



2013 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	A
2	C
3	D
4	C
5	A
6	B
7	D
8	B
9	B
10	C

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"> Makes informed and clear statements about the importance of Native Title legislation in achieving the objectives of the Land Rights movement Makes clear reference to the views expressed in the quotation 	5
<ul style="list-style-type: none"> Makes informed statements about the importance of Native Title legislation in achieving the objectives of the Land Rights movement Makes clear reference to the views expressed in the quotation 	4
<ul style="list-style-type: none"> Makes statements about the importance of Native Title legislation in achieving the objectives of the Land Rights movement Makes reference to the views expressed in the quotation 	3
<ul style="list-style-type: none"> Makes simple statements about the importance of Native Title legislation 	2
<ul style="list-style-type: none"> Makes a general statement about Native Title and/or Land Rights 	1

Sample answer:

The Land Rights movement recognises the inextricable connection between the land and expressions of the Dreaming. Native Title is a legal term recognising the rights of Aboriginal and Torres Strait Islanders to use and occupy their lands for traditional purposes. Thus providing a continued connection with the land. Therefore the Native Title process has played an important role in achieving the objective of the Land Rights movement. There is however, as suggested by John Sossa, ‘always room for improvement’.

The Mabo Case (1992) overturned the notion of ‘Terra Nullius’. This judgment was very significant as the first legal recognition for the Land Rights movement giving ‘Indigenous people a seat at the negotiating table’. In 1993, the Native Title Act and subsequent amendments (1997) stated Native Title and leasehold rights could coexist, giving leaseholders ‘priority’. Although a clarification of the Act, the Land Rights movement sees this as an area for further negotiation.

The Native Title Act continues to be reviewed in relation to its perceived ‘shortcomings’ and this has assisted the objectives of the movement. Changes include a focus on traditional people and connection to the land and coexistence, addressed in the Wik decision 1996. Indigenous peoples are now members of the bodies created and possess legal authority to manage land rights claims, recognising the importance of inclusion in the decision making process. Native Title legislation, following on from Mabo and Wik, has seen significant steps forward. Although important, there is still much to be achieved.

Studies of Religion II

Section I Religion and Non-Religion

Multiple-choice Answer Key

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

Studies of Religion II

Section I Religion and Non-Religion

Question 22

Criteria	Marks
<ul style="list-style-type: none"> Provides clear and detailed reasons/statements/points on how the rise of materialism OR scientific progress has influenced the growth of new religious expressions and spiritualities Integrates specific and appropriate terminology May use appropriate examples to support the response 	5
<ul style="list-style-type: none"> Provides sound reasons/statements/points on how the rise of materialism OR scientific progress has influenced the growth of new religious expressions and spiritualities Uses appropriate terminology May use some examples to support the response 	3–4
<ul style="list-style-type: none"> Makes statements about the rise of materialism OR scientific progress and/or the growth of new religious expressions and spiritualities Uses some basic terminology 	1–2

Sample answer:

The rise of materialism has influenced the growth of new religious expressions and spiritualities in a number of ways. Some of these new spiritualities embrace materialism, while others reject them.

The rise of materialism in the late twentieth century with the focus on the accumulation of possessions and wealth has become a significant goal of some new religious expressions. Some Evangelical Christians endorse the ideas of ‘prosperity doctrine’ while other new religious expressions promote self-help courses to assist in the accumulation of material wealth. Prosperity is seen within the expressions as a form of blessing or validation of the individual and the community. Material success can be viewed as a reward for spiritual application.

The materialistic nature of some mainstream churches (or indeed secular society) has caused some to seek out new religious expressions that reject materialism. The desire for a simpler life, free from the pressures of financial woes has led to the creation of spiritual communities that focus on communal sharing, self-sufficiency and even radical poverty. Some of these expressions have their origin in forms of animism that have focused on the natural world and spiritual power (eg Wicca) rather than the material world and financial power. Other expressions are loosely based on Eastern religions (eg Hare Krishna) that have also traditionally focused on simplicity and mysticism rather than materialism.

