



**BOARD OF STUDIES**  
NEW SOUTH WALES

## **2010 HSC Studies of Religion Marking Guidelines**

### **Studies of Religion I and Studies of Religion II**

#### **Section I, Part A**

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

#### **Section I, Part B**

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

## Studies of Religion I and Studies of Religion II

### Religion and Belief Systems in Australia post-1945

#### Question 11

Criteria	Marks
<ul style="list-style-type: none"><li>Provides details of characteristics and features of relevant and accurate ways in which Aboriginal spirituality is closely linked to belonging to country</li></ul>	5
<ul style="list-style-type: none"><li>Provides characteristics and features of some relevant way(s) in which Aboriginal spirituality is closely linked to belonging to country</li></ul>	3–4
<ul style="list-style-type: none"><li>Makes simple statements about Aboriginal spirituality and/or belonging to country</li></ul>	1–2

## Studies of Religion II

### Section I

#### Religion and Non-Religion

#### Question 22

Criteria	Marks
<ul style="list-style-type: none"><li>Indicates the main features of the significance of the religious dimension in human history</li><li>Clearly makes reference to quotation</li></ul>	5
<ul style="list-style-type: none"><li>Indicates some of the main features of the significance/role of the religious dimension in human history</li><li>May make reference to the quotation</li></ul>	3–4
<ul style="list-style-type: none"><li>Makes general statements with or without reference to the quotation</li></ul>	1–2

## Studies of Religion I and Studies of Religion II

### Section II — Religious Tradition Depth Study

#### Question 1 — Buddhism

##### Question 1 (a) (i)

Criteria	Marks
• Accurately indicates the key features of ONE principal ethical teaching of Buddhism	3
• Provides some features of ONE ethical teaching of Buddhism	2
• Makes general statements about ethical teaching in Buddhism	1

##### Question 1 (a) (ii)

Criteria	Marks
• For TWO relevant examples, provides detailed characteristics and features of the application of the chosen teaching in the area of Ethics	4
• For ONE or TWO relevant examples, provides some characteristics and/or features of the application of the chosen teaching in the area of Ethics	2–3
• Makes general statements about Buddhism and/or the chosen area of Ethics	1

##### Question 1 (b)

Criteria	Marks
• Makes a clear and accurate judgement based on criteria about the significance of the chosen practice in the lives of adherents • Uses clear and relevant evidence to support the judgement given	7–8
• Attempts to make a judgement based on criteria about the significance of the chosen practice in the lives of adherents • Accurate but largely descriptive response	4–6
• May attempt to outline the significance of the chosen practice • General description of significant practice in Buddhism	1–3

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

<b>Criteria</b>	<b>Marks</b>
• Accurately indicates the key features of ONE principal ethical teaching of Christianity	3
• Provides some features of ONE ethical teaching of Christianity	2
• Makes general statements about ethical teaching in Christianity	1

**Question 2 (a) (ii)**

<b>Criteria</b>	<b>Marks</b>
• For TWO relevant examples, provides detailed characteristics and features of the application of the chosen teaching in the area of Ethics	4
• For ONE or TWO relevant examples, provides some characteristics and features of the application of the chosen teaching in the area	2–3
• Makes general statements about Christianity and/or the chosen area of Ethics	1

**Question 2 (b)**

<b>Criteria</b>	<b>Marks</b>
• Makes a clear and accurate judgement based on criteria about the significance of the chosen practices in the lives of adherents • Uses clear and relevant evidence to support the judgement given	7–8
• Attempts to make a judgement based on criteria about the significance of the chosen practice in the lives of adherents • Accurate but largely descriptive response	4–6
• May attempt to outline the significance of the chosen practice • General description of significant practice in Christianity	1–3

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

<b>Criteria</b>	<b>Marks</b>
• Accurately indicates the key characteristics and features of ONE significant practice within Hinduism	3
• Indicates some features of ONE significant practice within Hinduism	2
• Makes general statements about practices in Hinduism	1

**Question 3 (b) (i)**

<b>Criteria</b>	<b>Marks</b>
• Accurately provides the key characteristics and features of the contribution of ONE significant person or school of thought to the development of Hinduism	4
• Provides some characteristics and/or features of the contribution of ONE significant person or school of thought to the development of Hinduism	2–3
• Makes general statements about ONE significant person or school of thought in Hinduism or Hinduism in general	1

**Question 3 (b) (ii)**

<b>Criteria</b>	<b>Marks</b>
• Makes a clear and accurate judgement based on criteria about the impact of ONE significant person or school of thought on Hinduism • Uses clear and relevant evidence to support the judgement made	7–8
• Attempts to make a judgement based on criteria about the impact of ONE significant person or school of thought on Hinduism • Accurate but largely descriptive response about the impact of the chosen person or school of thought	4–6
• Makes general statements about the contribution of ONE significant person or school of thought in Hinduism or Hinduism in general	1–3

