

2014 HSC Studies of Religion Marking Guidelines

Studies of Religion I and Studies of Religion II

Section I Religion and Belief Systems in Australia post-1945

Multiple-choice Answer Key

Question	Answer
1	C
2	D
3	B
4	A
5	C
6	B
7	A
8	B
9	D
10	A

Studies of Religion I and Studies of Religion II

Section I

Religion and Belief Systems in Australia post-1945

Question 11

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates comprehensive knowledge and understanding of Australia's current religious landscape • Makes specific reference to the quotation to support own knowledge 	5
<ul style="list-style-type: none"> • Demonstrates sound knowledge and understanding of Australia's current religious landscape • Makes some reference to the quotation to support own knowledge 	3–4
<ul style="list-style-type: none"> • Demonstrates basic knowledge of Australia's religious landscape • May make some reference to the quotation 	1–2

Sample answer:

The quotation draws links between the rise of materialism and the increasingly secularist nature of Australian society. The statement reflects trends revealed in current census data about Australia's religious landscape. In particular, the 'no religion' category has shown a steady increase from 15.5% in 2001 to 22.3% in 2011. However, despite this increase, identification with a religious tradition continues to be a dominant characteristic of contemporary Australian society — exceeding two-thirds of the population in the 2011 census. Immigration is providing a greater religious diversity in Australia, particularly with the increasing number of Buddhists and Hindus. The main Christian churches (excluding the Pentecostals) have experienced a significant decline in church attendance as reflected in recent National Church Life Survey data. Hence, as the quotation infers, Australia's religious landscape has undergone significant change in recent years and data validates this conclusion.

Studies of Religion II

Section I Religion and Non-Religion

Part B Multiple-choice Answer Key

Question	Answer
12	A
13	B
14	C
15	A
16	D
17	B
18	C
19	B
20	A
21	D

Studies of Religion II

Section I Religion and Non-Religion

Part B Question 22

Criteria	Marks
<ul style="list-style-type: none"> Provides a detailed and accurate understanding of how this study of religious and non-religious worldviews might assist in the search for meaning Makes reference to concepts connected to the stimulus Integrates specific and appropriate terminology 	5
<ul style="list-style-type: none"> Provides an accurate understanding of how this study of religious and non-religious worldviews might assist in the search for meaning May make reference to concepts connected to the stimulus 	3–4
<ul style="list-style-type: none"> Makes simple statements about religious and non-religious worldviews 	1–2

Sample answer:

This person has taken different subjects that include religious and non-religious worldviews. This course of study might assist a person in his/her search for meaning. By studying areas such as Atheism and Rethinking Religion she/he would be able to recognise how non-religious worldviews help the individual's search for meaning. By studying Religion and Ethics and Religion in a Materialistic world, a person would be able to see how religious worldviews help the individual's search for meaning.

In Religion and Ethics which is a Religious worldview, a person would learn that a religion such as Christianity sees all humans as created in the image of God and therefore a human is bound to treat others according to that belief. There is a responsibility for people to build a just society in which everyone is provided with the means of living with dignity and respect. This clearly would assist a person in his/her search for meaning. However Science (a non-religious worldview) sees that humans are able to discover through study and reason how best to live in society. Science demonstrates that humans need each other and that relationship is important for the development and growth of an individual. This non-religious view is similar to a religious worldview but argues human connections would assist a person's search for meaning.

Studies of Religion I and Studies of Religion II

Section II — Religious Tradition Depth Study

Question 1 — Buddhism

Question 1 (a)(i)

Criteria	Marks
<ul style="list-style-type: none"> Accurately indicates the key features of the contribution to Buddhism made by ONE significant person or school of thought, other than the Buddha 	3
<ul style="list-style-type: none"> Provides some of the key features of the contribution to Buddhism made by ONE significant person or school of thought, other than the Buddha 	2
<ul style="list-style-type: none"> Makes a general statement about ONE significant person or school of thought, other than the Buddha 	1

Question 1 (a)(ii)

Criteria	Marks
<ul style="list-style-type: none"> Clearly and accurately provides information on the impact of the significant person or school of thought on Buddhism 	4
<ul style="list-style-type: none"> Provides some accurate information on the impact of the significant person or school of thought on Buddhism 	2–3
<ul style="list-style-type: none"> Makes general statements about the significance of the person or school of thought to the development or expression of Buddhism 	1

Question 1 (b)