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 characteristics and features of ONE significant practice within Buddhism	3
• Indicates some features of ONE significant practice within Buddhism	2
• Makes general statements about practices in Buddhism	1

Question 1 (a) (ii)

Criteria	Marks
• Demonstrates a clear understanding of the implications for the Buddhist community for the practice outlined in (a) (i)	5–6
• Demonstrates some understanding of the implications for the Buddhist community for the practice outlined in (a) (i)	3–4
• Makes general statements about the significant Buddhist practice and/or the community	1–2

Question 1 (b)

Criteria	Marks
• Demonstrates accurate and detailed knowledge and understanding of Buddhist ethical teachings in the chosen area	5–6
• Demonstrates some knowledge and understanding of Buddhist ethical teachings in the chosen area	3–4
• Makes general statements about Buddhist ethical teachings and/or Buddhist beliefs and/or the chosen area	1–2

Question 2 — Christianity

Question 2 (a) (i)

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

Sample answer:

Baptism is a Christian rite of passage (initiation) that takes many forms within Christianity. All major denominations use water as part of this purification ritual. For some this may involve full immersion (eg Baptists and Orthodox) while others practise aspersion or affusion. Similarly Baptism can take place within a Church or outside. For some denominations emphasis is placed on running water (eg river or stream), others a pool and yet others a font. The majority of Christian denominations practise infant (paedo) baptism, while others only baptise adults.

The words of Christ are usually featured within the ritual – ‘I baptise you in the name of the Father, Son and Holy Spirit’ and coincide with the immersion, aspersion or affusion with water. Additionally, some denominations use oil to anoint the recipient or it is added to the font (Orthodoxy).

Question 2 (a) (ii)

Criteria	Marks
• Demonstrates a clear understanding of the implications for the Christian community for the practice outlined in (a) (i)	5–6
• Demonstrates some understanding of the implications for the Christian community for the practice outlined in (a) (i)	3–4
• Makes general statements about the significant Christian practice and/or the community.	1–2

Sample answer:

Baptism has great significance for the Christian denominations that practise it. Regardless of where Baptism takes place, it is a ‘public’ ceremony that blesses or acknowledges the recipient as a member of that religious community. For some denominations, one cannot fully engage with the Church unless baptised.

Indeed some denominations regard baptism so highly that only the baptised can experience the fullness of the afterlife.

Baptism is also a gateway to other rituals. Within Catholicism for example a number of rituals can only be experienced if a person is baptised.

Paul's letter to the Galatians emphasises the unity that results from Baptism 'For all who were baptised into Christ...there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus'.

Baptism is seen as transformative and for some denominations a special means of receiving God's grace. For others, like the Catholic Church, it has the power to cleanse the recipient of 'original sin'.

Question 2 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates accurate and detailed knowledge and understanding of Christian ethical teachings in the chosen area 	5–6
<ul style="list-style-type: none"> Demonstrates some knowledge and understanding of Christian ethical teachings in the chosen area 	3–4
<ul style="list-style-type: none"> Makes general statements about Christian ethical teachings and/or Christian beliefs and/or the chosen area 	1–2

Sample answer:

Fundamentally, Christian sexual ethics are drawn from key principles relating to love and the dignity of the human person. The sacred texts of Christianity (Hebrew Scriptures and the New Testament) include teachings that stem from the concept that God has made each person in his image and that they are in a covenantal relationship with him, each other and the natural world. This relationship is underpinned by love that is manifested in different but interrelated ways. Traditionally, the Christian Church has argued that sexual love can only find true expression within a faithful and heterosexual relationship marked by marriage. Today, Christian denominations express diverse understandings of these key principles. For some like the Uniting Church, the primacy of love supersedes any references in the Scriptures to homosexuality, the UCA arguing that condemnations of homosexual practices (Leviticus and Pauline epistles) are ‘contextual’. Even within heterosexual expression, some denominations place parameters. Contraception is a case in point. While some Christian Churches allow any form of artificial contraception, some like the Catholic Church officially prohibit its use. Their argument would stem from a Natural Law approach. Moreover, any sexual act is meant to be both procreative (open to procreation) and unitive (intercourse). This Natural Law approach also holds sway with other denominations, although not to the same extent. Marital fidelity is universal within Christianity, although varying teachings on divorce mean that it can be applied selectively. The Christian church relies heavily on Genesis (1,2), the Decalogue (sixth commandment) and Pauline theology to justify its teaching on adultery.

