**Jeff Hobbs** - Good afternoon, everybody. I'm hoping that we have people in and we're ready to go. So that this is the part two of the implementation webinar for VCE Text and Traditions new Study Design, which starts next year and runs for five years. And what we are looking at today is more how we might do some teaching and learning activities, which can be found in the yet to be published teachers advice booklet and also how assessment might come out of especially units three and four.

So, I'm just going to move through each of the units as I did last week. But before we start, we're going to have an acknowledgement of country. So, yet again, I'm on Gunai Kunai land and I would just like to acknowledge the traditional owners of the country throughout all of Victoria and pay respect to the ongoing living cultures of First People, those of the past, those of the present, and their leaders of the future. If you have any questions to ask today, could you please type them into the Q and A sections. So, you can open that up and type in a question. I won't look at the questions until the very end, but Leonie, who is sitting there in the background busily working away, will look at some of those questions. Some she'll be able to answer as we go through, but any of them that are specific to the subject, I'll hopefully get to at the end. If not, we'll be able to email participants with the answers to those questions or get answers out to you in some manner.

This session is being recorded, so if you want to go back to it, it'll take a little while to get it up online, but it'll be available in the future. Not a lot to say there, but one of the first things we're going to do is look at last week's submitted question. We only had one that really needed answering, so this is where someone asked about clarification of the difference between texts and traditions in that traditions have much later texts as well. So, it says, "Would authoritative documents like the "Nicene Creed" or the "Catechism of the Church", or "Papal Encyclicals" be considered a text or a tradition in this study design?" For both Units One and Two, there is a little preamble, and, in that preamble, it tries to clarify that question. So, generally speaking, texts in both Units One and Two means that they are what are considered to be the sacred texts that are seen to be authoritative and foundational for a particular tradition.

For example, the Bible for the Jews or the Christians, obviously the Jewish Hebrew Bible for Jewish people and the Christian tradition with two parts to that Bible or the Quran for the Islamic tradition. The tradition, however, is everything that has grown out of the events that led to that text coming into being. For the Jewish people, that's a very, very long history. And the tradition is this, the Jewish religion which has grown out of that history as recorded within the Old Testament. For Christians with the addition of the New Testament writings, we obviously have the Christian Church growing out of that and a number of offshoots of that as it's gone through its history so that you see the Catholic Orthodox and Protestant churches and Reform churches growing out of that.

Any documents that any of those traditions have produced are seen to be secondary to the Text, capital T, which you would see to be the Bible or the Quran. If you are doing Units One or Two and you're looking at texts from other traditions, it's a little bit more complex. If you're looking at Hinduism or Buddhism, obviously there's a number of texts and none of them are really seen to be absolutely foundational. So, it does depend upon the tradition as to how you understand a text. But for most people studying this subject, we tend to come from Jewish, Christian, or Islamic schools and the text for those are a lot more simply set.

So later on, if you were to look at a paper document, you would see that as a reflection of the tradition that stems from the original text. I hope that makes it clear. If not, obviously send a message and we'll try and work through that. We could also do it at the Text and Traditions conference next year if need be. Another thing which starts off the "Advice for Teachers" booklet is something about exegetical method. It's something that we always have discussions about and while there's no absolute right or wrong way to write an exegesis, in Texts and Traditions, we do have a particular method that we want to follow so that all students are reasonably clear as to what we are leaning for and what's being looked for in assessment.

So, one of the first statements in the "Advice for Teachers" is that the primary focus of exegetical methods in the subject is to look at what the text means for its original audience. Now, other exegetical methods may look at what its relevance is for today's society, but one thing that Text and Traditions really focuses on is the idea that we are looking at the text in light of what it means for its original audience. The other thing that quite often comes in here is that we use a variety of critical methods. So, we use sociocultural literary criticism, which means that we look at the culture and the history of the people who created the text and who were in the text, but we also look at how that text is a piece of writing and the various writing methods and mannerisms that may be used by the people who created the text or that appear within the text. And so, we can look at how for instance, a prophecy might be seen different to the way a law might be seen.

