the sequence of images in print, digital and film texts has an effect on meaning (AC9E5L09)</p> <p>understand how vocabulary is used to express greater precision of meaning, and know that words can have different meanings in different contexts (AC9E5L10)</p>	<p>interpreting narrative texts told through wordless picture books (AC9E5L09_E1)</p> <p>identifying and comparing sequences of images revealed through different hyperlink choices (AC9E5L09_E2)</p> <p>viewing a short film or segment from a film without sound and comparing interpretations after viewing with sound (AC9E5L09_E3)</p> <p>identifying the use of Aboriginal symbols within texts and the messages that they convey (AC9E5L09_E4)</p> <p>understanding that for First Nations Australian Peoples, language will have a different meaning to Standard Australian English vocabulary and that different meanings are conveyed in different cultural contexts; for example, when talking about a large group, Aboriginal and Torres Strait Islander peoples may refer to this as a 'big mob' or a specific language term relevant to their community (AC9E5L10_E2)</p>	<p>Add: “demonstrating understanding of the manner in which images and symbols can convey prejudice and bias, with specific examples.”</p>
English – Year 6			
Literacy Texts in context	<p>compare texts including media texts that represent ideas and events in different ways, explaining the effects of the different approaches (AC9E6LY01)</p>	<p>identifying and exploring news reports of the same event in different publications and/or media, discussing the language choices and perspectives of the authors and the impact of these choices on potential audiences (AC9E6LY01_E1)</p>	<p>Add: “learning to identify specific forms of cultural and ideological bias in news and other media texts.”</p>

Strand/sub-strand	Content	Elaboration	Suggested addition or change to Elaboration
English – Year 7			
Sub-strand Language for interacting with others	<p>understand how language features, including styles of speech and idioms, express and create personal and social identities (AC9E7L02)</p> <p>understand how language is used to evaluate texts and how evaluations about a text can be substantiated by reference to the text and other sources (AC9E7L03)</p>	<p>analysing how evaluative language can be used to assess the qualities of a narrative text; for example, its impact on the reader; the author’s skill in the use of language; the use of emotion or example to evoke empathy with the characters, or to build tension or to create a mood; the author’s appeal to social values; for example, in choice of theme; judgement of behaviour; for example, in terms of characters’ capability, courage, morality; and whether these are positive or negative evaluations (AC9E7L03_E2)</p>	<p>Add: “critically examining the use of language as a tool for evoking or reinforcing specific forms of prejudice.”</p> <p>Add: “identifying misrepresentations of cultural communities in texts (books, advertisements, news media and social media)”.</p>
Sub-strand Engaging with and responding to literature	<p>compare the ways that language and images in different types of texts are used to create character, and to influence emotions and opinions (AC9E7LE03)</p>	<p>identifying stereotypes, prejudice and oversimplifications in texts and their impact on audience emotions and opinions (AC9E7LE03_E1)</p>	<p>Add: “Students learn to identify and critically reflect on their own specific prejudices and biases.”</p>
English – Year 8			
Sub-strand Language for interacting with others	<p>understand how the features of written and spoken texts adopted by groups and communities contribute to their identities (AC9E8L02)</p> <p>understand how rhetorical devices are used to persuade and how different layers of meaning are developed through the use of metaphor, irony and parody (AC9E8L03)</p>	<p>critically analysing how language can be used to persuade, manipulate and misinform in advertisements, social media and fake news, distinguishing between sites that use credible sources and factual information, and those that promote false claims, fabricated news and conspiracy theories, using devices such as hyperbole, heightened emotion, alarmist headlines, citing of dubious ‘experts’, distortion of statistics, charismatic spokespersons, intimidation through trolling, repetition of false claims and the use of bots to spread misinformation (AC9E8L03_E2)</p>	<p>Add: “Students learn to identify and critically examine use of language to promote specific forms of racial and other prejudices in texts (books, advertisements, news media and social media)”.</p> <p>Add: “Students reflect on the way their own use of language reveals their particular prejudices and biases.”</p>

