

## **2016 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**

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

## 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"> <li>• Makes informed and clear statements about the importance of the Land Rights movement to Aboriginal Australians</li> <li>• Makes clear reference to the ideas expressed in the quote</li> <li>• Integrates relevant and specific terminology</li> </ul>	5
<ul style="list-style-type: none"> <li>• Makes informed statements about the importance of the Land Rights movement to Aboriginal Australians</li> <li>• Makes reference to the ideas expressed in the quote</li> <li>• Makes some use of relevant and specific terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Makes general statements about the importance of the Land Rights movement to Aboriginal Australians</li> <li>• May refer to the quote</li> <li>• May use relevant terminology</li> </ul>	1–2

##### *Sample answer:*

The land is central to the expression of Dreaming as it provides the basis of ritual, totem and identity. Disconnection from land through generations of removal has seen a generation of people with a loss of cultural identity, a loss of heritage and a loss of physical land.

The Land Rights movement recognises the inextricable connection between the land and the Dreaming and aims to restore the spiritual and physical relationship with the land. Native title is a legal term recognising the rights of Aboriginal and Torres Strait Islanders to occupy their lands for traditional purposes. The Mabo Case (1992), Native Title Act (1993) and the Wik Decision (1996) all contributed to re-establishing in law the connection and access Aboriginal people had with the land.

By supporting the work of the Land Rights movement, Aboriginal people have access to legal and political rights and may fulfil their cultural responsibilities. This in turn strengthens their connection to Dreaming.

**Studies of Religion II****Section I: Part B  
Religion and Non-Religion****Multiple-choice Answer Key**

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

## Studies of Religion II

### Section I: Part B Religion and Non-Religion

#### Question 22

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides detailed reasons why and/or how religions can promote social transformation with reference to BOTH tradition and radical change</li> <li>Makes clear reference to the ideas expressed in the quote</li> <li>Integrates relevant and specific terminology</li> </ul>	5
<ul style="list-style-type: none"> <li>Provides some reasons why and/or how religions can promote social transformation</li> <li>Makes reference to the ideas expressed in the quote</li> <li>Makes some use of relevant and specific terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes simple statements about religions and/or social transformation</li> <li>May refer to the quote</li> <li>May use relevant terminology</li> </ul>	1–2

#### *Sample answer:*

Throughout history, religions have relied on their traditions to bring about social transformation. Radical change can come when a religion remains true to the roots of their social justice principles while keeping in touch with a modern changing world. For example, a Jewish scholar who seeks guidance from sacred text to motivate their decisions regarding a modern social issue such as reproductive technologies or asylum seekers. Also, identifying past errors and using them to make lasting changes such as Christian groups working for ecumenism.

## 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"> <li>Identifies TWO contributions made by ONE significant person or school of thought, other than the Buddha, to Buddhism</li> <li>Provides relevant examples to support own knowledge</li> </ul>	2
<ul style="list-style-type: none"> <li>Identifies ONE contribution made by ONE significant person or school of thought, other than the Buddha, to Buddhism</li> </ul>	1

##### *Sample answer:*

Asoka contributed to Buddhism by using his wealth and influence to erect sacred symbols, creating significant places for Buddhists to visit. He was also an advocate of tolerance towards all religions, unifying many parts of the Indian subcontinent into one Buddhist society.

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

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides accurate and detailed information about the impact on the expression of Buddhism of the significant person OR school of thought chosen in (a) (i)</li> </ul>	5
<ul style="list-style-type: none"> <li>Provides accurate information about the impact on the expression of Buddhism of the significant person OR school of thought chosen in (a) (i)</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes general statements about the significant person OR school of thought chosen in (a) (i)</li> </ul>	1–2

##### *Sample answer:*

Asoka's impact on Buddhism is widespread and has helped to develop the tradition as a religion for all people. He emphasised the importance of ethics in Buddhist life and its practical application for adherents. He also showed that a strong foundation for government and foreign policy could be based on the Buddhist beliefs of peaceful coexistence and diplomacy. Buddhists have gained the ability to respond to new and challenging issues in a modern context with a focus on peace and tolerance through the extensive teachings of Asoka.

