

# 2018 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
SOR I	SOR II	
1	1	B
2	2	A
3	3	C
4	4	D
5	5	C
6	6	B
7	7	D
8	8	C
9	9	A
10	10	B

## 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>For TWO religious traditions, provides a detailed and accurate explanation of the effects of immigration between 1945 and 2016 on Australia's religious landscape</li> <li>Integrates relevant and accurate terminology</li> </ul>	5
<ul style="list-style-type: none"> <li>For TWO religious traditions, provides an accurate explanation of the effects of immigration between 1945 and 2016 on Australia's religious landscape</li> <li>Integrates relevant terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>For ONE or TWO religious traditions, makes general statements about immigration AND/OR Australia's religious landscape</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes statements about Australia's religious landscape</li> </ul>	1

#### **Sample answer:**

Immigration has had a substantial impact on Australia's religious landscape between 1945 and 2016. At the beginning of this period, the Church of England was the largest Christian denomination. After WWII, immigration was promoted as a means of increasing the country's population. A huge number of European Catholics resettled in Australia, which contributed to steady growth in this denomination. In the early '90s, Catholicism surpassed Anglicanism as the biggest Christian denomination. The 2016 census reinforced Catholicism as the largest single religious group at 22%. Censuses in the 1980s reflected changes to Australia's religious landscape in relation to non-Christian traditions. The abolition of the White Australia Policy facilitated Muslim immigration from Asia and the Middle East. The number of Muslims grew by almost 1 million over the 10 year period leading into 2016. Today this worldview constitutes just over 2.6% of the Australian population, making it the largest non-Christian religious tradition.

## Studies of Religion II

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

#### Multiple-choice Answer Key

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

## Studies of Religion II

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

#### Question 22

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides clear and detailed reasons/points on how increased ecological awareness AND/OR disenchantment with traditional religious practice and guidance has influenced the growth of new religious expressions and spiritualities</li> <li>Integrates relevant and accurate terminology</li> </ul>	5
<ul style="list-style-type: none"> <li>Provides sound reasons/points on how increased ecological awareness AND/OR disenchantment with traditional religious practice and guidance has influenced the growth of new religious expressions and spiritualities</li> <li>Inegrates relevant terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes general statements about the growth of new religious expressions and spiritualities</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes general statements about new religious expressions and spiritualities</li> </ul>	1

**Sample answer:**

Increased ecological awareness and disenchantment with traditional religious practice and guidance are both influences which have contributed to the growth of new religious expressions and spiritualities. Many individuals recognise the relationship between human action and the state of the environment. Some have been able to achieve a sense of spiritual freedom through a humble existence, choosing to live simply. Developing positive and life-giving relationships with ecology can provide these individuals with purpose and meaning. This has coincided with growing disenchantment with the conservative practice and guidance of some traditional religious worldviews. The fixed nature of some of their ethical teachings has led to disenchantment among adherents, especially in response to contemporary issues such as gender equality and marriage. As a result, these individuals have sought out more progressive spiritualities for liberal guidance towards purpose and meaning.

## Studies of Religion I and Studies of Religion II

### Section II — Religious Tradition Depth Study

**SOR I: Question 12 — Buddhism**

**SOR II: Question 23 — Buddhism**

#### Part (a) (i)

Criteria	Marks
• Briefly outlines ONE ethical teaching in Buddhism	2
• Makes statements about ethics in Buddhism	1

**Sample answer:**

'Do not harm a living organism' is the first of the five precepts. This teaching guides Buddhist adherents in a range of ethical areas.

#### Part (a) (ii)

Criteria	Marks
<ul style="list-style-type: none"> <li>• Demonstrates a clear understanding of how the ethical teaching identified in part (a) (i) gives guidance to adherents' daily living in the chosen ethical area</li> <li>• Integrates relevant and accurate terminology</li> </ul>	5
<ul style="list-style-type: none"> <li>• Demonstrates some understanding of how the ethical teaching identified in part (a) (i) guides adherents in their daily living in the chosen ethical area</li> <li>• Integrates relevant terminology</li> </ul>	3–4
• Makes general statements about the ethical teaching in the chosen area AND/OR guidance to adherents	2
• Makes statements about Buddhism	1

**Sample answer:**

Buddhist adherents, influenced by the Noble Eightfold Path, strive towards right action in their relationships with all sentient beings. They have an imperative to ensure that even in the simplest of decisions they make in their daily life to never harm a living organism. This extends across flora and fauna, their habitats, and includes human life, which has infinite value. Buddhist adherents have a responsibility to educate themselves in the area of environmental ethics. The concept of Ahimsa proposes that one who harms a living being, actually hurts themselves. Violence, whether direct or indirect, has karmic consequences. When a Buddhist becomes more conscious of the implications of their intentions and actions, it can be transformative. Once one recognises that they have the ability to conserve the environment and promote life, this leads them towards informed decision making. This is applicable to a range of issues such as the exploitation of species and the excessive consumption of non-renewable resources. If these practices compromise the livelihood of even the most insignificant species, the Buddhist is called to take action.