So sociocultural criticism looks at everything that is around the text and the history leading up to it. Historical criticism obviously looks more at how history has led to the development of the text and literary criticism really pulls apart various styles and forms and I will get into some of those a little bit later on. We do hope to have a couple of PDs either run through VCAA or the Victorian Association of Texts and Traditions on exegesis. So, keep your eye out for those and hopefully they can make it a lot clearer as we go through. So now I'm just going to go through some of the units and look at the teaching and learning activities that are involved there. So, I'm not running through all of them. What I've done is just taken an example from each of the areas of study and just talk about how this might lead up to assessment, but also how you might just run a single class off some of these.

So, in Unit One, Area of Study One, what we are looking at is what actually led to the text coming to be. It's that sociocultural setting that eventually comes to knowledge that is needed for the exegesis but is also needed just for the sake of understanding how the scriptures came to be. One thing I think is really important with the "Advice for Teachers" is even though most of the examples are tradition-specific, for instance, this one is obviously a Christian example, it is very easy to almost replace words and come up with an example if you are from the Islamic or the Jewish tradition, where you could do this.

So, for instance, rather than the Christian Bible is made up of two sections, you could just write this as the Jewish Bible is made up of a number of different sections which we have gathered together as the Hebrew scriptures. If you're doing the Quran, you might want to say that there is a certain number of surahs that make up the Quran. They come from two major areas of Revelation, and they have been put together in a particular order and go into that type of thing. But what this activity is trying to look at is to get students to understand how a text has come out of history. So, it suggests that they do an internet search and that they start to look at how might you put the Bible in particular order and depending on how much depth you'd want to go into, you could have students create a chart, something like this, where if they do some research they might find out that a lot of scholars think that the Genesis book was written by a number of different authorly traditions and they come from very different dates.

So, they could set up a chart where they put the data of Genesis being written by the Yahwist, Elohist, Deuteronomist, or Priestly writers, whereabouts in the Bible it is found. So, in the Hebrews scriptures, it's in the section there, the Torah, or the Pentateuch, and there's a number of dates for that. They might go to other books, Job, Hosea, from the wisdom literature of the prophets and find that there's a number of different dates. They might also start to come to understand that no scholars are absolute on most dates that you will find on the Bible. Some of the Jewish prophets have some very definite dates, but others like, for instance, Job, somewhere between the fourth and the sixth century, the Gospels, as probably a lot of Christians are aware, have a very wide range of possible dates.

When we get to Units Three and Four, we try to narrow some of that down using scholarship. But I think in Unit One it's just interesting for the students to come to an understanding of how the Bible isn't just a book that was put together yesterday by one person, but it's a really a collection of a whole lot of different books written over history in very many places. Again, if you were doing this exercise for the Quran, you might want to look at how particular surahs were revealed at different times within the prophet's lifetime and how that might influence a person's interpretation. Another thing that I've always find I have to teach my students is dating. In Text and Traditions, we tend to use BC and BCE, but obviously depending upon the tradition you come from, you may use in different dating system.

But a lot of students have no idea as to how dating systems work and sometimes it's important just to not take those things for granted and explain that to them. As we move through Unit One, Area of Study Two does focus on exegesis and this is an exercise within the "Advice for Teachers" that explains really the basics of what you need to move up to an exegesis. So, getting a passage and asking students to identify the literary context, background information, literary forms and techniques, themes, and then try to figure out the meaning for the original audience, is a basic starting off exegesis exercise. There are other examples and one of them's a little bit later on where you might focus on one of those particular things.