**Question 1 (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Clearly and accurately articulates how the Buddha's teaching is expressed in the chosen ethical area</li> <li>Makes specific reference to the quotation</li> <li>Uses relevant terminology</li> </ul>	7–8
<ul style="list-style-type: none"> <li>Provides accurate information about how the Buddha's teaching is expressed in the chosen ethical area</li> <li>Makes reference to the quotation</li> <li>Uses some relevant terminology</li> </ul>	4–6
<ul style="list-style-type: none"> <li>Makes general statements about how the Buddha's teaching is expressed in the chosen ethical area</li> <li>May make some reference to the quotation</li> <li>May use some terminology</li> </ul>	1–3

**Answers could include:**

- Buddhist ethics are based on teachings of the Buddha expressed through generosity and compassion for self and others.
- Buddhists believe in the interrelationship of all aspects of their being and the maintenance of balance.
- Keys features of Buddhist ethics include:
  - autonomy (individual responsible for ethical actions)
  - practicality (ethics based on practical application not the source)
  - universality (appropriate for all people and all time)
  - freedom (a person is free to accept or reject ethical teachings)
  - ahimsa (no violence)
  - metta (boundless compassion)
  - inner purity (ethical behaviour affects the inner life of the adherent).
- Ethical teaching is central to practice and is embedded in the principal teachings – namely the Five Precepts.
- Key Buddhist beliefs are the Three Jewels, the Four Noble Truths and the Five Precepts, all of which provide ethical guidance.
- The Eightfold Path, following the 'middle way' and karma are all interrelated, providing guidance and a Buddhist way to 'cultivate good'.
- Buddhists place great importance on right ethical content with a Buddhist worldview modelling a life of humility and compassion for self and others.
- Buddhists link human selfishness to current ethical issues such as the environment. By living modestly and simply a Buddhist adherent is in harmony with themselves and their surroundings and is connected to all living things.
- A Buddhist ethical life should show a relationship between sila (ethical life), samadhi (meditation practice) and prajna (acquiring wisdom).
- Environmental ethics (global warming, deforestation, population growth):
  - Respect must be given to all life forms, in the knowledge that such life could have been a close relative/ friend in a past life.
  - Nature offers the human great opportunity for peace, meditation, calm and enlightenment.
  - Hurt is brought about by desire, greed, and attachments.

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

Criteria	Marks
<ul style="list-style-type: none"> <li>Briefly outlines the key features of ONE significant practice in Christianity</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes general statements about practices in Christianity</li> </ul>	1

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

Criteria	Marks
<ul style="list-style-type: none"> <li>Demonstrates a clear understanding of the significance of the practice outlined in part (a) (i) for the Christian community</li> </ul>	5
<ul style="list-style-type: none"> <li>Demonstrates some understanding of the significance of the practice outlined in part (a) (i) for the Christian community</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes general statements about the significance of the practice outlined in part (a) (i) AND/OR the Christian community</li> </ul>	1–2

**Question 2 (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides an accurate and detailed judgement about how staying ‘true to the Lord’ is portrayed by ONE significant person OR school of thought, other than Jesus</li> <li>Makes clear reference to the quotation</li> <li>Uses relevant terminology</li> </ul>	7–8
<ul style="list-style-type: none"> <li>Provides accurate information about how staying ‘true to the Lord’ is portrayed in ONE significant person OR school of thought, other than Jesus</li> <li>Makes reference to the quotation</li> <li>Uses some relevant terminology</li> </ul>	4–6
<ul style="list-style-type: none"> <li>Makes general statements about ONE significant person OR school of thought, other than Jesus</li> <li>May make some reference to the quotation</li> <li>May use some terminology</li> </ul>	1–3