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides accurate and detailed information on how the beliefs of Buddhism in the quotation are reflected in ONE significant practice</li> <li>Uses clear and relevant evidence to support the response</li> <li>Integrates relevant and accurate terminology</li> </ul>	7–8
<ul style="list-style-type: none"> <li>Provides accurate information on how the beliefs of Buddhism in the quotation are reflected in ONE significant practice</li> <li>Uses some relevant evidence to support the response</li> <li>Integrates relevant terminology</li> </ul>	5–6
<ul style="list-style-type: none"> <li>Makes general statements about how the beliefs of Buddhism in the quotation are reflected in ONE significant practice</li> <li>Uses some evidence to support the response</li> <li>Uses some relevant terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes statements about ONE significant practice AND/OR the beliefs of Buddhism</li> <li>May use some terminology</li> </ul>	1–2

**Answers could include:**

Practices make evident right expression of a religious tradition's beliefs.

Buddhism's approach to practices is centred upon the beliefs of The Three Jewels, as well as Karma, Samsara and Nirvana.

The practice of Wesak is of great significance within Buddhism in that it supports adherents' efforts to 'follow the path of virtue' and express these beliefs.

The expression of these beliefs assists adherents to break the cycle of Samsara, and 'rest in bliss' in Nirvana, which is the ultimate goal.

Wesak provides an opportunity for adherents to reflect on the extent to which these beliefs provide guidance to their lives.

Buddhists worldwide gather annually to celebrate the birth, death and enlightenment of Buddha Gautama.

Through Wesak, Buddhists demonstrate their appreciation of the Buddha, his Dharma and the Sangha, which make up The Three Jewels.

The practice reminds Buddhists to take refuge in these three things, leading them towards the realisation of enlightenment 'in the next' life.

Most Buddhist countries perform the 'Bathing of the Buddha' ritual to reinforce belief that Buddha's life makes evident the path to Nirvana.

Vajrayana Buddhists take on a different expression of Wesak, with heavy use of mandalas, mala beads and chanting to express their reverence for the Three Jewels.

Adherents hear quotations from texts such as the Sutta Pitaka's Buddhaghosa, which reinforce the meaning of the Buddhist belief system.

These rituals direct adherents to a deeper understanding of the beliefs of Buddhism and to strengthen the community in their undertaking of the Eightfold Path and living out the Four Noble Truths.

Witness of and participation in the rituals of Wesak also draws adherents and the community into acts of kindness, generating good Karma, and influencing their fate in 'this world and the next'.

**SOR I: Question 13 — Christianity****SOR II: Question 24 — Christianity****Part (a) (i)**

Criteria	Marks
• Briefly outlines ONE significant practice in Christianity	2
• Makes statements about the chosen practice in Christianity	1

**Part (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> <li>• Integrates relevant and accurate terminology</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> <li>• Integrates relevant terminology</li> </ul>	3–4
• Makes general statements about the significance of the practice outlined in part (a) (i) for the Christian community	2
• Makes statements about Christianity	1

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides an accurate and detailed judgement of the extent to which ONE significant person or school of thought other than Jesus has encouraged Christians to follow what is 'right and true'</li> <li>• Uses clear and relevant evidence to support response</li> <li>• Integrates relevant and accurate terminology</li> </ul>	7–8
<ul style="list-style-type: none"> <li>• Provides an accurate judgement of the extent to which ONE significant person or school of thought other than Jesus has encouraged Christians to follow what is 'right and true'</li> <li>• Uses some relevant evidence to support the response</li> <li>• Uses relevant terminology</li> </ul>	5–6
<ul style="list-style-type: none"> <li>• Makes general statements about how ONE significant person or school of thought other than Jesus has encouraged Christians to follow what is 'right and true'</li> <li>• Uses some evidence to support the response</li> <li>• Uses some relevant terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Makes statements about ONE significant person or school of thought other than Jesus</li> <li>• May use some terminology</li> </ul>	1–2