Criteria	Marks
<ul style="list-style-type: none">• Clearly and accurately articulates how the statement helps to demonstrate the significance of the chosen practice for the Buddhist community• Applies thoroughly knowledge of the significance of the chosen practice• Uses clear and relevant evidence to support the response	7–8
<ul style="list-style-type: none">• Identifies relevant points on how the statement helps to demonstrate the significance of the chosen practice for the Buddhist community• Applies sound knowledge of the significance of the chosen practice• Makes an accurate and largely descriptive response	4–6
<ul style="list-style-type: none">• Makes general statements about the chosen practice’s significance for the Buddhist community	1–3

Question 2 — Christianity**Question 2 (a)(i)**

Criteria	Marks
<ul style="list-style-type: none"> Accurately indicates the key features of the contribution to Christianity made by ONE significant person or school of thought, other than Jesus 	3
<ul style="list-style-type: none"> Provides some of the key features of the contribution to Christianity made by ONE significant person or school of thought, other than Jesus 	2
<ul style="list-style-type: none"> Makes a general statement about ONE significant person or school of thought, other than Jesus 	1

Sample answer:

Martin Luther (1483–1546 CE) was an Augustinian Monk but he was excommunicated in 1521 from the Church. He translated the Bible into German, wrote sermons on Christian life and is credited with beginning the Protestant Reformation.

Luther's writings were his greatest contribution to Christianity. The Luther Bible printed in 1543 was the first German translation of the scriptures. He wrote several catechisms for adults and children. His best known works were 'To the Christian Nobility of the German Nation', 'On the Babylonian Captivity of the Church' and 'On the Freedom of a Christian'. He also composed hymns for communal singing. In 1526 he produced a document on liturgical reform.

Luther's theological teaching was focused on individuals and their relationship with God. Justification by faith was the key aspect of his theology. His theology of the cross, the priesthood of all believers and the role of the sacraments, including the Eucharist, were his other contributions of significance.

Question 2 (a)(ii)

Criteria	Marks
<ul style="list-style-type: none"> Clearly and accurately provides information on the impact of the significant person or school of thought on Christianity 	4
<ul style="list-style-type: none"> Provides some accurate information on the impact of the significant person or school of thought on Christianity 	2–3
<ul style="list-style-type: none"> Makes general statements about the significance of the person or school of thought to the development or expression of Christianity 	1

Sample answer:

Luther's greatest impact was to be one of the initiators of the Protestant Reformation. His actions in posting the 95 Theses led to the Protestant Reformation and later to the Catholic counter-reformation. From this Christianity renewed itself and brought about important reforms. Other Protestants such as Zwingli and Calvin emerged and the change became rapid.

One of the long-term impacts on Christian theology was Luther's emphasis on the gospel of forgiveness and salvation. Protestants see Luther as particularly important in emphasising the merciful God and salvation found through faith in Christ.

Luther saw only two sacraments instituted by Christ: Baptism and Holy Communion. Many Protestant churches continue to maintain this approach to the sacraments today. Lutherans believe that other things such as confirmation, matrimony, penance or being ordained may be useful but are not things Christians should feel they have to do. Many other Protestant denominations have followed this example from Lutherans. Luther also advocated that the Mass should be said in the language of the people and not in Latin.

Another impact of significance was Luther's legacy in establishing a tradition of singing in community by all. This still continues today.

There are two symbols used by the Lutheran church in Australia today. One is that which tradition holds was designed by Luther himself. This has a black cross in the middle that symbolises the sin of humanity.

Question 2 (b)

Criteria	Marks
<ul style="list-style-type: none"> Clearly and accurately articulates how the statement helps to demonstrate the significance of the chosen practice for the Christian community Applies thorough knowledge of the significance of the chosen practice Uses clear and relevant evidence to support the response 	7–8
<ul style="list-style-type: none"> Identifies relevant points on how the statement helps to demonstrate the significance of the chosen practice for the Christian community Applies sound knowledge of the significance of the chosen practice Makes an accurate and largely descriptive response 	4–6
<ul style="list-style-type: none"> Makes general statements about the chosen practice's significance for the Christian community 	1–3

Question 3 — Hinduism**Question 3 (a) (i)**

Criteria	Marks
<ul style="list-style-type: none"> Accurately indicates the key features of the contribution to Hinduism made by ONE significant person or school of thought, other than the Vedas 	3
<ul style="list-style-type: none"> Provides some of the key features of the contribution to Hinduism made by ONE significant person or school of thought, other than the Vedas 	2
<ul style="list-style-type: none"> Makes a general statement about ONE significant person or school of thought, other than the Vedas 	1

