

# 2019 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	D
3	3	A
4	4	D
5	5	C
6	6	A
7	7	B
8	8	D
9	9	C
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>Provides a detailed and accurate explanation of why the land is important in Aboriginal spirituality</li> <li>May reference the ideas expressed in the quote</li> <li>Integrates relevant and accurate terminology</li> </ul>	5
<ul style="list-style-type: none"> <li>Provides an accurate explanation of why the land is important in Aboriginal spirituality</li> <li>Integrates relevant terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes general statements about the land and Aboriginal spirituality</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes statements about the land or Aboriginal spirituality</li> </ul>	1

**Sample answer:**

The land is of great importance in Aboriginal spirituality. This is because of its relationship with the Dreaming. The two are, in fact, inextricably linked. Aboriginal people understand that the land plays a key role in sustaining relationships with Ancestral Beings, who continue to dwell within. These Ancestral Beings are held responsible for the creation of the land, and the stories and expressions of the Dreaming. It is the Dreaming that provides Aboriginal people with purpose and meaning, allowing them to cultivate their spirituality. Ancestral Beings continue to dwell within the land, because of the stewardship of previous generations. Aboriginal people recognise and seek to fulfil their obligations to the land for the continuity of the life-sustaining Dreaming for future generations. They see themselves as custodians of the land, with a duty to nurture and protect species and totems which live in and off it. Furthermore, the land is central to ceremonial life and kinship.

# Studies of Religion II

## Section I

### Part B — Religion and Non-Religion

#### Multiple-choice Answer Key

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

## Studies of Religion II

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

#### Question 22

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a detailed and accurate explanation of how ONE religious or non-religious worldview assists individuals in their search for personal meaning</li> <li>Integrates relevant and accurate terminology</li> </ul>	5
<ul style="list-style-type: none"> <li>Provides an accurate explanation of how ONE religious or non-religious worldview assists individuals in their search for personal meaning</li> <li>Integrates relevant terminology</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes general statements about a religious or non-religious worldview and the search for personal meaning</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes statements about a religious or non-religious worldview or the search for personal meaning</li> </ul>	1

**Sample answer:**

Human beings have long sought answers from religious worldviews to the questions that define who we are and the purpose of humanity. Islam is a religious tradition which provides adherents with answers to the four enduring questions of human existence. As Islamic adherents search for meaning and depth in their life, they are provided with a structured belief system that clearly answers what their purpose in life is, absolute surrender and submission to Allah, and can be reassured that there is life after death, Akhira, or Paradise. Through providing such definitive answers, Muslims are reassured about the complex issues that cause great anxiety and worry in life. Islam offers a structured belief system and ethical framework as well as a strong communal foundation. All of these aspects allow an adherent to live fully, understanding their purpose, and realising why humanity was created and continues.

## 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
• Accurately outlines ONE of the specified significant practices in Buddhism	3
• Outlines ONE of the specified significant practices in Buddhism	2
• Makes a general statement about ONE of the specified significant practices within Buddhism	1

**Part (a) (ii)**

Criteria	Marks
• Demonstrates a clear understanding of how the practice outlined in part (a) (i) expresses at least ONE belief of Buddhism • Integrates relevant and accurate terminology	4
• Demonstrates some understanding of how the practice outlined in part (a) (i) expresses at least ONE belief of Buddhism • Integrates relevant terminology	3
• Makes general statements about the practice outlined in part (a) (i)	2
• Makes statements about Buddhism	1

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides a detailed and accurate judgement of the extent to which ONE significant person or school of thought, other than the Buddha, has encouraged Buddhists to live the 'teaching of the Buddhas'</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 the Buddha, has encouraged Buddhists to live the 'teaching of the Buddhas'</li> <li>• Uses some relevant evidence to support 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 the Buddha, has encouraged Buddhists to live the 'teaching of the Buddhas'</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 the Buddha</li> <li>• May use some terminology</li> </ul>	1–2

**SOR I: Question 13 — Christianity**

**SOR II: Question 24 — Christianity**

**Part (a) (i)**

<b>Criteria</b>	<b>Marks</b>
• Accurately outlines ONE ethical teaching in Christianity	3
• Outlines ONE ethical teaching in Christianity	2
• Makes a statement about ethics in Christianity	1

**Part (a) (ii)**

<b>Criteria</b>	<b>Marks</b>
• Demonstrates a clear understanding of how the ethical teaching outlined in part (a) (i) gives guidance to Christians in the chosen ethical area • Integrates relevant and accurate terminology	4
• Demonstrates some understanding of how the ethical teaching outlined in part (a) (i) gives guidance to Christians in the chosen ethical area • Integrates relevant terminology	3
• Makes general statements about the ethical teaching in the chosen area AND/OR guidance to Christians	2
• Makes statements about ethics in Christianity	1