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

<b>Criteria</b>	<b>Marks</b>
• Briefly outlines the key features of ONE significant practice in Hinduism	2
• Makes general statements about practices in Hinduism	1

**Question 3 (a) (ii)**

<b>Criteria</b>	<b>Marks</b>
• Demonstrates a clear understanding of the significance of the practice outlined in part (a) (i) for the Hindu community	5
• Demonstrates some understanding of the significance of the practice outlined in part (a) (i) for the Hindu community	3–4
• Makes general statements about the significance of the practice outlined in part (a) (i) AND/OR the Hindu community	1–2

**Question 3 (b)**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"> <li>• Provides an accurate and detailed judgement addressing how ONE significant person OR school of thought other than the Vedas encourages adherents to live lives ‘guided by compassion’</li> <li>• Makes clear reference to the quotation</li> <li>• Uses relevant terminology</li> </ul>	7–8
<ul style="list-style-type: none"> <li>• Provides accurate information addressing how ONE significant person OR school of thought other than the Vedas encourages adherents to live lives ‘guided by compassion’</li> <li>• Makes reference to the quotation</li> <li>• Uses some relevant terminology</li> </ul>	4–6
<ul style="list-style-type: none"> <li>• Makes general statements about ONE significant person OR school of thought other than the Vedas</li> <li>• May make some reference to the quotation</li> <li>• May use some terminology</li> </ul>	1–3

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

Criteria	Marks
• Briefly outlines the key features of ONE significant practice in Islam	2
• Makes general statements about practices in Islam	1

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

Criteria	Marks
• Demonstrates a clear understanding of the significance of the practice outlined in part (a) (i) for the Muslim community	5
• Demonstrates some understanding of the significance of the practice outlined in part (a) (i) for the Muslim community	3–4
• Makes general statements about the significance of the practice outlined in part (a) (i) AND/OR the Muslim community	1–2

**Question 4 (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides an accurate and detailed judgement about how an ‘obedience to Allah’ is demonstrated through ONE significant person OR school of thought, other than Muhammad and the Four Rightly Guided Caliphs</li> <li>• Makes clear reference to the quotation</li> <li>• Uses relevant terminology</li> </ul>	7–8
<ul style="list-style-type: none"> <li>• Provides an accurate judgement about how an ‘obedience to Allah’ is demonstrated through ONE significant person OR school of thought, other than Muhammad and the Four Rightly Guided Caliphs</li> <li>• Makes reference to the quotation</li> <li>• Uses some relevant terminology</li> </ul>	4–6
<ul style="list-style-type: none"> <li>• Makes general statements about ONE significant person OR school of thought, other than Muhammad and the Four Rightly Guided Caliphs</li> <li>• May make some reference to the quotation</li> <li>• May use some terminology</li> </ul>	1–3

**Answers could include:**

- A’isha has demonstrated an obedience to Allah through becoming an exceptional female role model.
- A’isha helped preserve the details of the foundational years in Islam through narrating the Hadith of Muhammad.
- A’isha is a role model for women’s political participation in Islamic communities.
- A’isha was one of the earliest to convert to the new religion of Islam, following her marriage to Muhammad.
- A’isha provided many examples of what Muhammad did and said (Sunna and Hadith) and her Hadith has been quoted by Islamic scholars ever since.