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

<b>Criteria</b>	<b>Marks</b>
• Accurately indicates the key characteristics and features of ONE significant Islamic practice	3
• Provides some features of ONE Islamic practice	2
• Makes general statements about practices in Islam	1

**Question 4 (a) (ii)**

<b>Criteria</b>	<b>Marks</b>
• Accurately makes evident the links between the chosen practice and the relevant beliefs of Islam	4
• Attempts to make evident the links between the chosen practice and the beliefs of Islam	2–3
• Makes general statements about the chosen practice and/or the beliefs of Islam	1

**Question 4 (b)**

<b>Criteria</b>	<b>Marks</b>
• Draws out and relates the key implications of the chosen area of ethical teachings to the life of adherents • Uses clear and relevant evidence or examples to support the judgement made	7–8
• Demonstrates some understanding of the implications of the chosen area of ethical teaching for the life of adherents • Accurate but largely descriptive response about the influence of the chosen area of ethical teaching or the life of the adherents	4–6
• Makes general statements about ethical teachings in Islam	1–3

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

<b>Criteria</b>	<b>Marks</b>
• Accurately indicates the key characteristics and features of ONE significant practice in Judaism	3
• Provides some features of ONE practice in Judaism	2
• Makes general statements about practices in Judaism	1

**Question 5 (b) (i)**

<b>Criteria</b>	<b>Marks</b>
• Accurately provides the key characteristics and features of the contribution of ONE significant person or school of thought to the development of Judaism	4
• Provides some characteristics and/or features of ONE significant person or school of thought to the development of Judaism	2–3
• Makes general statements about ONE significant person or school of thought in Judaism in general	1

**Question 5 (b) (ii)**

<b>Criteria</b>	<b>Marks</b>
• Makes clear and accurate judgements based on criteria about the contribution of one significant person or school of thought in Judaism • Uses clear and relevant evidence to support the judgement made	7–8
• Attempts to make a judgement based on criteria about the contribution of ONE significant person or school of thought in Judaism • Accurate but largely descriptive response about the impact of the chosen person or school of thought	4–6
• Makes general statements about the contribution of ONE significant person or school of thought in Judaism in general	1–3

## 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"><li>• Presents a sophisticated, critical judgement on how the statement reflects the influence of Buddhism on the lives of adherents and the community</li><li>• Supports the interpretation with detailed, relevant and accurate information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li><li>• Uses relevant and accurate terminology in a cohesive response</li></ul>	17–20
<ul style="list-style-type: none"><li>• Attempts to present a reasoned judgement on how the statement reflects the influence of Buddhism on the lives of adherents and the community</li><li>• Supports the interpretation with accurate information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li><li>• Uses relevant terminology in a well-structured response</li></ul>	13–16
<ul style="list-style-type: none"><li>• May make some judgement on how the statement reflects the influence of Buddhism on the lives of adherents and the community</li><li>• Supports the interpretation with relevant information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li><li>• Attempts to use relevant terminology in a largely descriptive, structured response</li></ul>	9–12
<ul style="list-style-type: none"><li>• Presents a general response with some information about significant people/schools of thought, AND/OR ethics AND/OR significant practice</li><li>• May use relevant terminology</li></ul>	5–8
<ul style="list-style-type: none"><li>• Makes general statements about Buddhism</li><li>• Provides limited relevant detail</li></ul>	1–4



**Question 2 — Christianity**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Presents a sophisticated, critical judgement, based on criteria, with reference to the quotation, concerning the influence of Christianity in the life of adherents and the Christian community</li> <li>• Supports the evaluation with detailed, relevant and accurate information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Uses relevant and accurate terminology in a cohesive response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Attempts to present a reasoned judgement, based on criteria, with reference to the quotation, concerning the influence of Christianity in the life of adherents and the Christian community</li> <li>• Supports the evaluation with accurate information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Uses relevant terminology in a well-structured response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• May make some judgement, based on criteria, with reference to the quotation, concerning the influence of Christianity in the life of adherents and the Christian community</li> <li>• Supports the evaluation with relevant information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Attempts to use relevant terminology in a largely descriptive structured response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Presents a general response with some information about significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• May use relevant terminology</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes general statements about Christianity</li> <li>• Provides limited relevant detail</li> </ul>	1–4