So, you might look at literary context and try and explain that to the students and get them to do some exercises on that. Obviously, as you do a task like this, you're leading students up to an assessment task. So, the assessment task would be how putting together a complete exegesis or maybe an exegetical exercise where they might just label a passage with those various things. So, by doing tasks like this, they gain familiarity with what exegesis is and how exegesis works. And for a lot of students, in fact for most students. I would suspect, in Unit One, exegesis is a foreign word to them and how they would actually go about writing one or doing it really has to be taught from very basic. I think one difficulty teachers of Unit Three and Four have is that they're trying to get a Unit Three, Four exegesis out of a Unit One student. Lead them gently. Really this is like a poetry exercise in English, just go through the basics and get them to do some analysis on a text. Ultimately that's what an exegesis is.

As you move into Unit Three, this is an example again that is specific for the Islamic text, but I'll show how it might be used in other references. For those not for familiar with Surah 2, Surah 2:62 and 1:36 has a sense if you were to take those passages on their own, that God has offered salvation to all people of the book. So, those who are Christian, those who are Jewish, and those who are Islamic. If you just take those passages on their own, you might get a sense of universal salvation. Within the Islamic tradition, that has caused a little bit of commentary. People have wondered how that works against other surahs that might explain something else. And so, what you find is that hadith actually try to explain or interpret those verses. At the bottom of that page are a couple of websites that I found that actually go into those passages and try to explain how those passages might be interpreted.

So, what you're looking at there is how various hadith, which come from the later tradition after the Revelation, go back to the Revelation and try to explain an interpretation of it. And of those verses, just in me looking through them, I've found many, many different Islamic people have interpreted them with a very wide range of understanding and each person justifies it according to their theology and their understanding of how Islam works. But that may be a really interesting study. Please remember in Units One and Two, you don't have to focus on one tradition.

It's actually recommended that you do jump around traditions and try and show students an understanding of texts beyond what might be considered their home tradition. So other teachers who are from Jewish or Christian schools may want to look at this type of exercise and do that to broaden their students' understanding of the diversity of Revelation in the world. As we move into Unit Two, Area of Study One, again we're looking at the basics of where did these texts come from and how were these texts brought about.

So, there are a couple of exercises that really are map drawing exercises. One is to look at the Arabian Peninsula, look at some of the major places of Revelation or important places within the prophet's life and try to identify and annotate that map to look at how that map relates to the text. You could, of course, if you were teaching from a Jewish perspective, take a map of ancient Israel and again, look at places that were really important in the formative years of the Israelites. If you're doing some of the later prophets, you might want to look at exile and how exile broadens that map as you'd have to include places like Babylon within it. From the Christian tradition, you may want to look at how the Christian tradition has obviously grown from that same part of the world, but perhaps how different parts of Israel become more important to the Christian tradition. So, places around the Sea of Galilee become much more important to the Christian tradition because that helps us in our understanding of the early life of Jesus.

So, map reading, and map development are really important and that could of course be done in Unit One as well, and certainly in Unit Three where you're doing background of the tradition. So, one thing that's important, if you're doing Texts and Traditions and you get the "Advice to Teachers," read through all the examples that are there and think, "Can I use this in what I'm teaching and how might that lead to me doing some assessment for the students?" Obviously later on if you want to assess their understanding of this, you could give them a blank map and see if they can remember what they learned. Another thing you can do is draw upon resources.

One thing that our Lady of Sion College in Box Hill recently did was invite students from Catholic, Jewish, and Islamic traditions to come together as the attends and just talk about what it was to belong to their faith. That could be developed into a Text and Traditions exercise where you might get students or guest speakers to come together and just talk a little bit about how their sacred text is important to their tradition. That then can lead to an understanding of how different texts lead to different understandings of the world. It helps us understand how the tradition and the text are drawn together. Obviously finding guest speakers from all traditions and getting them together is not an easy task. We try to do it as much as we can in the Text and Traditions conference each year, but it is a bit of hard work. But however,

I've found that what Sion does every year, with what they call their Day of Dialogue, is a really good example of how you can get people from different traditions together and get them to talk about how their life, their tradition, and their text means something to them. As you're moving through Unit Two, Area of Study Three is where you might want to look at particular issues. So, for instance, an issue of human rights is really important in all three traditions that teach the subject. And again, please feel free to jump between traditions as you're doing this, but you might want to look at how two different traditions have used their texts to understand how human rights or dignity of people are important in today's society. How do we go back to our texts and use those texts to actually look at how those texts inform our understanding in the world today.