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

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"> <li>Briefly outlines ONE contribution made by a significant person or school of thought, other than Abraham or Moses, to the development of Judaism</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes general statements about ONE significant person or school of thought, other than Abraham or Moses, to the development of Judaism</li> </ul>	1

**Question 5 (a) (ii)**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"> <li>Provides accurate and detailed information about the impact on the expression of Judaism of ONE significant person OR school of thought chosen in (a) (i)</li> </ul>	5
<ul style="list-style-type: none"> <li>Provides accurate information about the impact on the expression of Judaism of ONE significant person OR school of thought chosen in (a) (i)</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes general statements about the significant person OR school of thought chosen in (a) (i)</li> </ul>	1–2

**Question 5 (b)**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"> <li>Clearly and accurately articulates how the covenant is reflected in ONE specified significant practice of Judaism</li> <li>Makes specific reference to the quotation</li> <li>Uses relevant terminology</li> </ul>	7–8
<ul style="list-style-type: none"> <li>Provides accurate information about how the covenant is reflected in ONE specified significant practice of Judaism</li> <li>Makes reference to the quotation</li> <li>Uses some relevant terminology</li> </ul>	4–6
<ul style="list-style-type: none"> <li>Makes general statements about how the covenant is reflected in ONE specified significant practice of Judaism</li> <li>May make some reference to the quotation</li> <li>May use some terminology</li> </ul>	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 comprehensive response that clearly and accurately demonstrates how the concept of ‘letting go’ is reflected in the life of adherents</li> <li>• Integrates the quotation effectively</li> <li>• Provides detailed and relevant examples reflecting the breadth of the tradition to support the response</li> <li>• Integrates relevant terminology accurately in a cohesive and well-structured response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Presents a detailed response that demonstrates how the concept of ‘letting go’ is reflected in the life of adherents</li> <li>• Integrates the quotation</li> <li>• Provides relevant examples that may reflect the breadth of the tradition to support the response</li> <li>• Uses relevant terminology in a well-structured response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• Presents a general response that demonstrates how the concept of ‘letting go’ is reflected in the life of adherents</li> <li>• Makes some reference to the quotation</li> <li>• Provides examples to support the response</li> <li>• Provides some relevant terminology in a largely descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Makes simple statements that demonstrates how the concept of ‘letting go’ is reflected in the life of adherents</li> <li>• May make reference to the quotation</li> <li>• May include examples to support the response</li> <li>• Attempts to use terminology in a largely descriptive response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes limited statements about Buddhism</li> <li>• May use some terminology</li> </ul>	1–4

**Question 2 — Christianity**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Presents a comprehensive response that clearly and accurately demonstrates how the ethical teachings of Christianity guide adherents to live lives that are based on God’s wisdom in ONE specified ethical area</li> <li>• Integrates the quotation effectively</li> <li>• Provides detailed and relevant examples reflecting the breadth of the tradition to support the response</li> <li>• Integrates relevant terminology accurately in a cohesive and well-constructed response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Presents a detailed response that demonstrates how the ethical teachings of Christianity guide adherents to live lives that are based on God’s wisdom in ONE specified ethical area</li> <li>• Integrates the quotation</li> <li>• Provides relevant examples that may reflect the breadth of the tradition to support the response</li> <li>• Uses relevant terminology accurately in a well-structured response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• Presents a general response that demonstrates how Christianity guides adherents to live lives that are based on God’s wisdom in ONE specified ethical area</li> <li>• Makes some reference to the quotation</li> <li>• Provides examples to support the response</li> <li>• Provides some relevant terminology in a largely descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Makes simple statements about how Christianity guides adherents to live lives that are based on God’s wisdom in ONE specified ethical area</li> <li>• May make reference to the quotation</li> <li>• May include examples to support the response</li> <li>• Attempts to use terminology in a largely descriptive response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes limited statements about Christianity</li> <li>• May use some terminology</li> </ul>	1–4

**Answers could include:**

Sources of ethical teaching in which Christian beliefs are reflected:

- Scripture (Decalogue, Sermon on the Mount, the Great Commandment):
- In Catholicism, Natural Law, teaching authority of the Church, informed conscience
- In Reform Protestant tradition: personal autonomy before God, opinion of scholars in Christian ethics, discernment in the believing community, church documents to guide and inform but not oblige adherents

Christian ethical teachings vary both within and between Christian denominations. Some variants strongly rely on the use of authority (eg the teaching Magisterium in the Catholic tradition; the Bible or the ‘Bible only’ (*sola scriptura*) in some Protestant denominations). Some place a reliance on natural law, while others develop their ethical positions from both. Hence, a range of different ethical responses that focus more directly on either justice or compassion is a logical outcome of the varying theologies of the variants.