Strand/sub-strand	Content	Elaboration	Suggested addition or change to Elaboration
English – Year 9			
Sub-strand Interacting with others	listen to spoken texts constructed for different purposes and audiences, analysing how language features of these texts position listeners to respond in particular ways, and present and discuss opinions regarding these texts using vocal effects (AC9E9LY02)	comparing, evaluating and discussing how bias or stereotypes are created through language and how they position listeners to respond (AC9E9LY02_E1)	After “bias or stereotypes” add “(including in relation to specific cultural and religious communities).”
English – Year 10			
Sub-strand Language for interacting with others	<p>understand how features of written and spoken language can have inclusive and exclusive social effects, and can empower or disempower people (AC9E10L02)</p> <p>understand how people's evaluations of texts are influenced by the context, purpose and mode of communication, as well as the individual's value system (AC9E10L03)</p>	<p>identifying examples of when language includes, distances or marginalises others (AC9E10L02_E5)</p> <p>considering whether ethical judgements of good, bad, right or wrong are absolute or relative through consideration of texts with varying perspectives and through discussion with others (AC9E10L03_E1)</p> <p>interpreting texts by drawing on knowledge of the historical context in which they were created (AC9E10L03_E2)</p>	<p>Add: “critically reflecting on students’ own specific racial, religious and other prejudices and those in the text types considered.”</p> <p>Add: “identifying and responding to specific forms of prejudice, racism and bias.”</p> <p>Add: “learning not to be a perpetrator, and appropriate ways not to be a by-stander, and demonstrating understanding of why this is important.”</p>

Strand/sub-strand	Content	Elaboration	Suggested addition or change to Elaboration
Science - Year 10			
Use and influence of science	investigate how the values and needs of society influence the focus of scientific research (AC9S10H04)	researching how the values of 19th and early 20th century Australian society, combined with scientific misconceptions about heredity and evolution, influenced policies and attitudes towards First Nations Australians (AC9S10H04_E8)	The reference to “attitudes towards First Nations Australians” should be expanded to include attitudes towards certain ethnic and cultural groups. The elaboration should include “showing understanding of the fallacies of eugenics.”

Strand/sub-strand	Content	Elaboration	Suggested addition or change to Elaboration
History - Year 7			
<u>Knowledge and understanding</u> <u>Sub-strand</u> Overview of the ancient world (Egypt, Mesopotamia, Persia, Greece, Rome, India and China) and early Australia	the different methods and sources of evidence used by historians and archaeologists to investigate early societies and the importance of archaeology and conserving the remains, material culture and heritage of the past (AC9HH7K03)	examining the impact of how modern infrastructure works, such as the Aswan Dam, on sites of ancient significance (AC9HH7K03_E3)	Add as another example: “explaining the mission to rescue artefacts of ancient Israel in the First Temple period from the excavation of Solomon’s Stables (the Temple Mount Sifting Project)”
<u>Sub/strand</u> Ancient world 60,000 BCE to 650 AD (Note: “AD” should be changed to “CE” to maintain consistency with “BCE”)	significant features of ancient civilisations and early societies, including farming, trade, social classes, religion and the rule of law (AC9HH7K14) interpretations and contested histories of the ancient society and/or an individual and their significant legacies (AC9HH7K21)	explaining how key features of ancient societies, such as farming, trade, social classes, religion and the rule of law, can be both a cause and effect of a civilisation’s development (AC9HH7K14_E1) identifying how ancient religious beliefs and cultural practices are incorporated into modern Australian life (AC9HH7K21_E10)	Add: “showing understanding of the development of ethical monotheism as a break from naturalist and polytheistic religions.” Add: “showing understanding of how ethical monotheistic beliefs and religious practices are incorporated into modern Australian life, laws and institutions.”
History - Year 8			
<u>Knowledge and understanding</u> <u>Sub-strand</u> Overview of the ancient to modern world (Byzantine Celtic Anglo-Saxon Viking Ottoman Khmer Mongols Yuan and Ming Dynasties Aztec Inca)	the emergence of ideas about the world such as the Renaissance, the Scientific Revolution and the Enlightenment, and the place of significant individuals and people in it that caused change (AC9HH8K03)	describing the importance of key thinkers such as Galileo Galilei, Johannes Kepler, Francis Bacon, Thomas Hobbes, Rene Descartes, Francois-Marie Arouet, Voltaire, John Locke, Isaac Newton and/or Immanuel Kant (AC9HH8K03_E3)	Restore “Moses Mendelssohn” to the list of key thinkers.
<u>Sub-strand</u> The Western and Islamic world, the Asia Pacific world, and expanding contacts	the experiences and perspectives of rulers and of subject peoples and the interaction between power and/or authority in the society (AC9HH8K06) the role and achievements of a significant individual and/or group (AC9HH8K07)	explaining the tolerance of the Ottomans towards Christians and Jews (AC9HH8K06_E7) explaining the influence and dominance of the Catholic church on society using visual sources such as the illustration of Hell in the Hortus Deliciarum manuscript by Herrad of Landsberg (AC9HH8K07_E3)	Add: “but also details of their inferior (dhimmi) status and rights in Ottoman society, and additional obligations eg additional taxes”. After “Christians” add “(eg Armenians, Assyrians, Greeks)”. Add: ‘investigating the effect of the Spanish Inquisition in disrupting the multi-faith communities existing in the Iberian peninsula, including the expulsion of Sephardi Jewry in 1492