You could even go to something like the United Nations Declaration for Human Rights, which is theoretically a secular document, but certainly reflects a lot of Abrahamic tradition within it. So, Area of Study Three is really open to the idea that you can look at different traditions and how those traditions use their texts to inform their living in society today. And most students love that part of that unit, and it tends to be probably much more than a third of what you teach when you get to teach in that unit. As I said, all of these tasks lead us into particular assessment tasks. So, we don't do teaching of itself, we certainly don't teach simply for assessment. We teach so that students learn, but within the way that we teach we also want to check that they have learned it.

And so, everything that we do should be leading up to assessment tasks and hopefully you saw through that range of activities there, that there are many of these as actual assessment tasks. So, you might do a comparative table or a table of information they've collected, exegetical exercises. You might get students to do a presentation on particular traditions, give them a quick little test, give them a passage and get them to write a commentary on it. All of those types of things grow out of those activities and it's really important that students can understand how the activities that they're doing in class actually lead to what they're going to be assessed on, so that they know what information is important to keep, what information, or knowledge, or skills, is important for their assessment. As you work through the "Advice for Teachers", most of it has come directly from the key knowledge and key skills in the study design, and that then leads to those key knowledge and key skills being used in assessment.

So, hopefully as you read through all of this, as you're getting ready for next year, or as you teach this year, you will come to an understanding of that process of looking at key knowledge and skills, developing a course out of it, and then assessing that course based upon those students gaining those key knowledge and skills. As we move into Units Three and Four, we tend to have a much more set curriculum in as much as it is guided by the set text. So, for Jewish people, that would be Jeremiah and Ezekiel. For Christian students it would be Gospel of John or Gospel of Luke.

And for the Islamic students there are parts of the Quran that are set as the set text each year. From there are the passages for special study and so we try to focus on those particular aspects of those passages for special study as we develop the course each year. So, Unit Three's guided by that. It's also guided by the themes which are published each year so that as we teach, we don't have to teach absolutely everything to do with the text, which would take a lifetime. But we try to focus the students on particular themes and particular understandings that are graspable by students who are really just starting their journey of study of text.

So, one thing they could do, this would be relevant for both Jewish and Christian students, is to analyse how the institution of monarchy revolutionised the function of Israelite society. So how did monarchy change Israelite society from perhaps being a law-led, judges-led type of society to being much more like a reflection of a monarchy? And how did Saul, David, and Solomon change Israel through that process of the development of the monarchy? Sorry, I think in Area of Study One, it's really important that when we study those texts, sorry, when we study the texts that the background, we give leads to the text.

Sometimes I've found that some teachers teach things which are totally relevant to understanding history, the leading up to the tradition. It's not directly relevant to the students' understanding of the text. So, for instance, a study of Ruth in the Old Testament is quite relevant if you're studying the Bible, but if you're doing the Gospel of John, Ruth may not feed directly into your understanding of John. So, try to focus on things that feed into your text as you're trying to develop that Area of Study One. Looking at the basics that really help a student understand the text a little bit more, so when they open up their set text, they have a good set understanding of what history led up to that set text as it as is relevant for their level of knowledge. As we move into Area of Study Two, we are looking much more at how the text came to be.

So, for Luke and John, we are looking at a particular author at a particular time in Christian history and we can ask questions like, "How does the prologue to the Gospel of Luke tell us something about Luke?" There are certain passages in John, later on in John, that talk about why John wrote and how John may have come to be created. Within the prophets, if you're doing Jeremiah and Ezekiel, obviously there are different settings because you're looking at two different books, but they all come under the context of the exile. And so, as you're doing that, you're really starting to look at why was the Gospel or why was the text written? How did it come to be? Who was it written for?