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides a detailed and accurate explanation of the significance of ONE of the specified practices for the Christian community, demonstrating a comprehensive understanding of the statement</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 a detailed and accurate explanation of the significance of ONE of the specified practices for the Christian community, demonstrating a clear understanding of the statement</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 the significance of ONE of the specified practices for the Christian community, demonstrating some understanding of the statement</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 Christian community</li> <li>• May use some terminology</li> </ul>	1–2

**SOR I: Question 14 — Hinduism**

**SOR II: Question 25 — Hinduism**

**Part (a) (i)**

<b>Criteria</b>	<b>Marks</b>
• Accurately outlines ONE ethical teaching in Hinduism	3
• Outlines ONE ethical teaching in Hinduism	2
• Makes a statement about ethics in Hinduism	1

**Part (a) (ii)**

<b>Criteria</b>	<b>Marks</b>
• Demonstrates a clear understanding of how the ethical teaching outlined in part (a) (i) gives guidance to Hindus in the chosen ethical area • Integrates relevant and accurate terminology	4
• Demonstrates some understanding of how the ethical teaching outlined in part (a) (i) gives guidance to Hindus in the chosen ethical area • Integrates relevant terminology	3
• Makes general statements about the ethical teaching in the chosen area AND/OR guidance to Hindus	2
• Makes statements about ethics in Hinduism	1

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides a detailed and accurate judgement of the extent to which ONE significant person or school of thought, other than the Vedas, has encouraged Hindus to 'do good to others'</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 the Vedas, has encouraged Hindus to 'do good to others'</li> <li>• Uses some relevant evidence to support 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 the Vedas, has encouraged Hindus to 'do good to others'</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 the Vedas</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
• Accurately outlines ONE ethical teaching in Islam	3
• Outlines ONE ethical teaching in Islam	2
• Makes a statement about ethics in Islam	1

**Sample answer:**

One ethical teaching of Islam is the sanctity of human life. Islam teaches that human life is sacred and is therefore to be protected. This teaching acknowledges Allah’s divine power as the creator of the world and thus all that is created is created in his image. The teaching has its origins in the Qur’an as the primary source of ethical guidance.

**Part (a) (ii)**

Criteria	Marks
• Demonstrates a clear understanding of how the ethical teaching outlined in part (a) (i) gives guidance to Muslims in the chosen ethical area • Integrates relevant and accurate terminology	4
• Demonstrates some understanding of how the ethical teaching outlined in part (a) (i) gives guidance to Muslims in the chosen ethical area • Integrates relevant terminology	3
• Makes general statements about the ethical teaching in the chosen area AND/OR guidance to Muslims	2
• Makes statements about ethics in Islam	1

**Sample answer:**

Islamic teachings provide adherents with a framework in which to make complex ethical decisions. The ethical teaching identified in (a) (i) that human life is sacred, provides Islamic adherents with guidance in relation to bioethical issues that encompass decisions relating to the beginning and end of life. This teaching can provide guidance to adherents facing the complex issues of abortion or terminating the life of an unborn child. Life is to be valued and made sacred and thus, generally speaking abortion is not considered acceptable as the life of the foetus is sacred. The complexity of bioethics is apparent in looking at when Islam considers ‘life’ to begin for a foetus or what is known as ensoulment. When Allah ‘breathed into it something of his Ruh’ is debated amongst the Islamic variants. The teaching of the sanctity of human life can be used to guide adherents when they consider ethical issues that raise questions of when life begins and ends.

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides a detailed and accurate explanation of how ONE of the specified significant practices within Islam assists Muslims to live their lives 'for Allah'</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 explanation of how ONE of the specified significant practices within Islam assists Muslims to live their lives 'for Allah'</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 of the specified significant practices within Islam assists Muslims to live their lives 'for Allah'</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 in Islam</li> <li>• May use some terminology</li> </ul>	1–2

**Sample answer:**

Islam is a religious tradition in which the significant practice of Hajj or pilgrimage connects the Islamic community, the Umma, in a common goal to live their lives for 'Allah'. Hajj is one of the five pillars of Islam, which encompasses a spiritual, physical or mental journey in which Islamic adherents ultimate goal is to purify their soul. The goal of being spiritually reborn is 'To return like a new born baby' as stated in the Hadith. This spiritual rebirth allows adherents to live a more centred and observant life focused on consolidating their relationship with Allah. Each step of Hajj is embedded in an ancestral tradition providing adherents with a stronger and deeper connection to the origins of Islam and consolidating the focus on their lives to absolutely surrender and submit to Allah. Hajj allows Islamic adherents to pivot their lives away from modern distractions and reorient their focus to Allah and living a life where Islamic beliefs guide all actions and behaviours.