Question 3 — Hinduism

Question 3 (a) (i)

Criteria	Marks
• 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 (a) (ii)

Criteria	Marks
• Demonstrates a clear understanding of the implications for the Hindu community for the practice outlined in (a) (i)	5–6
• Demonstrates some understanding of the implications for the Hindu community for the practice outlined in (a) (i)	3–4
• Makes general statements about the significant Hindu practice and/or the community	1–2

Question 3 (b)

Criteria	Marks
• Demonstrates accurate and detailed knowledge and understanding of Hindu ethical teachings in the chosen area	5–6
• Demonstrates some knowledge and understanding of Hindu ethical teachings in the chosen area	3–4
• Makes general statements about Hindu ethical teachings and/or Hindu beliefs and/or the chosen area	1–2

Question 4 — Islam

Question 4 (a) (i)

Criteria	Marks
<ul style="list-style-type: none"> Accurately provides the main features about the contribution to Islam made by ONE significant person or school of thought, other than Muhammad and the Four Rightly Guided Caliphs 	3
<ul style="list-style-type: none"> Provides some of the main features about the contribution to Islam made by ONE significant person or school of thought other than Muhammad and the Four Rightly Guided Caliphs 	2
<ul style="list-style-type: none"> Names ONE significant person or school of thought other than Muhammad and the Four Rightly Guided Caliphs OR recognises a contribution to Islam 	1

Question 4 (a) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Accurately assesses the effectiveness of the chosen significant person or school of thought on the development and/or expression of Islam 	5–6
<ul style="list-style-type: none"> Provides some accurate information about the effectiveness of the significant person or school of thought on the development and/or the expression of Islam 	3–4
<ul style="list-style-type: none"> Makes general statements about the significant person or school of thought on the development and/or expression of Islam 	1–2

Question 4 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates accurate and detailed knowledge and understanding of Islamic ethical teachings in the chosen area 	5–6
<ul style="list-style-type: none"> Demonstrates some knowledge and understanding of Islamic ethical teachings in the chosen area 	3–4
<ul style="list-style-type: none"> Makes general statements about Islamic ethical teachings and/or Islamic beliefs and/or the chosen area 	1–2

Question 5 — Judaism

Question 5 (a) (i)

Criteria	Marks
<ul style="list-style-type: none"> Accurately provides the main features about the contribution to Judaism made by ONE significant person or school of thought, other than Abraham or Moses 	3
<ul style="list-style-type: none"> Provides some of the main features about the contribution to Judaism made by ONE significant person or school of thought other than Abraham or Moses 	2
<ul style="list-style-type: none"> Names ONE significant person or school of thought other than Abraham or Moses OR recognises a contribution to Judaism 	1

Sample answer:

Moses Maimonides made a contribution to Judaism as a writer, teacher, leader, philosopher and theologian. He wrote the Thirteen Articles of Faith providing the principal beliefs of Judaism. Maimonides also wrote the Mishneh Torah and the ‘Guide to the Perplexed’, contributing to the history and development of Judaism. His ten medical works, written in Arabic, contributed to the medical understanding of the era.

Question 5 (a) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Accurately assesses the effectiveness of the chosen significant person or school of thought on the development and/or expression of Judaism 	5–6
<ul style="list-style-type: none"> Provides some accurate information about the effectiveness of the significant person or school of thought on the development and/or expression of Judaism 	3–4
<ul style="list-style-type: none"> Makes general statements about the significant person or school of thought on the development and/or expression of Judaism 	1–2

Sample answer:

Moses Maimonides (1135 – 1204) was an extremely effective teacher, writer, leader, philosopher and theologian in Jewish history. He was very effective in the development and expression of Judaism and is still relevant today. Maimonides wrote a significant number of books and writings as well as leading a life modelling his Jewish beliefs. His works have been published in many languages.

These written works were accessible to laypersons in a language that could be interpreted and understood. In 1158 he wrote a commentary on the Mishneh in Arabic – the everyday language of Jews living under Muslim rule. This provided accessibility without lengthy Talmudic study for these people.

His works provided a guide for Jewish people. His Thirteen Articles of Faith provide the principal beliefs of Judaism and are referenced in the Siddur (Jewish Prayer Book).

His ‘Guide to the Perplexed’ contributed enormously to the history of philosophy of the Middle Ages as well as the rational development of Judaism. Moses Maimonides believed that a knowledge of the Torah should not provide a person with income. So while living in Cairo he became a physician and in 1185 physician to the Sultan. During this time he wrote

ten medical books in Arabic. These books and others were considered great contributions to the development of Judaism in his time and to the present.