**SOR I: Question 14 — Hinduism**

**SOR II: Question 25 — Hinduism**

**Part (a) (i)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Briefly outlines ONE contribution to Hinduism of ONE significant person or school of thought other than the Vedas</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes statements about ONE significant person or school of thought other than the Vedas</li> </ul>	1

**Part (a) (ii)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Demonstrates a clear understanding of the impact on Hinduism of the significant person or school of thought identified in part (a) (i)</li> <li>Integrates relevant and accurate terminology</li> </ul>	5
<ul style="list-style-type: none"> <li>Demonstrates some understanding of the impact on Hinduism of the significant person or school of thought identified in part (a) (i)</li> <li>Integrates relevant terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes general statements about the impact on Hinduism of the significant person or school of thought identified in part (a) (i)</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes statements about Hinduism</li> </ul>	1

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Makes clear and accurate reference to the statement reflecting the significance of ONE practice for the Hindu community</li> <li>Uses clear and relevant evidence to support response</li> <li>Integrates relevant and accurate terminology</li> </ul>	7–8
<ul style="list-style-type: none"> <li>Makes accurate reference to the statement reflecting the significance of ONE practice for the Hindu community</li> <li>Uses some relevant evidence to support the response</li> <li>Uses relevant terminology</li> </ul>	5–6
<ul style="list-style-type: none"> <li>Makes some reference to the statement reflecting the significance of ONE practice for the Hindu community</li> <li>Uses some evidence to support the response</li> <li>Uses some relevant terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes statements about ONE significant practice</li> <li>May use some terminology</li> </ul>	1–2

**SOR I: Question 15 — Islam**

**SOR II: Question 26 — Islam**

**Part (a) (i)**

Criteria	Marks
• Briefly outlines ONE significant practice in Islam	2
• Makes statements about the chosen practice in Islam	1

**Part (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 Islamic community</li> <li>• Integrates relevant and accurate terminology</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 Islamic community</li> <li>• Integrates relevant terminology</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) for the Islamic community</li> </ul>	2
<ul style="list-style-type: none"> <li>• Makes statements about Islam</li> </ul>	1

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides accurate and detailed information on how the teaching gives guidance to adherents in the chosen ethical area</li> <li>• Uses clear and relevant evidence to support response</li> <li>• Integrates relevant and accurate terminology</li> </ul>	7–8
<ul style="list-style-type: none"> <li>• Provides accurate information on how the teaching gives guidance to adherents in the chosen ethical area</li> <li>• Uses some relevant evidence to support the response</li> <li>• Uses relevant terminology</li> </ul>	5–6
<ul style="list-style-type: none"> <li>• Makes general statements about how the teaching gives guidance to adherents in the chosen ethical area</li> <li>• Uses some evidence to support the response</li> <li>• Uses some relevant terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Makes statements about the chosen ethical area and/or teaching</li> <li>• May use some terminology</li> </ul>	1–2

**SOR I: Question 16 — Judaism**

**SOR II: Question 27 — Judaism**

**Part (a) (i)**

Criteria	Marks
• Briefly outlines ONE ethical teaching in Judaism	2
• Makes statements about ethics in Judaism	1

**Sample answer:**

Judaism teaches that human life has infinite value. Pikuach nefesh is the obligation to save a life in jeopardy, even to the extent of violating other commandments.

**Part (a) (ii)**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Demonstrates a clear understanding of how the ethical teaching identified in part (a) (i) gives guidance to adherents' daily living in the chosen ethical area</li> <li>• Integrates relevant and accurate terminology</li> </ul>	5
<ul style="list-style-type: none"> <li>• Demonstrates some understanding of how the ethical teaching identified in part (a) (i) guides adherents in their daily living in the chosen ethical area</li> <li>• Integrates relevant terminology</li> </ul>	3–4
• Makes general statements about the ethical teaching in the chosen area AND/OR guidance to adherents	2
• Makes statements about Judaism	1

**Sample answer:**

Jewish adherents recognise the status of 'pikuach nefesh' as an ethical principle. It underpins one's decision-making across a range of areas, including bioethics. Adherents strive to fulfil their duties to God and to others by establishing halakhic practice. Jewish ethical sources serve to inform adherents of their responsibility to promote the sanctity of human life, which is of infinite value. The informed adherent's intentions and actions reflect this when presented with issues of a bioethical nature. Euthanasia is one such issue which brings this teaching into question. Sources such as the Torah reinforce the sanctity of life, which God created 'in his image' (Genesis 1). The sixth article of the Ten Commandments also deals with this, prohibiting any action which advances one's death (Exodus 20). Thus, terminally ill adherents seek to manage and alleviate their discomfort, while Jewish physicians work to find a cure to life-threatening conditions. Daily efforts to uphold halakhic practice reflects an adherent's commitment to God and His will.