If you're doing the Quran, obviously you would look at it in a slightly different way in that it's understood more as a revelation than a written text. But you would certainly look at the role of the prophet in that revelation. You would look at the various historical circumstances that led to the prophet needing to pass on the message at a particular time for a particular situation.

And a lot of that understanding really helps students understand why sometimes there are passages that seem unusual for us but are very relevant for the original audience. And this bit about audience is really central to Texts and Traditions, understanding how the text actually was created for a particular group of people to respond to their needs and their sense of understanding at that time.

Unit Three, Area of Study Three is where we've made some big changes to assessment. And when I get up to assessment, I'll talk a bit about that. But one thing that I think has stressed a lot of teachers in Unit Three is the idea that they have to have students creating a complete and full exegesis by halfway through the year. Hopefully with the rewrite of the study to design, what we've tried to say is no, we just need to be leading them into an understanding of exegesis." So, the skills that we developed during Unit Three is to understand the various parts of an exegesis, like literary forms, like literary techniques. You might want to just spend a class where they go through, "What is a literary form?" "What is a literary technique?" "How do I know the difference?" Not that it really matters that you know the difference, but you know what you're writing about.

So, you tend to be writing about structure and style when you're writing about literary forms, you tend to be more writing about literary devices when you're looking at techniques. Students understanding how the form of writing can actually change the way we interpret it is quite difficult for students to understand. And sometimes I even go to things like school newspapers, or newsletters, or general newspapers to show that we actually have still in our society different forms of writing that we interpret differently as we go through.

By the end of Area of Study Three, we don't expect a full exegesis to be written. We expect students to be building their way up to an exegesis. And I'll get to that a little bit later on. I think I just mentioned most of that. All of this obviously builds into the SAC and as I said for Units One and Two, everything we're doing in the classroom is there to help develop the skills and the knowledge which are eventually assessed through our SACs and through the exam. So please make sure that the work that you're doing in class leads students to building those skills and knowledge. As we move into Unit Four, we are moving closer to that understanding of creating a full exegesis. And so, what students will be doing is building on what they did in Unit Three, but they might want to start to become more specific.

One thing that's very important within the study is that students understand how to speak Text and Traditions, that they have a glossary of words that they can use to be able to explain particular things. So, creating a glossary would be a really important thing. I normally start a glossary at the very beginning of Unit One, oh, sorry, of Unit Three and build that up as we go through so that students really have an understanding of how terms can be used.

And in the previous exam criteria, there was certainly something about the use of technical terminology and that's most likely going to be something that we would expect all students to have in their SACs as well. So, please help them through that as they're going along through Units Three, Area of Study Three, and Unit Four, Area of Study One. Now we get to Unit Four, Area of Study Two, and that was where we've made a change in the study design. We're now coming to the culmination of their understanding of the themes. So, as you've been teaching Unit Three, Area of Study Three, and Unit Four, Area of Study One, you haven't just been looking at developing an exegesis, but you've been helping students understand the text as a whole. And through that you'll be pointing out where particular themes come to be made.

So, as students are working through that, they might select one theme and now that they've done the passages, they can say, "Which passages actually feed into that theme? If I was going to be talking about a particular theme that's listed, what passages would I go to specifically?" So that when they write their essay at the end of this area of study, they can certainly go directly to particular passages that are related to that theme. Another thing is to look at a number of different scholars and say, "How do those scholars feed into our understanding of the theme?" And again, what passages do they use when they're talking about it? Here, that list published by VCAA is central to the themes that you teach.

So, it's really important for an Area of Study Two that you focus on those particular themes. They're the ones that will lead to a good essay at the end of Area of Study Two, when you get to the SAC. For both of those Areas of Study One and Two, I think the way that you would teach is that you would start to build the key skills and key knowledge during Unit Three into Unit Four, and then you would probably do assessment tasks for Area of Study One, followed reasonably soon by Area of Study Two because you've been developing the understanding of the themes as you've been developing their exegetical skills. As you are working through the end of Unit Three and the beginning of Unit Four, don't leave themes until you've finished all that, but talk about themes, have students keep notes on themes as they're going through those passages.