The Mishneh Torah was very effective, assisting in both the development and expression of Judaism. It provided the full range of Jewish law for all places and all times. It reformulated and reorganised the laws in a clear and logical system. It included writings of Aristotle and Muslim philosophers resulting in much dialogue and sometimes opposition from Jewish leaders.

Question 5 (b)

Criteria	Marks
• Demonstrates accurate and detailed knowledge and understanding of Jewish ethical teachings in the chosen area	5–6
• Demonstrates some knowledge and understanding of Jewish ethical teachings in the chosen area	3–4
• Makes general statements about Jewish ethical teachings and/or Jewish beliefs and/or the chosen area	1–2

Sample answer:

The Torah provides the fundamental ethical teachings in Judaism. It is a Jewish ethical belief that God is compassionate and they are called to be in right relationship with God and with other people. The Halachah or Jewish Law provides the basis for an ethical and moral life. Sexual ethics includes the behaviour of Jewish people in their interpersonal relationship. Various codes of behaviour and rules include

- modesty (tzniut)
- physical contact (negiah)
- menstruation (middah)
- seclusion (yichud)

A commandment of the Halachah is to be ‘fruitful and multiply’. However the raising of children and sexual relations should be expressed within a marriage. The family is extremely important in Judaism being the primary place of religious observance and with marriage seen as kidushin or holy.

Adultery, incest, homosexuality are prohibited by the Torah. Celibacy is considered wrong with Genesis stating, ‘It is not good that man should be alone’. Divorce is permitted, although considered a breach of a holy contract and not ideal.

Many Jewish people in today’s society interpret these ethical teachings differently. While still acknowledging the importance of the Torah, Progressive Judaism does not see the Torah as externally binding and allows for interpretation. For Orthodox Jews the Torah is God’s law and should be obeyed even in modern times and the contemporary world.

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"> Comprehensively articulates points for and/or against the relationship between at least two aspects of Buddhism as shown in the diagram Accurately addresses the contribution made by at least these two aspects to Buddhism as a living religious tradition Supports the argument with detailed and relevant information Uses relevant and accurate terminology in a cohesive response 	17–20
<ul style="list-style-type: none"> Competently identifies relevant points for and/or against the relationship between at least two aspects of Buddhism as shown in the diagram Provides points on the contribution made by at least these two aspects to Buddhism as a living religious tradition Supports the argument with relevant information Uses relevant terminology in a well-structured response 	13–16
<ul style="list-style-type: none"> Provides some points for and/or against the relationship between at least two aspects the diagram to and/or their contribution to Buddhism as a living religious tradition Supports the argument with some valid information Uses relevant terminology in a largely descriptive, structured response 	9–12
<ul style="list-style-type: none"> Presents a general response with some information about one or more aspects of Buddhism May use some relevant terminology 	5–8
<ul style="list-style-type: none"> Makes general statements about Buddhism Provides limited details 	1–4

Answers could include:

- Buddhists believe in the interrelationship of all aspects of their being and in addition the maintenance of a balance between ignorance and exploitation.
- Buddhist ethical teaching is central to Buddhist practice and embedded in Buddhist principal teachings namely the Five Precepts and expressed in the edicts of King Asoka.
- The key Buddhist beliefs namely the Three Jewels, Four Noble Truths and the Five Precepts provide ethical instructions for lay Buddhists and were central to the teachings and explicit way of life of King Asoka
- In addition the Eightfold Path and the concept of following the ‘Middle Way’ and karma are all interrelated providing guidance and a Buddhist ‘way of life’ for the followers. Avoiding the extremes of life is an important concept in Buddhism
- Buddhists place great importance on right ethical content with a Buddhist worldview modelling a life of humility and simplicity