## Part (b)

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides accurate and detailed information on how the belief in 'The LORD' is reflected in ONE significant practice of Judaism</li> <li>Uses clear and relevant evidence to support the response</li> <li>Integrates relevant and accurate terminology</li> </ul>	7–8
<ul style="list-style-type: none"> <li>Provides accurate information on how the belief in 'The LORD' is reflected in ONE significant practice of Judaism</li> <li>Uses some relevant evidence to support the response</li> <li>Integrates relevant terminology</li> </ul>	5–6
<ul style="list-style-type: none"> <li>Makes general statements about how the belief in 'The LORD' is reflected in ONE significant practice of Judaism</li> <li>Uses some evidence to support the response</li> <li>Uses some relevant terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes statements about the belief in 'The LORD' AND/OR ONE significant practice</li> <li>May use some terminology</li> </ul>	1–2

### **Answers could include:**

Practices make evident right expression of a religious tradition's beliefs.

The practice of synagogue services is of great significance within Judaism in that it supports adherents' efforts to express their belief in 'The LORD'.

These words, drawn from Deuteronomy 6, feature during synagogue services to reinforce the belief in God the Creator and His attributes. This reinforces the role of the Torah in revealing God's will and calls adherents to practise righteousness.

Adherents recite verses from the Shema in the preliminary prayers which feature in morning and afternoon services.

Across the various synagogue services, a range of prayers are stated and actions performed to remind adherents of the many attributes of 'The LORD'.

The Amidah is at the core of every service, and highlights God's powerful, merciful and personal nature.

Adherents bow and sway throughout the Amidah to humble themselves in the presence of the Creator God.

The sacred city of Jerusalem is referenced during the Amidah, and the community collectively thinks about the sites which represent the nature of 'The LORD'.

Throughout synagogue services, the gathered community reflect on its commitment to the adherents Covenant, and adherents refresh their desire to fulfil God's will in their everyday life.

During the Aleinu prayer, practising Jews acknowledge their responsibilities as the Chosen People.

On occasions when the Shofar is sounded, Jewish adherents remember past People of the Covenant.

Despite the extreme persecution they endured, historical Jews remained faithful to the 'The LORD', who freed them from spiritual and physical oppression.

Contemporary Jews are humbled by the faith of their ancestors, and this inspires them to be righteous in thought and action.

## Studies of Religion I and Studies of Religion II

### Section III — Religious Tradition Depth Study

**SOR I: Question 17 — Buddhism**

**SOR II: Question 28 — Buddhism**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Presents a sustained and reasoned judgement on the extent to which Buddhism guides adherents to 'look within'</li> <li>• Demonstrates a comprehensive understanding of significant aspects of Buddhism in the lives of adherents</li> <li>• Integrates relevant and accurate terminology in a cohesive and well-structured response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Presents a reasoned judgement on the extent to which Buddhism guides adherents to 'look within'</li> <li>• Demonstrates a clear understanding of significant aspects of Buddhism in the lives of adherents</li> <li>• Integrates accurate terminology in a well-structured response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• Provides some detail about how Buddhism guides adherents to 'look within'</li> <li>• Demonstrates some understanding of significant aspects of Buddhism in the lives of adherents</li> <li>• Uses some accurate terminology in a descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Makes general statements about how Buddhism guides adherents to 'look within'</li> <li>• Uses some terminology in a largely descriptive response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes statements about Buddhism</li> <li>• May use some terminology</li> </ul>	1–4

**SOR I: Question 18 — Christianity**

**SOR II: Question 29 — Christianity**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a detailed, relevant and accurate explanation of how Christianity guides adherents to live a 'good life'</li> <li>Demonstrates a comprehensive understanding of significant aspects of Christianity in the lives of adherents</li> <li>Integrates relevant and accurate terminology in a cohesive and well-structured response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>Provides a detailed and accurate explanation of how Christianity guides adherents to live a 'good life'</li> <li>Demonstrates a clear understanding of significant aspects of Christianity in the lives of adherents</li> <li>Integrates accurate terminology in a well-structured response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>Provides some detail about how Christianity guides adherents to live a 'good life'</li> <li>Demonstrates some understanding of significant aspects of Christianity in the lives of adherents</li> <li>Uses some accurate terminology in a descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>Makes general statements about adherents living a 'good life'</li> <li>Uses some terminology in a largely descriptive response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>Makes statements about Christianity</li> <li>May use some terminology</li> </ul>	1–4