Strand/sub-strand	Content	Elaboration	Suggested addition or change to Elaboration
History - Year 8			
Sub-strand The Western and Islamic world, the Asia Pacific world, and expanding contacts	interpretations and contested histories about the society, event and/or individual and/or group (AC9HH8K08)	analysing the importance of key women in Renaissance society, such as Caterina Sforza (1463–1509), Isabella d’Este (1474–1539), Lucrezia Borgia (1480–1519) and Catherine de Medici (1519–1589), using a range of artwork, written sources and historians’ interpretations to justify claims (AC9HH8K08_E4)	Add Doña Gracia Mendes Nasi (c. 1510–1569) to the examples of key women.
<u>Skills</u> Sub skill Identifying continuity and change	identify and explain patterns of continuity and change to the way of life in the Ancient and/or Middle Ages (AC9HH8S08)	explaining the importance of a specific social group, such as the religious class, nobility, peasants and/or women, in maintaining social cohesion in the society (AC9HH8S08_E5) identifying continuities in the society over time, such as the influence of ideas or the treatment of women (AC9HH8S08_E6)	Add: “ancient (cultural), medieval (religious) and modern (racial) antisemitism” as a continuity.
History - Year 9			
<u>Knowledge and understanding</u> Sub-strand Overview of the making of the modern world	the causes and effects of European imperial expansion and the movement of peoples in the period (colonisers, slaves, convicts, settlers and First Nations of the world such as the First Nations Australians), their responses and their different perspectives (AC9HH9K02)	identifying and describing the causes of the movement of peoples in the modern world, such as push factors (the Agricultural Revolution, the Industrial Revolution, the Irish Potato Famine, discrimination and persecution, forced migration such as slavery and convict settlements) and pull factors (promise of a better life, employment opportunities, space, personal freedom) (AC9HH9K02_E1)	As an example of the movement of peoples primarily due to push factors of discrimination and persecution, add “anti-Jewish pogroms in Tsarist Russia, (resulting in the mass migration of 2 million persecuted Jews from Russia and eastern Europe to the US, the Holy Land and Australia from 1881 onwards.)”
Sub-strand Australia 1750-1918 and Asia 1750-1918	significant events, ideas, people, groups and movements in the development of the society (AC9HH9K16) different experiences and perspectives of colonisers, settlers and First Nations Australians from the time and the impact of changes to society including events, ideas, beliefs and values (AC9HH9K18)	explaining the factors that contributed to Federation and the development of democracy in Australia, such as defence concerns, economic concerns and the 1890s depression, the ‘White Australia ideal’, nationalist ideals and egalitarianism (AC9HH9K16_E4) examining the experiences of non-Europeans in Australia prior to the 1900s, such as Japanese pearlers in Darwin, Chinese on the goldfields in Victoria and New South Wales... (AC9HH9K18_E4)	Add: “examining the role of racism and xenophobia towards First Nations and non-European communities in the push for Federation.” Amend “non-Europeans” to “diverse minority communities”. Add “Jewish convicts and free settlers” to the list of examples.