Question 3 (a) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Clearly and accurately provides information on the impact of the significant person or school of thought on Hinduism 	4
<ul style="list-style-type: none"> Provides some accurate information on the impact of the significant person or school of thought on Hinduism 	2–3
<ul style="list-style-type: none"> Makes general statements about the significance of the person or school of thought to the development or expression of Hinduism 	1

Question 3 (b)

Criteria	Marks
<ul style="list-style-type: none"> Clearly and accurately articulates how the statement helps to demonstrate the significance of the chosen practice for the Hindu community Applies thorough knowledge of the significance of the chosen practice Uses clear and relevant evidence to support the response 	7–8
<ul style="list-style-type: none"> Identifies relevant points on how the statement helps to demonstrate the significance of the chosen practice for the Hindu community Applies sound knowledge of the significance of the chosen practice Makes an accurate and largely descriptive response 	4–6
<ul style="list-style-type: none"> Makes general statements about the chosen practice’s significance for the Hindu community 	1–3

Question 4 — Islam**Question 4 (a) (i)**

Criteria	Marks
<ul style="list-style-type: none"> Accurately provides the key characteristics and features of ONE significant practice within Islam 	3
<ul style="list-style-type: none"> Provides some features of ONE significant practice within Islam 	2
<ul style="list-style-type: none"> Makes general statements about a practice within Islam 	1

Question 4 (a) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Accurately demonstrates a clear understanding of the significance for the Muslim community of the practice outlined in (a)(i) 	4
<ul style="list-style-type: none"> Demonstrates some understanding of the significance for the Muslim community of the practice outlined in (a)(i) 	2–3
<ul style="list-style-type: none"> Makes general statements about the significant Islamic practice and/or the community 	1

Question 4 (b)

Criteria	Marks
<ul style="list-style-type: none"> Makes clear and accurate reference to the statement reflecting the contribution of the chosen significant person or school of thought on the development and expression of Islam Applies thorough knowledge of the contribution of the significant person or school of thought to the development and expression of Islam Uses clear and relevant evidence to support the response 	7–8
<ul style="list-style-type: none"> Makes some reference to the statement reflecting the contribution of the chosen significant person or school of thought on the development and/or expression of Islam Applies sound knowledge of the contribution of the significant person or school of thought to the development and expression of Islam Makes an accurate and largely descriptive response 	4–6
<ul style="list-style-type: none"> Makes general statements about the chosen person or school of thought's contribution to the development and expression of Islam 	1–3

Question 5 — Judaism**Question 5 (a) (i)**

Criteria	Marks
• Accurately provides the key characteristics and features of ONE significant practice within Judaism	3
• Provides some features of ONE significant practice within Judaism	2
• Makes general statements about a practice within Judaism	1

Sample answer:

Synagogue services are held in a synagogue known as the house of prayer (beit tefillah). Synagogues are also meeting houses and houses of learning.

In Judaism it is considered important to pray within a community and a minyan (ten) must be present for certain prayers. Synagogue services are a way the community can join together in prayer.

Synagogue services are led by a rabbi and in Orthodox services they are said in Hebrew. The shabbat service is the obligatory service that begins on Friday evening and ends on Saturday evening but services are held every day. Special services are held to mark festivals.

Prayer services are held three times a day in a synagogue. These are the morning service (the longest prayer), afternoon service (the shortest prayer) and the evening service (after sunset).

There are two types of synagogue services: Ash Kenazi and Sephardi. Prayers are found in the siddur (Jewish prayer book).

Question 5 (a) (ii)

Criteria	Marks
• Makes evident the key aspects of the relationship(s) between the chosen practice and the beliefs of Judaism	4
• Attempts to make evident some aspects of the relationship(s) between the chosen practice and the beliefs of Judaism	2–3
• Makes a general statement about the relationship(s) between the chosen practice and the beliefs of Judaism	1

Sample answer:

Prayer services in Judaism express the beliefs of Judaism. Prayer services conducted at the synagogue are strongly connected to stories from the Torah. The Torah is the Law and the main source of belief for Jewish people. Synagogue worship focuses on the Torah and the 613 mitzvot in the Torah. Jewish belief that God must be worshipped is expressed in the synagogue by retelling the stories from the Torah.