- Buddhists link human selfishness to current environmental problems. By living modestly and simply a Buddhist person is in harmony with their environment and connected with all living creatures.
- King Asoka taught of the interconnectedness and interrelationship between human beings and the environment. His pillar edicts expressed a concern for and a wish to create a 'just, humane and environmentally aware' society; 'non injury to life and abstain from killing living beings'
- Buddhists believe a life of compassion 'for all life' leads to justice for all including the environment. This is considered a balanced world view encompassing all aspects of a Buddhist's life
- A significant number of aspects of Temple Puja focus on the relationship and interrelationship between worship, devotion and Buddhist living. The Temple serves as a reminder of living a simple life led by the Sangha.
- Temple Puja allows Buddhists to focus and refocus on specific aspects of the tradition, namely the Noble Truths and Three Jewels.
- Asoka did not distinguish between Buddhists and other sentient beings. All are interrelated. Buddhists believe that all things including humans exist by their relationship with all other aspects of the environment.
- Asoka's writings and pillar edicts referred to dhamana as a Buddhist universal way of living including ethics, social concerns and the ethic of ecological awareness.
- Asoka's contribution to Buddhism as a living religious tradition is evident in the importance he placed on ethics and right ethical teachings in relation to beliefs and practice. He addressed aspects of living as a good Buddhist and correct observance of the Dharma
- Asoka created pilgrimage sites and encouraged followers of Buddhism to undertake pilgrimages giving people access to the Sangha, Buddhist teachings and ethical guidance written on the various pillars/stupas and rock carvings. These actions contribute to the correct expression of Buddhism as a living religious tradition.

Question 2 — Christianity

Criteria	Marks
<ul style="list-style-type: none"> Comprehensively articulates points for and/or against the relationship between at least two aspects of Christianity as shown in the diagram Accurately addresses the contribution made by at least these two aspects to Christianity as a living religious tradition Supports the argument with detailed and relevant information Uses relevant and accurate terminology in a cohesive response 	17–20
<ul style="list-style-type: none"> Competently identifies points for and/or against the relationship between at least two aspects of Christianity as shown in the diagram Provides points on the contribution made by at least these two aspects to Christianity as a living religious tradition Supports the argument with relevant information Uses relevant terminology in a well-structured response 	13–16
<ul style="list-style-type: none"> Provides some points for and/or against the relationship between at least two aspects the diagram to and/or their contribution to Christianity as a living religious tradition Supports the argument with some valid information Uses relevant terminology in a largely descriptive, structured response 	9–12
<ul style="list-style-type: none"> Presents a general response with some information about one or more aspects of Christianity May use some relevant terminology 	5–8
<ul style="list-style-type: none"> Makes general statements about Christianity Provides limited details 	1–4

Answers could include:

- Though aspects of Christianity differ, strong interrelationships exist between them. Religions are after all, ‘living’ and ‘dynamic’ traditions. Christian persons of influence/schools of thought, Christian ethics and significant Christian practices possess overlapping features which is evident in the diagram provided. Though distinct aspects, the connection between them contributes to Christianity as a living religious tradition.
- Paul of Tarsus as a foundational figure contributed significantly to the Christian ethical paradigm. He was also the first New Testament writer to reveal the nature of Christian worship in its earliest forms. Paul’s writings contain Eucharistic theology, guiding followers in their own understanding of this religious practice. The Pauline epistles are also proclaimed within the Christian service, further reinforcing their interrelationship with it.
- Christian sexual ethics owe much to Paul. By reinforcing some ethical principles and abrogating others, he established ethical norms that were to influence theologians for centuries (Aquinas – Scholasticism, Reformers – Luther, Calvin). The avoidance of fornication (1 Corinthians) the value of chastity and the importance of marital fidelity are examples of the interrelationship of significant people and ethics.
- Along with the Hebrew Scriptures, it has been the Pauline epistles which have been the foundation of Christianity’s traditional stance on homosexuality. In more recent times, theologians have returned to Paul’s work re-examining it in the light of contemporary understanding of sexuality. In some cases (eg the Uniting Church and Anglicanism), Paul’s

works have been reinterpreted, impacting on Christian ethical teaching within those denominations.

- The practice of Eucharist has evolved over time. St Paul however was a seminal figure in its establishment. Paul's epistles lay down liturgical guidelines as well principles that underpin a theological understanding of the practice.
- Eucharist as an example of Saturday/Sunday worship and ethics are also closely interrelated. The religious practice variably known as Holy Communion, Mass, Divine liturgy is a vehicle for the reinforcement of Christian ethics. The proclamation of the Scriptures (including Paul), the homily/sermon, hymns and the examples of fellow worshippers reinforce the relationship of varying aspects.
- Until recently, the words of dismissal at the conclusion of the Catholic service 'Go now in peace and love to serve the Lord.' is a reminder that the Eucharist is a springboard for worshippers to be witnesses to the world, modelling those ethical virtues expounded by Christ and persons of influence, like Paul. This contributes to Christianity as a living religious tradition reminding believers that true devotion extends beyond the confines of the church or the words of the Scriptures. True belief is a lived experience.
- Persons of influence, ethics and practice significantly contribute to Christianity as a living religious tradition. While these aspects may be seen as distinct from one another, they are in fact interrelated. Each contributes to Christianity in its own way. These aspects also combine to assist believers to better understand and 'live out' their Faith.