**Question 3 — Hinduism**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Presents a sophisticated, critical response considering how the statement reflects the distinctive Hindu answer to the enduring questions of human existence</li> <li>• Supports the interpretation with detailed, relevant and accurate information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Uses relevant and accurate terminology in a cohesive response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Attempts to present a reasoned response considering how the statement reflects the distinctive Hindu answer to the enduring questions of human existence</li> <li>• Supports the interpretation with accurate information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Uses relevant terminology in a well-structured response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• May make a limited response as to how the statement reflects the distinctive Hindu answer to the enduring questions of human existence</li> <li>• Supports the interpretation with relevant information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Attempts to use relevant terminology in a largely descriptive structured response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Presents a general response with some information about significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• May use relevant terminology</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes a general statement about Hinduism</li> <li>• Provides limited relevant detail</li> </ul>	1–4

**Question 4 — Islam**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Presents a sophisticated, thorough response considering how the quotation expresses the ways in which Islam provides a distinctive response to the enduring questions of human existence</li> <li>• Supports the interpretation with detailed, relevant and accurate information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Uses relevant and accurate terminology in a cohesive response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Attempts to present a reasoned response considering how the quotation expresses the ways in which Islam provides a distinctive answer to the enduring questions of human existence</li> <li>• Supports the interpretation with accurate information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Uses relevant terminology in a well-structured response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• May attempt a limited response considering how the quotation expresses the ways in which Islam provides a distinctive answer to the enduring questions of human existence</li> <li>• Supports the interpretation with relevant information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Attempts to use relevant terminology in a largely descriptive structured response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Presents a general response with some information about significant people/schools of thought, AND/OR ethics AND/OR significant practices</li> <li>• May use relevant terminology</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes general statements about Islam</li> <li>• Provides limited relevant detail</li> </ul>	1–4

**Question 5 — Judaism**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Presents a sophisticated, thorough response with reference to the quotation, providing an explanation as to how and/or why Judaism as a living religious tradition gives depth and meaning to the life of adherents and the Jewish community</li> <li>• Supports the account with detailed, relevant and accurate information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Uses relevant and accurate terminology in a cohesive response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Attempts to present a reasoned response, with reference to the quotation, providing an explanation as to how and/or why Judaism as a living religious tradition gives depth and meaning to the life of adherents and the Jewish community</li> <li>• Supports the account with accurate information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Uses relevant terminology in a well-structured response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• May attempt a limited response providing an explanation as to how and/or why Judaism, as a living religious tradition, gives depth and/or meaning to the life of adherents and/or the Jewish community</li> <li>• Supports the account with relevant information concerning significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• Attempts to use relevant terminology in a largely descriptive structured response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Presents a general response with some information about significant people/schools of thought, AND/OR ethics AND/OR significant practice</li> <li>• May use relevant terminology</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes general statements about Judaism</li> <li>• Provides limited relevant detail</li> </ul>	1–4

## Studies of Religion II

### Section IV — Religion and Peace

#### Question 1

Criteria	Marks
<ul style="list-style-type: none"> <li>• Makes a well-argued judgement linking the quotation to the distinctive response of TWO religious traditions to issues of inner and/or world peace and provides clear and relevant reasons for the judgement</li> <li>• For TWO religious traditions, demonstrates a comprehensive knowledge and understanding of significant writings in sacred text and/or the principal teachings about inner and/or world peace</li> <li>• Integrates accurate terminology relevant to the understanding of inner and/or world peace within a well-structured answer</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Attempts to make a judgement with some reference to the quotation about the distinctive response of TWO religious traditions to issues of inner and/or world peace and indicates some reasons for the judgement</li> <li>• For TWO religious traditions, demonstrates accurate knowledge and understanding of significant writings in sacred texts and/or the principal teachings about inner and/or world peace</li> <li>• Integrates terminology relevant to the understanding of inner and/or world peace within a well-structured answer</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• May make limited judgement about the distinctive response of ONE or TWO religious traditions to issues of inner and/or world peace and may imply reasons for the judgement; may or may not make reference to the quotation</li> <li>• For ONE or TWO religious traditions, demonstrates some knowledge and understanding of significant writings in sacred texts and/or the principal teachings about inner and/or world peace</li> <li>• Uses some relevant terminology in a structured answer</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• For ONE or TWO religious traditions, provides general information on principal teachings about inner and/or world peace</li> <li>• May use relevant terminology</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Writes in general terms about religious traditions and/or peace</li> </ul>	1–4