The morning prayer service (shacharit) follows the traditions of Abraham. In Genesis 22:3 Abraham arose early in the morning. Hence the belief of praying in the morning. Morning prayer contains the Shema which is directly linked to the beliefs of Judaism. The Shema is the central prayer of morning services. This is an affirmation of Judaism and declaration of faith

in one God. The Aleinu prayer is also prayed which includes hope in seeing the one God in his mighty splendour. This again is a belief of Judaism.

In the afternoon service (Mincha) is a link to Isaac. In Genesis 24:63 Isaac went out meditating to the field towards evening. The afternoon prayer is where Psalm 145 is recited. The concept of these prayers is to come closer to God. The Aleinu prayer is again prayed in the afternoon again expressing the beliefs of Judaism.

The evening prayer follows the tradition of Jacob. In Genesis 28:11 Jacob came upon a certain place and stopped there for the night. The Shema and the Aleinu are prayed at this service. The prayer services are substitutes for the sacrifices made in the Temple of Jerusalem prior to its destruction in 67/70 CE. The evening prayer begins just before sunset because the Jewish day begins and ends at sunset. The centre of this prayer is the reading of the Torah. The whole Torah is read from beginning to end in 12 months.

Question 5 (b)

Criteria	Marks
<ul style="list-style-type: none"> Makes clear and accurate reference to the verse reflecting the contribution of the chosen significant person or school of thought on the development and expression of Judaism Applies thorough knowledge of the contribution of the significant person or school of thought to the development and expression of Judaism Uses clear and relevant evidence to support the response 	7–8
<ul style="list-style-type: none"> Makes some reference to the verse reflecting the contribution of the chosen significant person or school of thought on the development and/or expression of Judaism Applies sound knowledge of the contribution of the significant person or school of thought to the development and expression of Judaism An accurate and largely descriptive response 	4–6
<ul style="list-style-type: none"> Makes general statements about the chosen person or school of thought's contribution to Judaism 	1–3

Sample answer:

Moses Maimodies (Ramban) contributed greatly to Judaism. He wrote several books such as the Mishnah Torah, the Guide to the Perplexed, and the commentary on the Mishnah. He wrote the Mishnah Torah which contained Jewish Law for all ages and places. In this book ordinary Jews or non-Jews were able to access the Jewish Law in language easily understood. The quote states one must “love the Lord your God, keep His charge, His statutes, His ordinances and His commandments”. If people were unable to understand the law written in complicated verse how could they “keep his commandments”. Moses Maimodies’s greatest contribution to Judaism was assisting ordinary Jews and non-Jews to access the Laws.

Lay people who used the Mishnah Torah could understand the laws more easily without having to refer to lengthy Talmudic study, therefore being able to “keep (his) commandments all the days”. They were able to keep “His charge” as they could understand what was asked of them.

The term Mishnah Torah means “The Second Law” and is the name given to the Book of Deuteronomy. The Mishnah Torah recognises and reformulates the laws in a clear and logical system. Early writings were haphazardly arranged and were difficult to follow. If one was to “keep his commandments” one would need to understand them and be able to follow them in some order.

When Maimonides wrote the Commentary on the Mishnah he wrote it in Arabic, the everyday language of the Jews under Muslim rule, so that the Mishnah would be understandable to Jews. Again for Jewish people to be able to keep “His commandments all the days” they needed to understand and be able to read them.

After 10 years of work Maimonides completed the 14 volumes of the Mishnah Torah which distilled the Talmud and all the responses of the Jewish scholars into a simple code that the lay person could understand.

Of great importance to Judaism Maimonides’s “Thirteen Articles of Faith” were a guide to the principal beliefs of Judaism for centuries. For the everyday Jew the principal beliefs of Judaism were reduced to 13 articles of faith which were easier to understand and follow.

Studies of Religion I and Studies of Religion II

Section III — Religious Tradition Depth Study

Question 1 — Buddhism

Criteria	Marks
<ul style="list-style-type: none"> • For Buddhism, provides detailed, relevant and accurate characteristics and features of the ethical teaching in the chosen area • Demonstrates a comprehensive understanding of the implications of Buddhist ethical teaching on the lives of adherents • Integration of the stimulus to link the relationship of the adherents practising the “acts of goodness” to the guidance provided by the chosen ethical teaching • Uses relevant and accurate terminology in a cohesive response 	17–20
<ul style="list-style-type: none"> • For Buddhism, provides characteristics and features of the ethical teaching in the chosen area • Demonstrates a competent understanding of Buddhist ethical teachings in the lives of adherents • Uses the stimulus to show how the adherents are practising the ethical teachings • Uses relevant terminology in a well-structured response 	13–16
<ul style="list-style-type: none"> • For Buddhism, indicates some characteristics and features of the ethical teaching in the chosen area • Demonstrates some understanding of Buddhist ethical teachings in the lives of adherents • May use the stimulus • Attempts to use relevant terminology in a largely descriptive structured response 	9–12
<ul style="list-style-type: none"> • For Buddhism, provides some general statements about ethical teachings and/or the chosen area • May use relevant terminology 	5–8
<ul style="list-style-type: none"> • Makes general statements about Buddhism 	1–4