**Answers could include:**

*Significant person*

- Many significant people in Christianity have encouraged adherents to achieve a greater unity with God by living 'good lives'.
- To Paul, brought up under the rigid Jewish Law, God was pre-eminently the God of Righteousness – of moral perfection.
- Paul gave very specific guidance to early Christian adherents on how to relate to others, conduct their day-to-day affairs, and be led by the Spirit to live a 'good life'.
- Paul specifically addressed moral sexual behaviour (Corinthians), the need for theological clarity and accuracy (Colossians), and humility (Philippians) to guide Christian followers in achieving fulfilling lives.

*Significant practice*

- The Christian marriage ceremony emphasises the roles of loyalty and commitment in achieving fulfilling, life-long relationships.
- It emphasises the role of the Spirit in relationships and the importance of Spiritual maturity in achieving a 'good life' through marriage.
- Through the living out of one's marriage vows, couples grow to become more Christ-like, not only with each other and their families, but in their attitudes and in their relationships with the wider community.

### *Ethics*

- Christian teaching on environmental ethics emphasises the need for earthly stewardship.
- Although the focus for Christian believers is the life to come, committed Christians recognise and respect that the earth is part of God's creation and must be nurtured for the unselfish benefit of future generations.
- Activist roles by Christians, both in community environmental groups and groups with a specifically Christian focus, plus statements by Christian leaders – Pope Francis's environmental statement *Laudato Si* – provide leadership for Christian adherents in living 'good lives' that will not only be fulfilling, but of great benefit to others.

**SOR I: Question 19 — Hinduism**

**SOR II: Question 30 — Hinduism**

Criteria	Marks
<ul style="list-style-type: none"> <li>• For Hinduism, provides a detailed, relevant and accurate explanation of how knowledge of the ethical teachings guides adherents in their daily living</li> <li>• Demonstrates a comprehensive understanding of ethical teachings</li> <li>• Integrates relevant and accurate terminology in a cohesive and well-structured response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• For Hinduism, provides a detailed and accurate explanation of how knowledge of the ethical teachings guides adherents in their daily living</li> <li>• Demonstrates a clear understanding of ethical teachings</li> <li>• Integrates accurate terminology in a well-structured response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• For Hinduism, provides some detail about how knowledge of the ethical teachings guides adherents in their daily living</li> <li>• Demonstrates some understanding of ethical teachings</li> <li>• Uses some accurate terminology in a descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• For Hinduism, makes general statements about ethical teachings</li> <li>• Uses some terminology in a largely descriptive response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes statements about Hinduism</li> <li>• May use some terminology</li> </ul>	1–4

**SOR I: Question 20 — Islam**

**SOR II: Question 31 — Islam**

Criteria	Marks
<ul style="list-style-type: none"> <li>For Islam, presents a sustained and reasoned judgement on the extent to which ONE significant person other than Muhammad and the Four Rightly Guided Caliphs has assisted adherents to seek the truth</li> <li>Supports a cohesive and well-structured response with detailed, relevant and accurate information about Islam</li> <li>Integrates relevant and accurate terminology</li> </ul>	17–20
<ul style="list-style-type: none"> <li>For Islam, presents a reasoned judgement on the extent to which ONE significant person other than Muhammad and the Four Rightly Guided Caliphs has assisted adherents to seek the truth</li> <li>Supports a well-structured response with relevant and accurate information about Islam</li> <li>Integrates accurate terminology</li> </ul>	13–16
<ul style="list-style-type: none"> <li>For Islam, provides some detail about how ONE significant person other than Muhammad and the Four Rightly Guided Caliphs has assisted adherents to seek the truth</li> <li>Supports the response with relevant information about Islam</li> <li>Uses some accurate terminology in a descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>For Islam, makes general statements about how ONE significant person other than Muhammad and the Four Rightly Guided Caliphs has assisted adherents to seek the truth</li> <li>Uses some terminology in a largely descriptive response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>Makes statements about Islam</li> <li>May use some terminology</li> </ul>	1–4

**Answers could include:**

**Imam Al Ghazali**

Imam Al Ghazali is a significant individual who epitomises the search for ‘truth’ as he spent his entire life on a spiritual quest to find ‘truth’ in Islam through both revelation and reason. His search for the ‘truth’ led him to question the best pathway to submit and surrender to Allah. Al Ghazali’s search focused on three separate yet intersecting contributions that allowed him to find the truth and achieve the ultimate state of spiritual enlightenment.