## **Sexual Ethics**

- The Catholic tradition's strong links with Thomastic natural law (developed by Thomas Aquinas), together with its hierarchical teaching authority, provide a clear 'justice' focused foundation for its teachings on sexual ethics, with much of historical Catholic teaching stemming from the linking of sexual morality with reproduction. The non-reproductive aspect of some sexual orientations defines their ethical status. Some Christian traditions with a strong focus on autonomy and the practice of compassion may expound more liberal interpretations of sexual ethics in areas including premarital sex, homosexual relationships and contraception. Some sexual ethics issues can produce a range of responses that, arguably, can be seen as not being God's kind of wisdom, regardless of one's view of their acceptability.
- The Catechism of the Catholic Church emphasises that while being homosexual is not evil in itself, the practice is unacceptable as it excludes both a female/male marriage and the possibility of human reproduction.
- The Anglican Church's attitude towards homosexuality varies from a full acceptance to non-acceptance. Those strong variations are accentuating divisions within the Anglican Church globally, guiding adherents to a deeper discernment on God's wisdom.

## **Bioethics**

- Christian responses to bioethics can be particularly diverse. Some Christian groups support both euthanasia and stem cell research, while others will vigorously oppose one or both of these and engage in political lobbying to promote their position. Whether these positions reflect a justice or compassion orientation is quite varied.

**Question 3 — Hinduism**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"> <li>• Presents a comprehensive response that clearly and accurately demonstrates how the ideas expressed in the statement assist an adherent to live a truly Hindu life</li> <li>• Integrates the statement effectively</li> <li>• Provides detailed and relevant examples reflecting the breath of the tradition to support the response</li> <li>• Integrates relevant terminology accurately in a cohesive and well-constructed response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Provides a detailed response that demonstrates how the ideas expressed in the statement assist an adherent to live a truly Hindu life</li> <li>• Integrates the statement</li> <li>• Provides relevant examples that may reflect the breath of the tradition to support the response</li> <li>• Uses relevant terminology in a well-constructed response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• Provides a general response that demonstrates how the ideas expressed in the statement assist an adherent to live a truly Hindu life</li> <li>• Makes some reference to the statement</li> <li>• Provides examples to support the response</li> <li>• Provides some relevant terminology in a largely descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Provides simple statements that demonstrate how the ideas expressed in the statement assist an adherent to live a truly Hindu life</li> <li>• May make reference to the statement</li> <li>• May include examples to support the response</li> <li>• Attempts to use terminology in a largely descriptive response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes limited statements about Hinduism</li> <li>• May use some terminology</li> </ul>	1–4

**Question 4 — Islam**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Presents a comprehensive response that clearly and accurately demonstrates how the ethical teachings of Islam guide adherents to live lives that are noble in the sight of Allah in ONE ethical area</li> <li>• Integrates the quotation effectively throughout the response</li> <li>• Provides detailed and relevant examples reflecting the breadth of the tradition to support the response</li> <li>• Integrates relevant terminology accurately in a cohesive and well-structured response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Presents a detailed response that demonstrates how the ethical teachings of Islam guide adherents to live lives that are noble in the sight of Allah in ONE specified ethical area</li> <li>• Integrates the quotation throughout the response</li> <li>• Provides relevant examples that reflect the breadth of the tradition to support the response</li> <li>• Uses relevant terminology accurately in a well-structured response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• <del>Provides</del> Presents a general response that demonstrates how Islam guides adherents to live lives that are noble in the sight of Allah in ONE specified ethical area</li> <li>• Makes some reference to the quotation</li> <li>• Provides examples to support the response</li> <li>• Provides some relevant terminology in a largely descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Presents simple statements that demonstrate how Islam guides adherents to live lives that are noble in the sight of Allah in ONE specified ethical area</li> <li>• May make reference to the quotation</li> <li>• May include examples to support the response</li> <li>• Attempts to use terminology in a largely descriptive response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes limited statements about Islam</li> <li>• May use some terminology</li> </ul>	1–4