Question 2 — Christianity

Criteria	Marks
<ul style="list-style-type: none"> • For Christianity, provides detailed, relevant and accurate characteristics and features of the ethical teaching in the chosen area • Demonstrates a comprehensive understanding of the implications of Christian ethical teaching on the lives of adherents • Integration of the stimulus to link the relationship of the adherents doing “what is good” to the guidance provided by the chosen ethical teaching • Uses relevant and accurate terminology in a cohesive response 	17–20
<ul style="list-style-type: none"> • For Christianity, provides characteristics and features of the ethical teaching in the chosen area • Demonstrates a competent understanding of Christian ethical teachings in the lives of adherents • Uses the stimulus to show how the adherents are guided by the ethical teachings • Uses relevant terminology in a well-structured response 	13–16
<ul style="list-style-type: none"> • For Christianity, indicates some characteristics and features of the ethical teaching in the chosen area • Demonstrates some understanding of Christian ethical teachings in the lives of adherents • May use the stimulus • Attempts to use relevant terminology in a largely descriptive structured response 	9–12
<ul style="list-style-type: none"> • For Christianity, provides some general statements about ethical teachings and/or the chosen area • May use relevant terminology 	5–8
<ul style="list-style-type: none"> • Makes general statements about Christianity 	1–4

Question 3 — Hinduism

Criteria	Marks
<ul style="list-style-type: none"> • For Hinduism, provides detailed, relevant and accurate characteristics and features of the ethical teaching in the chosen area • Demonstrates a comprehensive understanding of the implications of Hindu ethical teaching on the lives of adherents • Integration of the stimulus to link the relationship of the adherents' living of an "unselfish life" to the guidance provided by the chosen ethical teaching • Uses relevant and accurate terminology in a cohesive response 	17–20
<ul style="list-style-type: none"> • For Hinduism, provides characteristics and features of the ethical teaching in the chosen area • Demonstrates a competent understanding of Hindu ethical teachings in the lives of adherents • Uses the stimulus to show how the adherents are influenced by the ethical teachings • Uses relevant terminology in a well-structured response 	13–16
<ul style="list-style-type: none"> • For Hinduism, indicates some characteristics and features of the ethical teaching in the chosen area • Demonstrates some understanding of Hindu ethical teaching in the lives of adherents • May use the stimulus • Attempts to use relevant terminology in a largely descriptive structured response 	9–12
<ul style="list-style-type: none"> • For Hinduism, provides some general statements about ethical teachings and/or the chosen area • May use relevant terminology 	5–8
<ul style="list-style-type: none"> • Makes general statements about Hinduism 	1–4

Answers could include:

- Adherents follow dharma to generate good Karma and therefore the two must be in harmony
- A Hindu's first of the five constant duties is to Dharma — that is goodness in thought, word and deed
- 'ahimsa' is the primary ethic from which all others must flow. It is through ahimsa that Hindus honour all things, respect all things and service others
- Hindus emphasise duty through following dharma to create good Karma to break the cycle of Samsara
- World is part of Brahman and should be treated with respect. Hence the created world, created from the supreme being and Brahman, entered in every object created
- Earth is personified as 'Mother' in the Vedas as the Goddess Bhumi
- All the world should be seen "as one in me" BG 11:7
- Water is respected in Hindu Vedas. The Ganges River is a manifestation of the Goddess Ganga