- Al Ghazali considered informed practice based on an understanding of Qur’an and Hadith the only means of accessing the ‘indubitable truth’ and a deep consciousness of Allah.
- This suggests that genuine intention in one’s submission and desire to know Allah is as important as one’s understanding of what his will entails and how to practically enact it: ‘Call me, I will respond to you’.
- His metaphysical exploration of the fusion of mysticism and reason (head versus heart) allowed him to find the truth through informed belief strengthened by a truthful relationship with Allah.
- Al Ghazali also embraced the mystical branch of Islam, Sufism, and wrote extensively on how the metaphysical practices and rituals of Sufism enhanced his search for the truth. Al Ghazali defined Sufism as ‘two things: truthfulness with God Almighty and good conduct with people.’ Ghazali bridged the gap between the current transient world and the world of the hereafter.

- Because of his support, Sufism gained momentum in mainstream Islam and became an accepted practice, 'a light which God infused in his heart' which ultimately revitalised the manifestation of the Islamic religious tradition. He wrote extensively on how the metaphysical practices and rituals of Sufism enhanced his search for truth.
- Al Ghazali's Revival of Spiritual Sciences, the Ihya, is the four-work volume summary of both the Qur'an and the Hadith which had been compiled for nine centuries. There was a growing emphasis on the legality of Islam, rather than a spiritual focus.
- Al Ghazali combined aspects of theology, law and spirituality, which according to academic T J Winters, 'holistically revived Islam'. Consequently, Islamic adherents can seek 'truth' in enabling an authentic relationship with Allah by reading Ghazali's writings.
- The Islamic umma also provided a sense of direction towards the 'truth' as the Ihya became an encyclopedic, educational text for Muslims, creating clear guidelines in their spiritual search.

**SOR I: Question 21 — Judaism**

**SOR II: Question 32 — Judaism**

Criteria	Marks
<ul style="list-style-type: none"> <li>• For Judaism, presents a sustained and reasoned judgement on the extent to which ONE significant person or school of thought has assisted adherents in the 'search for Him'</li> <li>• Supports a cohesive and well-structured response with detailed, relevant and accurate information about Judaism</li> <li>• Integrates relevant and accurate terminology</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• For Judaism, presents a reasoned judgement on the extent to which ONE significant person or school of thought has assisted adherents in the 'search for Him'.</li> <li>• Supports a well-structured response with relevant and accurate information about Judaism</li> <li>• Integrates accurate terminology</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• For Judaism, provides some detail about how ONE significant person or school of thought has assisted adherents in the 'search for Him'</li> <li>• Supports the response with relevant information about Judaism</li> <li>• Uses some accurate terminology in a descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• For Judaism, makes general statements about how ONE significant person or school of thought has assisted adherents in the 'search for him'</li> <li>• Uses some terminology in a largely descriptive response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes statements about Judaism</li> <li>• May use some terminology</li> </ul>	1–4

## Studies of Religion II

### Section IV — Religion and Peace

#### Question 33

Criteria	Marks
<ul style="list-style-type: none"> <li>For TWO religious traditions, provides a detailed, relevant and accurate explanation of inner AND/OR world peace and how it is expressed through sacred texts</li> <li>Demonstrates a comprehensive understanding of significant aspects of each religious tradition</li> <li>Integrates relevant and accurate terminology in a cohesive and well-structured response</li> <li>Effectively integrates TWO quotes provided in the response</li> </ul>	17–20
<ul style="list-style-type: none"> <li>For TWO religious traditions, provides a detailed and accurate explanation of inner AND/OR world peace and how it is expressed through sacred texts</li> <li>Demonstrates a clear understanding of significant aspects of each religious tradition</li> <li>Integrates accurate terminology in a well-structured response</li> <li>Integrates TWO quotes provided in the response</li> </ul>	13–16
<ul style="list-style-type: none"> <li>For TWO religious traditions, provides some detail about inner AND/OR world peace and how it is expressed through sacred texts</li> <li>Demonstrates some understanding of significant aspects of each religious tradition</li> <li>Uses some accurate terminology in a descriptive response</li> <li>Uses ONE or TWO of the quotes provided in the response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>For ONE or TWO religious traditions, makes general statements about inner AND/OR world peace and how it is expressed through sacred texts</li> <li>Uses some terminology in a largely descriptive response</li> <li>Makes reference to ONE or TWO of the quotes provided in the response</li> </ul>	5–8
<ul style="list-style-type: none"> <li>Makes statements about peace AND/OR sacred texts</li> <li>May use some terminology</li> </ul>	1–4