**Question 5 — Judaism**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Presents a comprehensive response that clearly and accurately articulates how the teachings in the quotation assist an adherent to live an ‘authentically Jewish life’</li> <li>• Integrates the quotation effectively</li> <li>• Provides detailed and relevant examples reflecting the breadth of the tradition to support the response</li> <li>• Integrates relevant terminology accurately in a cohesive and well-structured response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Presents a detailed response that demonstrates how the teachings in the quotation assist an adherent to live an ‘authentically Jewish life’</li> <li>• Integrates the quotation</li> <li>• Provides relevant examples that may reflect the breadth of the tradition to support the response</li> <li>• Uses relevant terminology in a well-constructed response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• Presents a general response that demonstrates how the teachings in the quotation assist an adherent to live an ‘authentically Jewish life’</li> <li>• Makes some reference to the quotation</li> <li>• Provides examples to support the response</li> <li>• Provides some relevant terminology in a largely descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Makes simple statements that demonstrate how the teachings in the quotation assist an adherent to live an ‘authentically Jewish life’</li> <li>• May make reference to the quotation</li> <li>• May include examples to support the response</li> <li>• Attempts to use terminology in a largely descriptive response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes limited statements about Judaism</li> <li>• May use some terminology</li> </ul>	1–4

***Answers could include:***

The Torah is at the heart of Judaism. The Torah provides the fundamental ethical teachings of Judaism. It is a Jewish ethical belief that God is compassionate and people 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.

One significant person who supported adherents to live an authentic life was Nechama Leibowitz (1905–1997).

Encouraged an active approach to studying the Torah.

Produced worksheets (gilynot) that were mailed to Jewish people in Israel and later around the world. These worksheets dealt with a portion of the Torah which respondents completed and returned for marking.

Her methods legitimised the idea that texts could have multiple interpretations and hidden moral dimensions.

She believed that the importance of the text lay in its relevance to the audience and no-one else.

Allowed for all Jews from all parts of the world to study Torah and to respond to it from their own perspective. Provided the foundation from which all Jewish life is built, therefore allowing an authentic Jewish life to flourish.

Another way that the teachings of the quote allow adherents to live an authentic Jewish life is through the practices of synagogue.

By building on the laws of the Torah, the synagogue retains its place as a house of prayer, house of study and house of worship.

The synagogue provides a physical expression of authenticity for an adherent.

Considered important to pray within a community and a minyan must be present for certain prayers. Synagogue services are a way the community can join together in prayer.

The synagogue service is recited in Hebrew – another connection to Torah.

By reciting the prayers located in the Siddur (Jewish prayer book) Jewish adherents are fulfilling the requirements of the mitzvot and therefore living an authentic Jewish life.

Prayer services in Judaism express the beliefs of Judaism. They are strongly connected to the stories of the Torah.

The Torah is the Law and the main source of beliefs for Jewish people.

Synagogue worship allows for Jewish people to worship God and this builds an authentic Jewish life.

The quote also speaks of kindness as a foundation for living an authentic life. An authentic Jewish life may be expressed through the ethical teachings of Judaism.

Jewish ethical teachings are derived from the Torah, the Prophetic Visions and the Book of Proverbs and are set out as principles.

One ethical teaching states that human life is sacred and a gift from God. Pikuach Nefesh – the obligation to save a life. This teaching forbids abortion and the practice of active euthanasia.

All living things need to be treated with kindness and compassion.