Strand/sub-strand	Content	Elaboration	Suggested addition or change to Elaboration
History - Year 9			
Sub-strand World War I (1914-1918)	the places of significance where Australians fought, their perspectives and experiences, including the Gallipoli campaign (AC9HH9K22)	identifying the places where Australians fought, such as Gallipoli, Fromelles, the Somme, Pozières, Passchendaele, Bullecourt, Villers-Bretonneux, Sinai Peninsula, Gaza, Beersheba (AC9HH9K22_E1)	Add “Semakh and Syria” to the list of places.
Sub-strand World War I (1914-1918)	the places of significance where Australians fought, their perspectives and experiences, including the Gallipoli campaign (AC9HH9K22)	using sources to investigate the difficulties of trench warfare, the use of tanks, aeroplanes and chemical weapons (gas) (AC9HH9K22_E2) comparing and contrasting the different experiences of war, such as foot soldiers at the Western Front vs the Light Horse in Palestine (AC9HH9K22_E3)	Add “the role of John Monash as an innovator in the co-ordination of mechanised power in battlefield tactics, and his promotion to commander of the Australian Corps in the face of anti-Jewish prejudice”.
History - Year 10			
<u>Knowledge and understanding</u> Sub-strand World War II (1939-1945)	the significant events and turning points of World War II, including the Holocaust and use of the atomic bomb (AC9HH10K08)	explaining why particular events were significant turning points in the European theatre of war, such as Germany’s invasion of Poland in 1939, the Blitzkrieg, the Battle of Britain, Operation Overlord (the invasion of Normandy), the Battle of the Bulge, the Soviets’ capture of Berlin (AC9HH10K08_E1) examining the reasons for the Holocaust, including anti-Semitism and Nazi race theory (AC9HH10K08_E3) investigating the scale and significance of the Holocaust using primary and secondary sources such as survivor testimonies (AC9HH10K08_E4) discussing the short- and long-term impacts of the Holocaust on the Jewish community post-World War II, such as coming to terms with the scale of loss, migration to Israel, Australia and the United States, the creation of Yad Vashem and other Holocaust centres, museums and memorials (AC9HH10K08_E5)	Add: “showing understanding of Nazi race ideology, and related concepts of ‘Aryan hegemony’ and social Darwinism, as factors in German war aims and policies (eg ‘lebensraum’, autarky and territorial expansion).” Add: “showing understanding of the progression from hate speech and hate propaganda, to incitement, discrimination, persecution, violence and genocide.” and “showing understanding of the role of perpetrators, bystanders, victims and survivors.”

Strand/sub-strand	Content	Elaboration	Suggested addition or change to Elaboration
History – Year 10			
<u>Knowledge and understanding</u> Sub-strand World War II (1939-1945)	the effects of World War II, with a particular emphasis on the continuities and changes on the Australian home front, including the changing roles of women and First Nations Australians, ‘enemy aliens’, as well as the use of wartime government controls such as conscription, ‘manpower controls’, rationing and censorship (AC9HH10K09)	describing the effects of changes to individual rights and freedoms because of the National Security Act, such as censorship of the media, detention of Japanese, German and Italian residents, banning groups opposed to the war on either political or religious grounds and controls over the workforce (manpower controls) (AC9HH10K09_E4)	Add: “considering the treatment of friendly ‘enemy aliens’ - Jewish immigrants from Austria and Germany from 1938; the Dunera Boys at Tatura and Hay from 1940, and their later contribution to Australian society.”

Strand/sub-strand	Content	Elaboration	Suggested addition or change to Elaboration
Humanities and Social Sciences – Year 5			
<u>Knowledge and understanding</u> Sub-strand Civics and Citizenship	the key values and features of Australia’s democracy, including the electoral process and the responsibilities of electors and elected representatives (AC9HS5K07)	discussing the meaning and importance of the key values of Australian democracy (for example, freedom of election and being elected; freedom of assembly and political participation; freedom of speech, expression and religious belief; rule of law; other basic human rights) (AC9HS5K07_E2) considering how students apply democratic values in familiar contexts (AC9HS5K07_E3)	Add: “showing understanding of the limits on freedoms, and the “harm to others” principle of John Stuart Mill eg free speech versus incitement and hate speech”

Strand/sub-strand	Content	Elaboration	Suggested addition or change to Elaboration
Geography – Year 8			
<u>Knowledge and understanding</u> Sub-strand Human Geography	the interconnections between people, places and environments enabling or constraining internal and international migration in Australia compared with a country in Asia (AC9HG8K07)	identifying and explaining the main types and patterns of internal and international migration (for example, permanent migration, temporary labour migration, student migration, forced migration (including refugees, illegal migrants and people smugglers) and family reunion) (AC9HG8K07_E1)	Add: “showing understanding of the prejudices that have accompanied debate about these issues”