- Selfless behaviour is required. One must not be passive; you must maintain the environment you live in, never destroy. Adherents must acknowledge the primary ethic — regard and respect for others, and serve all things.
- To demonstrate the concept of the importance of all creatures, Hindu Gods have taken the form of an animal, if only by part. Ganesh, Nandi the Bull and Hanuman the Monkey King are all examples of this. These are demonstrated in practice in the care and veneration of the ‘cow’ in Hindu culture, temples which save animals and the practice of vegetarianism.
- Ecological movements and examples where adherents are witnesses to goodness in thought, word and deed. This provides good karmic energy for the adherent to live an unselfish life. Examples could include Narmada River Project, the Chipko movement and the conservation of the Banyan and Mango Trees.
- The prayer life of Hindus demonstrates selfless behaviour by asking forgiveness as they walk on the earth.
- Gandhi wrote on the environment about people’s selfishness — that there is enough for everyone’s need but not their greed — demanding adherents to live an unselfish life.
- Gandhi also wrote about the treatment of animals — honouring the animals is the way humanity should judge themselves in order to progress morally and as a people.
- It is through the demands of the Varna(?) and the ten commitments — the practice of Hindu living to maintain ethical standards of behaviour of the Sanatana dharma that will give people karmic merit and break the cycle of Samsara that all Hindus aspire towards.

Question 4 — Islam

Criteria	Marks
<ul style="list-style-type: none"> • For Islam, provides detailed, relevant and accurate characteristics and features of the ethical teachings in the chosen area • Demonstrates a comprehensive understanding of the implications of Islamic ethical teachings on the lives of adherents • Integration of the stimulus to link the relationship of the adherents doing “good deeds” to the guidance provided by the chosen ethical teachings • Uses relevant and accurate terminology in a cohesive response 	17–20
<ul style="list-style-type: none"> • For Islam, provides characteristics and features of the ethical teaching in the chosen area • Demonstrates a competent understanding of Islamic ethical teachings in the lives of adherents • Uses the stimulus to show how the adherents are guided by the ethical teachings • Uses relevant terminology in a well-structured response 	13–16
<ul style="list-style-type: none"> • For Islam, indicates some characteristics and features of the ethical teachings in the chosen area • Demonstrates some understanding of the Islamic ethical teachings in the lives of adherents • May use the stimulus • Attempts to use relevant terminology in a largely descriptive structured response 	9–12
<ul style="list-style-type: none"> • For Islam, provides some general statements about ethical teachings and/or the chosen area • May use relevant terminology 	5–8
<ul style="list-style-type: none"> • Makes general statements about Islam 	1–4

Question 5 — Judaism

Criteria	Marks
<ul style="list-style-type: none"> For Judaism, provides detailed, relevant and accurate characteristics and features of the ethical teaching in the chosen area Demonstrates a comprehensive understanding of the implications of Jewish ethical teaching on the lives of adherents Integration of the stimulus to link the relationship of the adherents being “wise in deeds” to the guidance provided by the chosen ethical teaching Uses relevant and accurate terminology in a cohesive response 	17–20
<ul style="list-style-type: none"> For Judaism, provides characteristics and features of the ethical teaching in the chosen area Demonstrates a competent understanding of Jewish ethical teachings in the lives of adherents Uses the stimulus to show how adherents are guided by ethical teachings Uses relevant terminology in a well-structured response 	13–16
<ul style="list-style-type: none"> For Judaism, indicates some characteristics and features of the ethical teaching in the chosen area Demonstrates some understanding of the Jewish ethical teaching in the lives of adherents May use the stimulus Attempts to use relevant terminology in a largely descriptive structured response 	9–12
<ul style="list-style-type: none"> For Judaism, provides some general statements about ethical teachings and/or the chosen area May use relevant terminology 	5–8
<ul style="list-style-type: none"> Makes general statements about Judaism 	1–4

Answers could include:

- There is a strong environmental ethic expressed in the Jewish sacred writings
- The Hebrew Scriptures (Talmud, Midrash, Responsa) contain literally thousands of references to environmental concerns
- Concerns include treatment of animals, protection of food sources, water purity, excessive consumption, protection of the natural environment. These all have instructions as to what is right to do. Therefore “wise in deeds”.
- As Jewish people see themselves as stewards of the earth, they are asked to look after it. To make wise decisions and to act wisely in regards to contamination of the Land. This stewardship further guides Jewish people to be not only “wise in words” but “wise in deeds”.
- In Ecclesiastes it is written “think upon this and do not corrupt and destroy my world for if you destroy it, there is no-one to restore it after you.” Again this shows how ethical teachings in Judaism guide adherents to “be wise in deeds”.
- In the 13C a Jewish person did much work on ethics in Judaism. He wrote “righteous people of good deeds ... do not waste in the world even a mustard seed.”
- Bal taschit — a Talmudic principle that relates to the Jewish environmental ethic is “Do not destroy” so again reinforcing to “be wise in deeds”.