# Studies of Religion

## 2010 HSC Examination Mapping Grid

Question	Marks	Content	Syllabus outcomes
<b><u>Studies of Religion I</u></b>			
<b>Section I — Religion and Belief Systems in Australia post-1945</b>			
<b><u>Studies of Religion II</u></b>			
<b>Section I</b>			
<b>Part A — Religion and Belief Systems in Australia post-1945</b>			
1	1	Contemporary Aboriginal Spiritualities; Col B, dot 3	H3, H8
2	1	Religious Expression in Australia – 1945-Present; p 35, Col B, dot 6	H1, H3
3	1	Religious Expression in Australia – 1945-Present; p 35, Col B, dot 6, dash 5	H3, H5
4	1	Religious Expression in Australia – 1945-Present; p 35, Col B, dot 7, dash 1	H2, H3
5	1	Religious Expression in Australia – 1945-Present; p 35, Col B, dot 6, dash 2	H2, H4, H6
6	1	Contemporary Aboriginal Spiritualities; Col B, dot 1, dash 2	H1, H4
7	1	Religious Expression in Australia – 1945-Present; p 35, Col B, dot 6, dash 4	H2, H4
8	1	Religious Expression in Australia – 1945-Present; p 35, Col B, dot 8	H2, H8
9	1	Religious Expression in Australia – 1945-Present; p 35, Col A, dot 4	H3, H6
10	1	Religious Expression in Australia – 1945-Present; p 35, Col B, dot 6, dash 2	H2, H3
11	5	Contemporary Aboriginal Spiritualities; Col B, dots 1 and 4 and Col A dots 1 and 2	H2, H8, H9
<b><u>Studies of Religion II</u></b>			
<b>Section I</b>			
<b>Part B — Religion and Non-Religion</b>			
12	1	Religious Dimension in Human History p50, Col B, dot 1, dash2	H1, H8
13	1	Non-Religious Worldviews p51, Col A, dot 3	H2, H6, H8
14	1	Non-Religious Worldviews p51, Col A, dot 3	H2, H6, H8
15	1	Non-Religious Worldviews p51, Col B, dot 3	H1, H2
16	1	New Religious Expression p51, Col A, dot 1	H2, H6
17	1	New Religious Expression p51, Col A, dot 2	H2, H6

Question	Marks	Content	Syllabus outcomes
18	1	Religious Dimension in Human History p50, Col A, dot 3	H2
19	1	Religious Dimension in Human History p50, Col B, dot 3	H2
20	1	Non-Religious Worldviews p51, Col B, dots 3, 4, 5	H1, H2
21	1	Religious Dimension in Human History p50, Col B, dot 1	H1, H8
22	5	Religious Dimension in Human History p50, Col B, dot 2	H2, H6, H9

**Studies of Religion I and Studies of Religion II**

**Section II — Religious Tradition Depth Study**

1 (a)(i)	3	Buddhism Ethics	H1, H2
1(a)(ii)	4	Buddhism Ethics	H2, H8
1 (b)	8	Buddhism Significant Practices	H5, H8, H9
2 (a)(i)	3	Christianity Ethics	H1, H2
2 (a)(ii)	4	Christianity Ethics	H2, H8
2 (b)	8	Christianity Significant Practices	H5, H8, H9
3 (a)	3	Hinduism Significant Practices	H1, H2
3 (b)(i)	4	Hinduism Significant People and Ideas	H2, H4
3 (b)(ii)	8	Hinduism Significant People and Ideas	H5, H9
4 (a)(i)	3	Islam Significant Practices	H1, H2
4 (a)(ii)	4	Islam Significant Practices	H2, H8
4 (b)	8	Islam Ethics	H2, H9, H8
5 (a)	3	Judaism Significant Practices	H1, H2
5 (b)(i)	4	Judaism Significant People and Ideas	H2, H8
5 (b)(ii)	8	Judaism Significant People and Ideas	H8, H5, H9

**Studies of Religion I and Studies of Religion II**

**Section III — Religious Tradition Depth Study**

1	20	Buddhism Significant People and Ideas or Ethics or Significant Practices and p37	H2, H4, H5, H6, H8, H9
2	20	Christianity Significant People and Ideas or Ethics or Significant Practices and p37	H2, H4, H5, H6, H8, H9
3	20	Hinduism Significant People and Ideas or Ethics or Significant Practices and p37	H2, H4, H5, H6, H8, H9
4	20	Islam Significant People and Ideas or Ethics or Significant Practices and p37	H2, H4, H5, H6, H8, H9

Question	Marks	Content	Syllabus outcomes
5	20	Judaism Significant People and Ideas or Ethics or Significant Practices and p37	H2, H4, H5, H6, H8, H9
<b><u>Studies of Religion II</u></b>			
<b>Section IV — Religion and Peace</b>			
1	20	Religion and Peace p48 focus p49, Col B, dots 1, 3 and 4	H2, H5, H6, H8, H9