**SOR I: Question 16 — Judaism**

**SOR II: Question 27 — Judaism**

**Part (a) (i)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Accurately outlines ONE contribution to Judaism of ONE significant person or school of thought, other than Abraham or Moses</li> </ul>	3
<ul style="list-style-type: none"> <li>Outlines ONE contribution to Judaism of ONE significant person or school of thought, other than Abraham or Moses</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes a statement about a significant person or school of thought, other than Abraham or Moses</li> </ul>	1

**Sample answer:**

Moses Maimonides was a Jewish scholar who contributed to Judaism through his many writings. These include the Mishnah Torah, Commentary on the Mishneh, and Guide for the Perplexed. They highlighted and continue to make clear right Jewish expression for adherents.

**Part (a) (ii)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Demonstrates a clear understanding of the impact of the significant person or school of thought outlined in part (a) (i) on the expression of Judaism</li> <li>Integrates relevant and accurate terminology</li> </ul>	4
<ul style="list-style-type: none"> <li>Demonstrates some understanding of the impact of the significant person or school of thought outlined in part (a) (i) on the expression of Judaism</li> <li>Integrates relevant terminology</li> </ul>	3
<ul style="list-style-type: none"> <li>Makes general statements about the impact of the significant person or school of thought outlined in part (a) (i) on the expression of Judaism</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes a statement about a significant person or school of thought, other than Abraham or Moses</li> </ul>	1

**Sample answer:**

Moses Maimonides is an individual who has had an exceptional impact on the expression of Judaism. A model of faith and righteousness, his ideas illuminated these virtues for the many generations of Jews which came after him. Maimonides' writings have influenced many aspects of Jewish expression, including beliefs, ethics and rituals, assisting adherents to both understand and uphold the Mosaic Covenant. The Commentary on the Mishneh, contained the 13 principles of faith. These reinforced the nature of God and defined His attributes. He classified the principles into order of importance, and was able to support each with a reasonable explanation. The 13 principles of faith are considered doctrinal today by Orthodox Jews, with reference made to these during Synagogue Services. Additionally, Maimonides codified the Law, enumerating the mitzvot of the Covenant at 613. These have been drawn on for centuries by Jewish adherents striving for right religious expression, and seeking to have meaningful relationships with God, neighbours and the environment. These contributions exemplify the impact Maimonides has had on Jewish expression.

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides a detailed and accurate explanation of how the ethical teachings of Judaism guide adherents towards 'what is good' 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 an accurate explanation of how the ethical teachings of Judaism guide adherents towards 'what is good' 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 ethical teachings of Judaism guide adherents towards 'what is good' 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 ethical teachings of Judaism and/or a chosen ethical area</li> <li>• May use some terminology</li> </ul>	1–2

**Sample answer:**

Doing 'what is good' is synonymous with the Jewish worldview. Its ethical teachings guide adherents towards doing 'what the Lord requires'. This can be applied to an individual's intentions and actions in the area of environmental ethics.

Stewardship is an ethical teaching drawn from Genesis, the very first book of the Torah, and thus, establishing the extent of its value as an expression of righteousness. It is closely aligned with another ethical teaching, that of justice, as both work towards and for the common good. Stewardship and justice guide adherents towards right relations with the flora and fauna which inhabit the land, but also human beings who are entitled to access and responsibly use the earth's life-giving resources for their health and wellbeing.

Big Green Jewish is a campaign which draws on these teachings to educate and transform adherents to do 'what is good' and make decisions based on what God requires of His people. The Big Green Jewish website offers tips and provides charters for households, businesses and communities so that they can 'do what is right' in their everyday life. An individual's increased awareness of their behaviour as a consumer has the potential to positively affect growing issues such as climate change and landfill.

## 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>Provides a detailed, relevant and accurate explanation of how Buddhism assists adherents to cultivate the path to Nirvana</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>Provides a detailed and accurate explanation of how Buddhism assists adherents to cultivate the path to Nirvana</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 assists adherents to cultivate the path to Nirvana</li> <li>Demonstrates some understanding of significant aspects of Buddhism in the lives of adherents</li> <li>Integrates accurate terminology in a descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>Makes general statements about how Buddhism assists adherents to cultivate the path to Nirvana</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

#### **Answers could include:**

##### *Significant person*

- Asoka the Just was an individual who used his influence to assist other people follow the path to Nirvana.
- As the leader of the Mauryan Empire, he designed and implemented systems that both reinforced Buddhist principles and facilitated its growth.
- Thus, a greater number of individuals were able to more effectively live out the teachings and emulate the example of the Buddha.
- Asoka himself was transformed by the peaceful nature of Buddhist teachings, and created opportunities for illiterate and less educated citizens to engage with the tradition, so that they could follow the path to Nirvana.
- He also facilitated scholarship for the well-educated people within the kingdom by disseminating texts and writings which challenged their intentions and actions.
- Asoka's support of missionary activity saw the tradition expand across the sub-continent so that more people were enlightened regarding the path to Nirvana.