Therefore an authentic Jewish life may be supported through a range of activities, learning Torah, expression through synagogue and by living an ethical life.

## Studies of Religion II

### Section IV — Religion and Peace

#### Question 1

Criteria	Marks
<ul style="list-style-type: none"> <li>• Presents a sustained and reasoned response on the extent to which the teachings about peace in TWO religious traditions today reflect Gladstone’s view on how peace can be achieved</li> <li>• Integrates the quotation effectively</li> <li>• Provides detailed and relevant examples to support response</li> <li>• Integrates relevant terminology accurately in a cohesive and well-structured response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Presents a reasoned response on the extent to which the teachings about peace in TWO religious traditions today reflect Gladstone’s view on how peace can be achieved</li> <li>• Integrates the quotation</li> <li>• Provides relevant examples to support response</li> <li>• Uses relevant terminology accurately in a well-structured response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• Makes general statements about the way in which the teachings about peace in TWO religious traditions today reflect Gladstone’s view on how peace can be achieved</li> <li>• Makes some reference to the quotation</li> <li>• Provides examples to support response</li> <li>• Provides relevant terminology in a largely descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Makes simple statements on the teachings about peace in ONE or TWO religious traditions on how peace can be achieved</li> <li>• May make reference to the quotation</li> <li>• May include relevant examples to support response</li> <li>• Attempts to use relevant terminology in a largely descriptive response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes general statements about peace</li> <li>• May use some terminology</li> </ul>	1–4

#### *Answers could include:*

##### Christianity

Christians would look to the sacred text (New Testament) for teachings on peace:

- Jesus’ Commandment of Love (Matt 5:43-44 “Love your enemies as yourself”) as the foundation on the teachings on peace
- Relationship between God and people – peaceful
- Teachings of Jesus with the emphasis on respect, unity and peace (2 Cor 13:11 – “Aim for perfection, listen to my appeal, be of one mind, live in peace. And the God of love and peace will be with you”)

- The peace of God is beyond the peace of this world and can replace the ‘Love of power’ (John 16:33 “I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world”)
- Peace within a person can lead to peace between people and therefore throughout the world. Christians call the church the body of Christ. It is through this formal grouping that Christians work for peace in the community.
- 2 Corinthians 13:11 ‘Finally, brothers and sisters, rejoice! Strive for full restoration, encourage one another, be of one mind, live in peace. And the God of love and peace will be with you.’
- Vast majority of sources relate to inner peace and interpersonal relationship with God.

Christians would look to ethical teachings from Jesus to show that the ‘Love of Power’ goes against these teachings. The view shows that there have been issues with the ‘Love of Power’ existing at differing times throughout history, and that current tensions today which reference this concept are not new.

It is important to make reference to ways people have overcome the ‘Love of Power’ in Christianity today – such as the work of the World Council of Churches or the World Conference on Religion and Peace.

### Buddhism

- The Buddha preached detachment from worldly things and concentration on inner self, thereby denying any ability to ‘love power’.
- Relying on the external world or any connection to ‘power’ outside the self would be a distraction from the real task of coming to grips with one’s own dispositions and doing something to change them accordingly.
- The second Noble Truth relates to the cause of suffering. The ‘Love of Power’ goes against the concept that a Buddhist does not seek pleasure or attachment to things outside the self. It is also not living in the present reality to be attached to worldly things such as power.
- Buddhists cannot achieve Nirvana if they are attached to or crave what they do not have. The ‘Love of Power’ goes against this teaching and works against achieving peace.
- The Tripitaka (Three Baskets) is the central text in Buddhism. Within the text the Sutta Pitaka provides guidance for ethical living and is the motivator for mindfulness and contemplation – a source of the Power of Love and peace.
- ‘He who seeks his own happiness punishes or kills beings who also long for happiness, will not find happiness after death.’ (The Dhammapada)
- Teachings about peace in Buddhism are supported by the textual material in the Dhammapada. Verses in Dhammapada relate to inner peace leading to community peace, but sometimes they show that community peace is a way of obtaining inner peace.
- ‘Hate is not overcome by hate; by love alone is hate appeased. This is eternal law.’ (Dhammapada 5)
- ‘Victory breeds hatred. The defeated live in pain. Happily the peaceful live, giving up victory and defeat.’ (Dhammapada 201)