**Answers could include:**

As Abrahamic faiths, the religious traditions of Christianity and Islam both aspire to be religions of peace. Peace is embedded in their core theology and evidenced in their sacred texts which articulate clear guidance and instruction on how peace, both inner and world, can be attained. Christianity provides many references to peace and ultimately states that peace is something that is achieved through informed action and relationships where Christians are encouraged to *'Make every effort to live in peace with everyone'*. Inner peace in Christianity is inextricably linked to relationships with others, 'everyone', and The New Testament provides a range of scriptures which either model peace through Jesus's actions as the ultimate archetype of peace, or relational peace where relationship with God, *'without holiness no-one will see the Lord'*, will bring about peace with others. The Islamic theology on peace shares a similar ideal, where the sacred texts of Qur'an and Hadith can inform

adherents on how to strive for peace, both inner and world. These sacred texts cumulatively guide adherents to '*submit to peace*' as a path to achieving the ultimate relationship with Allah. How to achieve this total submission '*fully and unconditionally*' to Allah is documented in Qur'an which outlines rituals and practices to achieve this state. Conclusively, the sacred texts of Islam and Christianity provide a foundation for adherents to understand their unique understanding of peace and how it is realised.

## CHRISTIANITY

### *Christianity – New Testament*

- The Christian understanding of peace is a covenantal one, manifested in the form of the Holy Spirit and exemplified in human behaviour through the attributions of empathy, forgiveness and selfless love.
- This peace is primarily based upon the archetypal life and love of Jesus Christ, enshrined in the sacred text the New Testament.
- Most fundamentally, Christian peace is Christocentric in nature, based on the example of Jesus Christ as the archetype for all behaviour and attitudes.
- The acquisition of heavenly peace on earth represents the definitive goal of all life in Christianity, thought to be transcendent of time and place and attainable for all of humanity.
- The complex nature of Christian peace is articulated within the New Testament, composed of the Gospels and the apostolic writings of Paul of Tarsus which together guide adherents towards achieving peace within the self and the world.
- The New Testament reiterates the relational nature of peace; that is, it can only be attained through close communion with God and made accessible to all through the observation of Christ's fundamental commandment.
- The essence of this is encapsulated in the Sermon on the Mount and the deliverance of the Beatitudes, offering that '*Blessed are the peacemakers for they will be called children of God*', placing the pursuit of peace at the heart of Christianity.
- The New Testament recognises the inherently sinful nature of mankind, and thus suggests that the death of Christ served to allow for peace on earth through the ultimate atonement, suggested in the Gospel of John, '*peace I leave you, my peace I give to you.*' Christians are therefore called to emulate this selfless love with a virtuous heart, manifesting the teaching of agape.
- The Quakers aim to emulate the sentiments echoed in the Gospel of Mark calling all people to '*go in peace and be freed from suffering*'.

## ISLAM

### *Islam–Qur'an and Hadith*

- The Islamic perception of peace is theologically moulded by the tawhidic paradigm which underpins the tradition itself, calling for the acceptance of Allah's will as one's own as the inherently perfect plan for humanity.

- The Islamic path to peace is encapsulated within the sacred texts Qur'an and Hadith which, as the complete and infallible word of Allah and actions of the Prophet Muhammad, therefore function as the ultimate source of guidance and authority for Muslims.
- Today, these texts remain highly relevant as the pinnacle of all life in Islam, recognising peace as Allah's heavenly goal for humanity while demonstrating the practices and conditions necessary for its manifestation.
- According to Qur'an, the mujahidin practitioners are *'those who thereafter strive and fight for their faith'*, and as such jihad represents a spiritual struggle for peace as opposed to a physical one.
- Qur'an holds that peace first must be attained within the self through the struggle of Greater Jihad, calling adherents to abandon their superficial desires and evil inclinations and instead *'strive hard with their property and their persons'* to accept Allah as *'the path to peace'*.
- According to Qur'an, the ultimate aim of submission is to reach the point where the believer surrenders without reservation to the will of Allah, based on the principle that *'there is nothing in wujud except Allah'*.
- The path to Islamic peace is founded upon the commitment to the betterment of humanity bestowed within Qur'an, encouraging adherents to achieve taqwa by *'being upholders of justice, bearing witness for Allah alone'*.