- In Judaism believers understand that nothing was created by God without a purpose, thus the whole of creation is deserving of respect and appropriate care.
- In the Mishnah, the Tu B'Shevat is written as a new year for the tithing of trees. Adherents today particularly in Australia in February the Jewish National Fund of Australia holds a special tree planting telethon on a Sunday close to Tu B'Shevat. Again this is a reinforcement of how the ethical teachings guide adherents to "be wise in deeds".
- In Deuteronomy it is written "you must not destroy its trees, wielding the axe against them. This interpretation speaks about sustainable development, again how ethical teachings guide adherents to be "wise in deeds" and shows how the Jewish National Fund of Australia reinforces this.
- In the Hebrew scriptures there is much about the treatment of animals. An important concept is the suffering of living creatures; a farmer is forbidden to plough with an ox and a donkey yoked together as this places undue strain on the donkey. Again this provides guidance to adherents to be "wise in deeds".

Studies of Religion II

Section IV — Religion and Peace

Question 1

Criteria	Marks
<ul style="list-style-type: none"> Comprehensively articulates issues and provides points that establish the relationship between the principal teachings and world peace Accurately addresses the contribution of ONE religious tradition to the achievement of world peace Integration of the stimulus supports the relationship of how the principal teachings of ONE religious tradition contribute to the achievement of world peace Integrates specific terminology relevant to the understanding of world peace within a well-structured answer 	17–20
<ul style="list-style-type: none"> Competently identifies points that provide links between principal teachings and world peace Provides points on the contribution of ONE religious tradition to the achievement of world peace Uses the stimulus to show how the principal teachings of ONE religious tradition contribute to the achievement of world peace Integrates some terminology relevant to the understanding of world peace within a well-structured answer 	13–16
<ul style="list-style-type: none"> Provides some points that link principal teachings and world peace and/or the contribution of ONE religious tradition to the achievement of world peace May use the stimulus Uses terminology relevant to the understanding of world peace within a structured response 	9–12
<ul style="list-style-type: none"> Presents a general response with some information about principal teachings and/or world peace May use some relevant terminology 	5–8
<ul style="list-style-type: none"> Makes general statements about peace or principal teachings 	1–4

Answers could include:

Notes from the stimulus

- Confront hostility
- Reaffirm common humanity
- Pave the way for greater tolerance
- Solidarity among groups
- Enormous potential of religion to foster true peace

Buddhism:

Achieving world peace is the hallmark of religious traditions and it is the very potential of religions to foster true peace that will create tolerance and solidarity to reaffirm a common humanity. It is through the principal teachings about peace that religious traditions will be able to contribute to the achievement of world peace.

- Principal teachings are the Four Noble truths, the Eightfold path and the five precepts.
- The Four Noble Truths show humanity a way to realise the power of avoiding suffering and pave the way for peace.
- Desire brings humanity in conflict and so humanity should avoid material possessions, desire for power and prestige and self-indulgence in order to achieve peace.
- The Eightfold path allows the religious tradition to direct its adherents to deny attachments and so live with right speech, right action and right livelihood.
- Right speech confronts human behaviour by not lying, gossiping or using offensive language toward others and so paves the way for a greater tolerance.
- Right action confronts the harming of sentient beings, sexual misconduct and theft to affirm a common humanity.
- Right livelihood empowers Buddhists to earn a living in an ethical way, not to earn money from dishonourable sources (prostitution, weapons) to make sure they live in solidarity between and among groups where one group is not more powerful than another.
- The first precept ‘ahimsa’ reaffirms the avoidance of the taking of a sentient life. This precept challenges the adherent to confront hostility towards others and to live a life of non-violence. This leads to enlightenment and an experience of Nirvana and escape from the cycle of Samsara.
- Dedication to peace by the 14th Dalai Lama is well documented. He challenges not only Buddhists but all humanity, through conferences, and social media, to contribute to peace and solidarity among all people, groups and nations.
- The second precept challenges adherents not to take anything not freely given. To establish a common humanity, Buddhists need to not steal from individuals but also realise the potential of Buddhism to foster true peace by sharing resources such as land and water and hence avoiding conflict and promoting peace.
- The third precept focuses on sexual misconduct, an action that oppresses others and becomes the way to achieve solidarity among groups. Adherence to this precept enables peace for women and children, who are often the victims of sexual violence. Hence, demonstrating the enormous potential of religion to foster true peace.
- The fourth precept forbids lying and deceit. Not telling the truth creates hostility between groups of people, especially not revealing the whole truth when nations are communicating would be a source of great hostility.
- The fifth precept challenges the adherent to avoid substances that cloud or confuse the mind. The use of these substances, including but not limited to drugs and alcohol, prevent Buddhists’ potential for peace and are catalysts for violence. It is only through following this precept that true peace can be attained.
- Buddhists demonstrate how these principal teachings can achieve world peace through engagement in society, finding a common humanity, where Sangha reaches out to other groups in the world. The Nan Tien temple offers courses on peace at the university level, the journal of Buddhist Ethics challenges Buddhists to “Practice Peace” in a western world and the Buddhist Peace fellowship acts to lobby governments around the world to avoid hostility and provide emergency relief to areas of environmental damage to reaffirm our common humanity. These actions are based on the principal teachings and create the enormous potential of Buddhism to foster true peace.