So, they're not focusing just on the passages, but they're also looking at how those passages feed into a bigger understanding. And we're hoping that in the new study design that helps students come to an understanding that the passages aren't there on their own, but they do fit into a much bigger text. And that bigger text needs to be understood from what it's really trying to say through the development of themes.

So, the two SACs could follow reasonably close to one another. I'd do the exegesis, then I might give an exercise like that one on just looking at passages from the themes. Give them a week or so just to get ready for the next one and then do something on the themes. And then you can move into the final area of study, which is looking at how a theme that doesn't have to be the same theme, has developed at a later stage of the tradition. So, one thing that you might look at is stewardship, social justice, particular behaviours or ethical stances that are held by your tradition. And look at how the later stage is taught using the text. As I said last week, it is really important that the theme you use for this area of study grows out of the text. Don't try and push a theme back into the text but look at how that theme actually has grown out of the text. So, students will still be expected to show, "How does this theme appear within the text?" But after that they're expected to move on to, "How has the text been used by the later tradition?"

So, if we are looking at stewardship, how has the planet come to be? We can easily talk about, if we're from the Catholic tradition, but we need to look at how has the Pope used the biblical tradition to feed that understanding of stewardship and especially how have they used the set text? And that's where it starts to get a little bit difficult because while we might be able to point to Genesis for stewardship, how we point to Luke sometimes may be a little bit difficult. So don't try and take your favourite theme and force the text onto it, rather take a theme that grows out of the text and work on that.

So, as we get through all of that, everything leads to the assessment tasks. These assessment tasks are in the study design. Hopefully you've had a chance to look over them or you might be waiting until the year twelves finish and worry about next year when you get to it. But you will notice that not a lot has changed in Unit Three, Outcome One and Outcome Two. However, Unit Three, Outcome Three certainly has changed. So, what it says is that a student's performance will be assessed using one or more of the following, textual notes, annotated passages, or an exegetical framework report. That doesn't say by an exegetical exercise.

So, in the past, what we've led to in Outcome Three is students writing a complete exegesis. And a lot of people have said, "What's the difference between an exegesis for this and an exegesis in Unit Four?" And a lot of us have gone, "Not a lot." Here, there's something very different. So, you might give a passage to a student on a big, blank sheet of paper and ask them to annotate it. You might ask them to provide the notes that are necessary to analyse a particular passage. You might get them to write something under subheadings that says, "What is literary form?" "What is the context?" "What is the message to the original audience?" So that that framework would then eventually lead to them writing a better exegesis in Unit Four.

Now, obviously when you're doing that, the form that you use for assessment will change the way that you actually assess it. So, your criteria or your rubric that you set up to mark those will need to be developed to actually fit the task that you do. I know that in the past a lot of us have just gone to the "Advice for Teachers" and photocopied the assessment rubric that's been in there.

What you will find is that rubric will need to be modified or adjusted so that it actually fits the task that you are doing. The skills and the knowledge are the same, but a good rubric will help a student understand how those skills and knowledge should be presented when they're doing it. So that's where those notes are really important. As we move to Unit Four, the exegetical exercise is a basic exegesis, as we are probably more familiar with it if we've taught the subject before. Outcome Two will be an essay and that's something new to the subject. A thematic essay that just looks at how the theme is developed within the particular passage. Very similar to the types of things that we've had in exams in the past, but we've never actually had a SAC on it.

And so, you could easily go to past exams and take questions from them to give students a SAC for that particular outcome. Obviously, as long as it fits in with the set passages that they've been doing or the passage's special study because you don't want to ask them something about a theme that they haven't studied. So, as you're going back through past exams, make sure that the theme is actually covered. As we get to Outcome Three, notice that the weighting of this last one is fairly low, doesn't mean please ignore it. I know that in the past we've had trouble with teachers teaching Outcome Three, which used to be Outcome Two, but here's a chance for students to write a quick report or an extended response.