# 2018 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
SOR I	SOR II			
1	1	1	Current religious landscape – secularism	H5, H8
2	2	1	Aboriginal spirituality – obligations to the land and people	H3, H5, H8
3	3	1	Aboriginal spirituality – obligations to the land and people	H3, H5
4	5	1	Aboriginal spirituality – separation from the land and kinship groups	H1, H3
5	4	1	Current religious landscape – Christianity as the major religious tradition	H6
6	6	1	Aboriginal spirituality – obligations to the land and people	H1, H3, H5
7	7	1	Current religious landscape – immigration	H6
8	8	1	Current religious landscape – Christianity as the major religious tradition	H1, H3, H8
9	9	1	Changing patterns of religious adherence – census data	H3, H6
10	10	1	Aboriginal spirituality – the Land Rights movement	H1, H8
11	11	5	Current religious landscape – immigration	H2, H3, H8

## Studies of Religion II

Section I

Part B — Religion and Non-Religion

Question	Marks	Content	Syllabus outcomes
12	1	Non-religious worldview – Atheism	H1, H2
13	1	The religious dimension in human history – monotheism	H1, H8
14	1	Influence on the growth of new religious expressions – materialism	H1, H2, H8
15	1	Religious/non-religious worldviews – animism and Agnosticism	H1, H2
16	1	Global distribution of major religious traditions	H6
17	1	Non-religious worldview – Rational Humanism	H1, H8
18	1	The religious dimension in human history – polytheism	H1, H2, H8
19	1	The religious dimension in human history – social transformation	H1, H2, H8
20	1	Non-religious worldview – Scientific Humanism and Rational Humanism	H1, H2, H8
21	1	Global distribution of major religious traditions	H6
22	5	Reasons for the growth of new religious expressions and spiritualities	H1, H2, H8

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

Question		Marks	Content	Syllabus outcomes
SOR I	SOR II			
12 (a) (i)	23 (a) (i)	2	Buddhism – ethics	H1, H2, H4, H8
12 (a) (ii)	23 (a) (ii)	5	Buddhism – ethics	H1, H2, H4, H8
12 (b)	23 (b)	8	Buddhism – significant practice	H1, H2, H4, H8
13 (a) (i)	24 (a) (i)	2	Christianity – significant practice	H1, H2, H4, H8
13 (a) (ii)	24 (a) (ii)	5	Christianity – significant practice	H1, H2, H4, H8
13 (b)	24 (b)	8	Christianity – significant person or school of thought	H1, H2, H4, H8
14 (a) (i)	25 (a) (i)	2	Hinduism – significant person or school of thought	H1, H2, H4, H8
14 (a) (ii)	25 (a) (ii)	5	Hinduism – significant person or school of thought	H1, H2, H4, H8
14 (b)	25 (b)	8	Hinduism – significant practice	H1, H2, H4, H8
15 (a) (i)	26 (a) (i)	2	Islam – significant practice	H1, H2, H4, H8
15 (a) (ii)	26 (a) (ii)	5	Islam – significant practice	H1, H2, H4, H8
15 (b)	26 (b)	8	Islam – ethics	H1, H2, H4, H8
16 (a) (i)	27 (a) (i)	2	Judaism – ethics	H1, H2, H4, H8
16 (a) (ii)	27 (a) (ii)	5	Judaism – ethics	H1, H2, H4, H8
16 (b)	27 (b)	8	Judaism – significant practice	H1, H2, H4, H8

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

Question		Marks	Content	Syllabus outcomes
SOR I	SOR II			
17	28	20	Buddhism – significant person or school of thought / ethics / significant practices	H1, H4, H5, H8, H9
18	29	20	Christianity – significant person or school of thought / ethics / significant practices	H1, H4, H5, H8, H9
19	30	20	Hinduism – significant person or school of thought / ethics / significant practices	H1, H4, H5, H8, H9
20	31	20	Islam – significant person or school of thought	H1, H4, H5, H8, H9
21	32	20	Judaism – significant person or school of thought	H1, H4, H5, H8, H9

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

Question	Marks	Content	Syllabus outcomes
33	20	Understanding of peace – informed through sacred texts of two religious traditions	H1, H2, H5, H8, H9