Question 3 — Hinduism

Criteria	Marks
<ul style="list-style-type: none"> Comprehensively articulates points for and/or against the relationship between at least two aspects of Hinduism as shown in the diagram Accurately addresses the contribution made by at least these two aspects to Hinduism as a living religious tradition Supports the argument with detailed and relevant information Uses relevant and accurate terminology in a cohesive response 	17–20
<ul style="list-style-type: none"> Competently identifies points for and/or against the relationship between at least two aspects of Hinduism as shown in the diagram Provides points on the contribution made by at least these two aspects to Hinduism as a living religious tradition Supports the argument with relevant information Uses relevant terminology in a well-structured response 	13–16
<ul style="list-style-type: none"> Provides some points for and/or against the relationship between at least two aspects the diagram to and/or their contribution to Hinduism as a living religious tradition Supports the argument with some valid information Uses relevant terminology in a largely descriptive, structured response 	9–12
<ul style="list-style-type: none"> Presents a general response with some information about one or more aspects of Hinduism May use some relevant terminology 	5–8
<ul style="list-style-type: none"> Makes general statements about Hinduism Provides limited details 	1–4

Question 4 — Islam

Criteria	Marks
<ul style="list-style-type: none"> Comprehensively articulates points for and/or against the relationship between at least two aspects of Islam as shown in the diagram Accurately addresses the contribution made by at least these two aspects to Islam as a living religious tradition Supports the argument with detailed and relevant information Uses relevant and accurate terminology in a cohesive response 	17–20
<ul style="list-style-type: none"> Competently identifies points for and/or against the relationship between at least two aspects of Islam as shown in the diagram Provides points on the contribution made by at least these two aspects to Islam as a living religious tradition Supports the argument with relevant information Uses relevant terminology in a well-structured response 	13–16
<ul style="list-style-type: none"> Provides some points for and/or against the relationship between at least two aspects the diagram to and/or their contribution to Islam as a living religious tradition Supports the argument with some valid information Uses relevant terminology in a largely descriptive, structured response 	9–12
<ul style="list-style-type: none"> Presents a general response with some information about one or more aspects of Islam May use some relevant terminology 	5–8
<ul style="list-style-type: none"> Makes general statements about Islam Provides limited details 	1–4

Question 5 — Judaism

Criteria	Marks
<ul style="list-style-type: none"> Comprehensively articulates points for and/or against the relationship between at least two aspects of Judaism as shown in the diagram Accurately addresses the contribution made by at least these two aspects to Judaism as a living religious tradition Supports the argument with detailed and relevant information Uses relevant and accurate terminology in a cohesive response 	17–20
<ul style="list-style-type: none"> Competently identifies points for and/or against the relationship between at least two aspects of Judaism as shown in the diagram Provides points on the contribution made by at least these two aspects to Judaism as a living religious tradition Supports the argument with relevant information Uses relevant terminology in a well-structured response 	13–16
<ul style="list-style-type: none"> Provides some points for and/or against the relationship between at least two aspects the diagram to and/or their contribution to Judaism as a living religious tradition Supports the argument with some valid information Uses relevant terminology in a largely descriptive, structured response 	9–12
<ul style="list-style-type: none"> Presents a general response with some information about one or more aspects of Judaism May use some relevant terminology 	5–8
<ul style="list-style-type: none"> Makes general statements about Judaism Provides limited details 	1–4

Studies of Religion II

Section IV — Religion and Peace

Question 1

Criteria	Marks
<ul style="list-style-type: none"> For TWO religious traditions, comprehensively illustrates the relationship between sacred texts and their guidance towards inner peace Integrates significant and relevant aspects of each religion to effectively support the judgement Integrates accurate and specific terminology into the response Presents a sustained, logical and well-structured response 	17–20
<ul style="list-style-type: none"> For TWO religious traditions, competently illustrates the relationship between sacred texts and their guidance towards inner peace Uses significant and relevant aspects of each religion to effectively support the judgement Uses specific terminology into the response Presents a sustained and logical response 	13–16
<ul style="list-style-type: none"> For TWO religious traditions, makes basic connection between sacred texts and their guidance towards inner peace Uses some relevant aspects of each religion to effectively support the judgement Uses some appropriate terminology Presents a logical response 	9–12
<ul style="list-style-type: none"> Provides a basic description of the importance of sacred texts in ONE or TWO religious traditions Makes a simple link between sacred texts and inner peace Refers to some aspects of religion Uses basic terminology Presents a generalised response 	5–8
<ul style="list-style-type: none"> Makes some general statements about inner peace and/or sacred texts May refer to aspects of religious traditions Uses simple terminology 	1–4