# 2016 HSC Studies of Religion 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	Interfaith Dialogue	H8
2	1	Current Religious Landscape – Ecumenism	H1
3	1	Current Religious Landscape – Secularism	H1
4	1	Impact of Christian ecumenical movements	H2
5	1	Current Religious Landscape	H1, H8
6	1	Current Religious Landscape	H1, H8
7	1	Changing patterns of religious adherence	H1
8	1	Aboriginal Spirituality	H2
9	1	Current Religious Landscape	H8
10	1	Aboriginal Spirituality	H2
11	5	Aboriginal Spirituality – Land Rights Movement	H2

## Studies of Religion II

### Section I

#### Part B — Religion and Non–Religion

Question	Marks	Content	Syllabus outcomes
12	1	The Religious Dimension in Human History	H8
13	1	Difference Between Religious and Non–Religious Worldviews	H1, H8
14	1	Difference Between Religious and Non–Religious Worldviews	H1, H8
15	1	New Religious Expression	H6
16	1	Difference Between Religious and Non–Religious Worldviews	H1
17	1	Non-Religious Worldviews	H2
18	1	Non-Religious Worldviews	H2
19	1	The Religious Dimension in Human History	H2, H6
20	1	Non-Religious Worldviews	H2, H6
21	1	The Religious Dimension in Human History	H1, H2, H6
22	5	The Religious Dimension in Human History	H2, H6

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

Question	Marks	Content	Syllabus outcomes
1 (a)(i)	2	Buddhism – Significant Person/School	H2, H4, H5, H8
1 (a)(ii)	5	Buddhism – Significant Person/School	H2, H4, H5, H8
1 (b)	8	Buddhism – Ethics	H2, H4, H5, H8
2 (a)(i)	2	Christianity – Significant Practice	H2, H4, H5, H8
2 (a)(ii)	5	Christianity – Significant Practice	H2, H4, H5, H8
2 (b)	8	Christianity – Significant Person/School	H2, H4, H5, H8
3 (a)(i)	2	Hinduism – Significant Practice	H2, H4, H5, H8
3 (a)(ii)	5	Hinduism – Significant Practice	H2, H4, H5, H8
3 (b)	8	Hinduism – Significant Person/School	H2, H4, H5, H8
4 (a)(i)	2	Islam – Significant Practice	H2, H4, H5, H8
4 (a)(ii)	5	Islam – Significant Practice	H2, H4, H5, H8
4 (b)	8	Islam – Significant Person/School	H2, H4, H5, H8
5 (a)(i)	2	Judaism – Significant Person/School	H2, H4, H5, H8
5 (a)(ii)	5	Judaism – Significant Person/School	H2, H4, H5, H8
5 (b)	8	Judaism – Significant Practice	H2, H4, H5, H8

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

Question	Marks	Content	Syllabus outcomes
1	20	Significant Practice – Buddhism	H1, H2, H4, H5, H8, H9
2	20	Significant Practice – Christianity	H1, H2, H4, H5, H8, H9
3	20	Significant Practice – Hinduism	H1, H2, H4, H5, H8, H9
4	20	Significant Practice – Islam	H1, H2, H4, H5, H8, H9
5	20	Significant Practice – Judaism	H1, H2, H4, H5, H8, H9

**Studies of Religion II**  
**Section IV — Religion and Peace**

Question	Marks	Content	Syllabus outcomes
1	20	The understanding of peace	H1, H2, H5, H8, H9