And one thing I know that I've done in the past for that is I've personally gone to how that's appeared in the exam and tried to replicate a question similar to the exam to help assess the students so they're not only showing their key knowledge and skills here, but they're getting ready for the exam in the same process. Now we'll have to wait for the exam provisions to come out so that we understand how this particular outcome is being assessed. But I would certainly recommend that we try to look at how that reflection might come through so that when we write our report or extended response, it's helping students not just show that they have the key knowledge and skills, but it's helping them prepare for how they might show that knowledge when it comes to later on.

So, that's a fair amount of talking all in one. I haven't had a look, but I might ask Leonie, do we have any questions appearing? One question. Okay, I'll just see if I can get that to appear.

So, I'll go to Q and A. "How many exegetes or commentaries do you recommend we use in teaching exegesis?" That's, as I constantly say with Text and Traditions, whenever anyone asks for a specific number of things, I say it's a length of string. A lot of it depends on what you have available. I know that schools have a, you know, it often takes years to resource a school for Text and Traditions, and sometimes we start with one or two commentaries, and then over the years we build those up. I know that personally I have 13 commentaries that I use, and I selectively choose parts of those for particular passages to help the students come along. I also lend those out to my students so that they can go and read what they want from them. I would say a minimum of two, but certainly, one thing I think it's very good for students is to see that there is a diversity of opinion about particular texts.

Some texts, almost everyone agrees on. Other texts, scholars will be arguing until the cows come home about what those texts mean. So, for instance, in Luke's gospel, there's a bit about a rich man entering the Kingdom of God being like a camel being able to pass through the eye of a needle. For every a hundred scholars, there's 200 opinions on that particular piece of scripture and there I would just try and find a couple. You don't want to confuse the students too much, but you want them to understand that there isn't an exact answer to a lot of these things.

So, I would certainly say get at least two. See if you can find a diversity of opinion. It does depend upon what's available to you. I know that for the Christian students, there is a textbook that's been written. I haven't actually seen it, but it might, well, it might well guide the students in their understanding. But I think we do need to go to those original scholarly opinions as well. That we don't just rely on textbooks, but we go back to what we might call the secondary sources. A textbook is perhaps a tertiary source, and we really look at what do scholars have to say. It depends on the text, it depends on the availability, and it depends on your students' ability to handle a variety of opinions. As far as the exam is concerned, it's not my department. I haven't seen anything on how the exam's been developed. That will come out later this year. So, I don't know whether the question four format will change. That's a question I would be asking too, but how we teach may well be, may well change depending upon how the exam is formatted. So, that's something we're all waiting eagerly for. So, are they the only two questions that we've got there at the moment? Okay.

**Leonie Brown** - Yes, Jeff. They're the only two.

**Jeff Hobbs** - Okay. Does anyone else have any questions at all? Please feel free to type them in. I have no sense of time while I'm going through this, so I just ramble until I finish. But we have gone for nearly 45 minutes, so I know it's information overload. It's really telling you, please go to the "Advice for Teachers" when it's published and use it because we do write it in the hope that it helps, especially newer teachers, come to an understanding of how they might teach and what they might use within it. But I think with a new study design, it's important to see how the activities we do in class might change because of that. So, a big...

**Leonie Brown** - Jeff, could you just go back to the first question because it's actually in two parts.

**Jeff Hobbs** - Oh, okay. The first question is...

**Leonie Brown** - That's the first part, but not the second one Which, if you like, I can...

**Jeff Hobbs** - Okay. Yep. "Should commentaries selected be based on the type of exegesis like literary or social?" Again, it's always very hard because most people who write commentaries don't do Text and Traditions. So, they don't format their commentaries to fit our nice little pattern that we have. Most commentaries are written for tertiary study for adults, for people who are deep in the faith. And we are teaching students who are just learning and are just starting out, and perhaps don't hold a faith position. And so therefore, we can't just throw them a tertiary commentary and say, "Try and figure out what this is on about."