Answers could include:

The religious traditions of Christianity and Islam share a common foundation as religions of peace. Peace is fundamentally a part of these religious traditions' core beliefs embedded in their sacred texts with peace being ultimately found in union with God. For both religious traditions peace is related to an overall sense of wellbeing. Christians and Muslims not only are taught to live at peace with others but to be at peace with themselves and their God.

The sacred texts of Islam and Christianity namely the Qur'an and New Testament have a particular emphasis on peace. The quest for inner peace is at the heart of both the New

Testament and the Qur'an. Both Muslims and Christians are taught that inner peace will come from faithfully devoting one's self to the will of God.

CHRISTIANITY

Christianity – New Testament

- The New Testament (N.T.) has a strong emphasis on peace.
- The quest for inner peace is at the heart of the message of the N.T.
- Christians are taught inner peace will come from faithfully devoting one's self to the will of God.
- The N.T. reveals a relationship between an individual's faithfulness to the requirements of the Gospel and their own sense of peace and wellbeing.
- Jesus himself is regarded as the bringer of peace and to live with his teachings (found in the N.T.) will allow the follower to experience this peace.
- Jesus's life is a model of living in peace. Therefore Christians are encouraged to model their lives on his example and in doing so they will be able to find peace.
- For individuals to achieve inner peace following the examples of Jesus is a fruitful and worthwhile plan.
- Jesus's example clearly shows the importance of being true to the values of the Gospel and not being prepared to accept compromise. If compromise occurs this would erode a sense of inner peace.
- The ministry of Jesus highlights the aspects of prayer and service being kept in balance. The Gospel accounts portray Jesus as a man of prayer. These occasions of prayer are particularly evident leading up to significant moments in his ministry.
- 'But you when you pray, go into your room and when you shut your door, pray to your Father who is in that secret place.' NKJV Matt 6:6
- 'Now it came to pass in those days that he went out to the mountain to pray and continued all night in prayer to God.' NKJV Luke 6:12
- Prayer is something which followers of Jesus are strongly encouraged to emulate in order to achieve this sense of peace and serenity.
- 'Pray that you may not enter into temptation' NKJV Luke 22:40
- Jesus uses prayer as a vehicle to sustain the relationship with God, which is the source of his wellbeing and inner peace.
- If people turn to Christ to confess their wrongdoings then they will be forgiven. They will achieve inner peace.
- 'Daughter your faith has made you well. Go in peace and be healed of your affliction.' NKJV Mark 6:34
- The N.T. teaches inner peace as being reconciled to God.
- Paul's Letters emphasise peace. He writes in Romans to strive for peace.
- Most of St Paul's letters focus upon peace at some level.
- Paul wrote to the Thessalonians 'May the God of peace himself give you peace always in every way.' (2Thessalonians 3:16)
- Paul writes that the Gifts of the Spirit are designed to bring about peace. Paul sees inner peace is a result of the influence of the spirit.
- 'But the fruit of the spirit, is love, joy, peace, long suffering... faithfulness...' Gal 5:22