Studies of Religion

2014 HSC Examination Mapping Grid

Studies of Religion I**Section I — Religion and Belief Systems in Australia post-1945****and****Studies of Religion II****Section I****Part A — Religion and Belief Systems in Australia post-1945**

Question	Marks	Content	Syllabus outcomes
1	1	Current religious landscapes – New Age religions	H3
2	1	Aboriginal spirituality – Dreaming	H1
3	1	Aboriginal spirituality – Reconciliation	H1
4	1	Aboriginal spirituality – Dreaming	H1
5	1	Aboriginal spirituality – Land Rights	H1
6	1	Current religious landscape – denominational switching	H2, H3
7	1	Aboriginal spirituality	H1
8	1	Changing patterns of religious adherence AND ecumenism	H2, H3
9	1	Present religious landscape	H2, H3
10	1	Current religious landscape – immigration	H2, H3
11	5	Current religious landscape – secularisation	H1, H3, H5, H8

Studies of Religion II**Section I****Part B — Religion and Non-Religion**

Question	Marks	Content	Syllabus outcomes
12	1	Rise of materialism	H1
13	1	Religious dimension – animism	H1, H2
14	1	Non-religious world views – social responsibility	H1, H2
15	1	New religious expressions	H1, H2
16	1	Non-religious world views – Rational Humanism	H1, H2
17	1	Non-religious world views – agnosticism	H1, H2, H8
18	1	Concept of the transcendent	H1, H2, H8
19	1	Non-religious world views – Humanism	H1, H2, H8
20	1	Global distribution of major religious traditions	H6, H7
21	1	Non-religious world views – agnosticism	H1, H2, H8
22	5	Difference between religious and non-religious world views	H1, H2, H8

Studies of Religion I and Studies of Religion II
Section II — Religious Tradition Depth Study

Question	Marks	Content	Syllabus outcomes
1 (a) (i)	3	Buddhism – Significant person or school of thought	H1, H5, H8
1 (a) (ii)	4	Buddhism – Significant person or school of thought	H1, H5, H8
1 (b)	8	Buddhism – Significant practice	H1, H2, H5, H8
2 (a) (i)	3	Christianity – Significant person or school of thought	H1, H5, H8
2 (a) (ii)	4	Christianity – Significant person or school of thought	H1, H5, H8
2 (b)	8	Christianity – Significant practice	H1, H2, H5, H8
3 (a) (i)	3	Hinduism – Significant person or school of thought	H1, H5, H8
3 (a) (ii)	4	Hinduism – Significant person or school of thought	H1, H5, H8
3 (b)	8	Hinduism – Significant practice	H1, H2, H5, H8
4 (a) (i)	3	Islam – Significant practice	H1, H2, H5, H8
4 (a) (ii)	4	Islam – Significant practice	H1, H2, H5, H8
4 (b)	8	Islam – Significant person or school of thought	H1, H5, H8
5 (a) (i)	3	Judaism – Significant practice	H1, H2, H5, H8
5 (a) (ii)	4	Judaism – Significant practice	H1, H2, H5, H8
5 (b)	8	Judaism – Significant person or school of thought	H1, H5, H8

Studies of Religion I and Studies of Religion II
Section III — Religious Tradition Depth Study

Question	Marks	Content	Syllabus outcomes
1	20	Ethics – Buddhism	H1, H2, H4, H8
2	20	Ethics – Christianity	H1, H2, H4, H8
3	20	Ethics – Hinduism	H1, H2, H4, H8
4	20	Ethics – Islam	H1, H2, H4, H8
5	20	Ethics – Judaism	H1, H2, H4, H8

Studies of Religion II
Section IV — Religion and Peace

Question	Marks	Content	Syllabus outcomes
1	20	Contribution of religious traditions to world peace	H1, H2, H8, H9