One of our roles as teachers is to be very selective in how we use the commentaries and point, you know, I might go to one and say, "Here's something that's really good on literary form." I might have to go to another one and say, "This one, however, has some stuff that will feed your understanding of sociocultural." It's pretty rare to find a commentary that will just do that all nicely for us. Our job as teachers is to really do that work for the students, to go to commentaries, to photocopy a little bit from mine, a little bit from another, a little bit from one another, and give it to the students so that they can come to an understanding. We digest the commentaries, and we give it to them in little pieces, sort of like a mother magpie feeding its babies. We don't give them the whole lot, or they'll choke, but we just give them bits and pieces that will help them come to an understanding. I hope that answers that. "When will the selective passages and themes be available?" Leonie?

**Leonie Brown** - Thank you very much for that question because I'm sure every teacher who's online will be asking the same question about when will passages and themes for special study be printed. They're certainly well and truly on the way through the editorial process, as are the "Advice for Teachers", and we will get them out as soon as possible. Quite often the thought is that we actually need to put these out after the students sit the exam, just in case of that risk factor that students may, and teachers for that matter, but more likely students towards the end of the year may pick up a version, realise that or wrongly think that there's different themes. So, yes, towards the end of the year, certainly before the end of the year, and as soon as possible. They're well on the way is what I would say.

**Jeff Hobbs** - Yeah, and nothing would panic a student more than jumping on the VCAA website and thinking their teacher taught them the wrong themes when they've accidentally read next year's themes. So, I think it's always good to hold it out until they've finished all that.

**Leonie Brown** - [Leonie] Can I just say that we say these sorts of things, but two years ago I had that exact thing happen and I was really thankful that the student had enough initiative to ring me and say they were really upset and very concerned and like, rarely do we hear from students, but it's something that will always stick in my mind, that actually it would be better to publish them later rather than earlier because that's what they'd actually thought. And initially I thought, "Oh, this is going to be really, really difficult." And I realised that that's what they'd actually done was to read the wrong ones. So, yes, they'll be out when it's most appropriate. And like I said, they're well on the way. So, just stay tuned.

**Jeff Hobbs** - So don't over, you know, subscribe to Leonie's phone number or email address that's there. But if you really are running into some big questions about how the new study design or "Advice to Teachers" or themes are working, drop her a line and she's always been excessively happy to help. So, I might say thank you to everyone for joining us today. It's always hard talking to a screen because you've got no idea if anyone's listening but thank you very much for joining us. Please feel free to get in touch with me if you need. Join our Text and Traditions Association through the website, vattt.vic.edu.au if I'm allowed to advertise this, it helps form a community of teachers and then we should be able to help people. So, one last comment there. "We'd like to have the info before the middle of November." It normally is published by then, so I don't think there'll be any worries with that. So, handing over to you, Leonie.

**Leonie Brown** - Thank you. Thank you on behalf of all of the participants both in this session this week and last week's, but particularly this week. For me, sitting back monitoring the Q and A, listening to Jeff's presentation, having read it a few times, don't worry, it just constantly reminds me that so many people in this space are so willing to share their expertise. So, Jeff's given you some fantastic examples from the "Advice for Teachers" and some examples that you can run with in terms of your planning for your programme next year and onwards. So, thank you very much for your generosity and your time, Jeff, and your collegiality. It's much appreciated. So, I'd just like to wish everybody all the best for the rest of this year and the T and T space, and look forward to this fantastic, new study design next year. And please don't afraid to be in touch, either by email or that mobile number is probably the best one to use these days. So, thank you very much. All the best.

**Jeff Hobbs** - Thank you. I'm off to a homeless sleep out, so think of me. Good night.

**Leonie Brown** - Yep, thank you. Bye bye.

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