ISLAM

- The sacred text of Islam, the Qur'an refers to peace over 60 times.
- The Hadith is also used to give adherents an understanding of peace and the importance of peace.
- For Muslims peace is first and foremost to be at rest with one's own desires and ambitions and to have balance. In Islam the concept of peace is two-fold, firstly to be at peace with Allah and then secondly to be at peace with oneself and with the rest of the world.
- The Qur'an sets out clear paths to follow in their desire to submit to Allah. During various practices such as sawm, a rite where Muslims fast, Muslims are required to read the Qur'an, as doing this results in them reading about peace and bringing them to an understanding of peace expressed in the sacred text.
- Inner peace is important in Islam. Sura 61:14 states 'The patient man is the helper of God.' It is believed that the patient and peaceful will be rewarded as outlined in the verse. In the practice of Salat it is important that the individual is thinking only of bonding with Allah and hence creating peace with themselves.
- As part of the Islamic Tradition one is encouraged to read and reflect on the sacred texts and what is written about peace and achieving inner peace. The sacred texts of Islam encourage an individual to seek inner peace and give adherents an appreciation of the importance of finding this inner peace.
- In the Hadith the Prophet performs the right way to do Hajj and tells Muslims to do Hajj. The Hajj is the fifth pillar of Islam. Every devout Muslim will desire to make the pilgrimage to Mecca at least once in their life. The word Hajj means to embark on a journey with purpose. The physical demands of the Hajj, the organisation required for someone to take part, and the material cost are all elements which require sacrifice and dedication. These elements involve putting aside selfishness in seeking to submit to the will of Allah. The more perfect the submission to Allah, the more profound the sense of inner peace that will be experienced by the Muslim.
- Sura 7:85 – 'And do not corrupt the land after it has been set in order' Muslims must ensure that this harmony is maintained in all aspects of their personal life.
- The quest for inner peace is at the heart of the message of the Qur'an and the Hadith. As reading and understanding these texts in themselves brings a sense of inner peace, they guide the adherent to achieving inner peace in their daily life.

By reflecting on these sacred texts and following the principles contained within, it is evident that Islam and Christianity guide the individual to achieving inner peace.

Studies of Religion

2013 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	Aboriginal spirituality	H1, H2
2	1	Current religious landscape	H1, H3
3	1	Aboriginal spirituality – initiation	H1,
4	1	Census data	H4, H6
5	1	Secularism	H4, H5
6	1	Aboriginal reconciliation	H1, H2, H3
7	1	Current religious landscape	H1, H2, H6
8	1	Interfaith dialogue	H2, H3, H5
9	1	Ecumenical movements	H3, H4
10	1	Aboriginal spirituality	H3, H6
11	5	Aboriginal spirituality – Land Rights	H2, H6, H8, H9

Studies of Religion II

Section I

Part B – Religion and Non-Religion

Question	Marks	Content	Syllabus outcomes
12	1	Animism	H1, H8
13	1	Polytheism	H2, H8
14	1	Global distribution of religious traditions	H1, H6, H7
15	1	Religious and Non-religious Worldviews	H1, H2
16	1	Global distribution of religious traditions	H6
17	1	Scientific Humanism	H1
18	1	Rational Humanism	H1
19	1	Atheism, Agnosticism	H1, H8
20	1	Religious and Non-Religious Worldviews	H1, H2
21	1	Non-Religious Worldviews	H1, H2, H8
22	5	Rise of new religious expressions	H2, H6, H8, H9

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 – practice	H1, H8,
1 (a) (ii)	6	Buddhism – practice	H2, H8, H9
1 (b)	6	Buddhism – ethics	H1, H8, H9
2 (a) (i)	3	Christianity – practice	H1, H8
2 (a) (ii)	6	Christianity – practice	H2, H8, H9
2 (b)	6	Christianity – ethics	H1, H8, H9
3 (a) (i)	3	Hinduism – practice	H1, H8
3 (a) (ii)	6	Hinduism – practice	H2, H8, H9
3 (b)	6	Hinduism – ethics	H1, H8, H9
4 (a) (i)	3	Islam – person/school of thought	H1, H8
4 (a) (ii)	6	Islam – person/school of thought	H2, H5, H9
4 (b)	6	Islam – ethics	H1, H8, H9
5 (a) (i)	3	Judaism – person/school of thought	H1, H8
5 (a) (ii)	6	Judaism – person/school of thought	H2, H5, H9
5 (b)	6	Judaism – ethics	H1, H8, H9

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

Question	Marks	Content	Syllabus outcomes
1	20	People and ideas, ethics, significant practices – Buddhism	H1, H2, H4, H5, H8, H9
2	20	People and ideas, ethics, significant practices – Christianity	H1, H2, H4, H5, H8, H9
3	20	People and ideas, ethics, significant practices – Hinduism	H1, H2, H4, H5, H8, H9
4	20	People and ideas, ethics, significant practices – Islam	H1, H2, H4, H5, H8, H9
5	20	People and ideas, ethics, significant practices – Judaism	H1, H2, H4, H5, H8, H9

Studies of Religion II
Section IV – Religion and Peace

Question	Marks	Content	Syllabus outcomes
1	20	Linking sacred texts to inner peace	H1, H2, H5, H8, H9