- His perspective on war as the antithesis of Buddhism allowed Asoka to negotiate with foreign leaders in a peaceful manner.
- His generous and compassionate leadership style has been emulated by many leaders who too wish to follow and demonstrate the path to Nirvana.

### *Ethics*

- Buddhist adherents are called to follow the path in their relationships with both sentient and non-sentient beings.
- They have a responsibility to educate themselves in the area of environmental ethics, as it is only possible to attain Nirvana through right intention and action.
- The teaching of Ahimsa denounces violence and recklessness, instead promoting action which is generous and compassionate in nature.
- Not only does violence hurt a living being, but it damages the perpetrator, affecting their ability to follow the path and attain Nirvana.
- Buddhist individuals and communities can apply this teaching to real world issues such as animal experimentation and the consumption of meat.
- Buddhists also have a responsibility to live out the Three Jewels, which are beliefs with an ethical dimension.
- As reborn humans who have previously existed as non-sentient beings, Buddhists believe that their efforts to 'walk the path' might actually yield a better rebirth for their relatives.
- Humans are more capable in terms of their wisdom and ability to practise generosity and compassion, but are not regarded as 'superior' to other species of animals and plants.
- Thus, their ability to reason with and understand the principle assists them to become aware of ways and means to follow the path.
- Again, this can be applied to everyday actions, in that the Buddhist's every decision has the capacity to affect the livelihood and continuity of so many varied species.
- Conditioning oneself to live ethically assists the individual's quest to attain Nirvana.

**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 encourages adherents to 'follow the example of Christ'</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 encourages adherents to 'follow the example of Christ'</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 encourages adherents to 'follow the example of Christ'</li> <li>Demonstrates some understanding of significant aspects of Christianity in the lives of adherents</li> <li>Integrates accurate terminology in a descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>Makes general statements about how Christianity encourages adherents to 'follow the example of Christ'</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:**

- Christianity strongly supports adherents in their desire to follow the example of Christ in their personal lives. This occurs through Christian teachings, religious practices and often through the example and teachings of significant Christians – both past and present.
- Jesus emphasised both through the example of his life and through his teachings the primacy of love and, in particular, the critical role that forgiveness plays in the achievement of a fulfilling and Christ-centred life.
- Christian teachings on ethics support adherents in making decisions in their lives that will help to achieve Christ-like relationships. Jesus' teachings on love (often reinforced by Paul in a practical manner) such as 'Love one another as I have loved you' (John 15:12) and 'Love hurts nobody: therefore love is the answer to the Law's commands' (Romans 13:10) provide a basis for adherents' decisions on ethical dilemmas in life – particularly in areas concerning human dignity and the very right to life itself (eg abortion and stem-cell research).
- Multiple teachings of Jesus including the parable of the Good Samaritan provide stark statements of how Christians should welcome, support and, ultimately, befriend complete strangers, even one's enemies. This teaching has been strongly emphasised by many significant people in history including multiple popes, Martin Luther King, Francis of Assisi, William Booth, etc, and prominent schools of thought, including Liberation Theology.
- Some significant people, such as Hildegard of Bingen, further illuminated the example of Christ with their focus on environmentalism and a love of God's creation.
- Similarly, Saturday/Sunday worship encourages adherents to follow the example of Christ through 'prayer and the breaking of bread' (Acts 2:42). Just as Jesus valued community,

Saturday/Sunday worship provides a regular opportunity for adherents to mix with people of like 'heart and soul' in a 'spirit of generosity' (Acts 4:32–34).

- Baptism is an ancient Christian practice and was a pronounced experience in Jesus' own life. Its current day practice provides adherents with a direct link to both the personal example of Christ's life and, more broadly, Apostolic times.

**SOR I: Question 19 — Hinduism**

**SOR II: Question 30 — Hinduism**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides a detailed, relevant and accurate explanation of how Hinduism guides adherents to live lives that are 'compassionate and gentle'</li> <li>• Demonstrates a comprehensive understanding of significant aspects of Hinduism 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 Hinduism guides adherents to live lives that are 'compassionate and gentle'</li> <li>• Demonstrates a clear understanding of significant aspects of Hinduism 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 Hinduism guides adherents to live lives that are 'compassionate and gentle'</li> <li>• Demonstrates some understanding of significant aspects of Hinduism in the lives of adherents</li> <li>• Integrates some accurate terminology in a largely descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Makes general statements about how Hinduism guides adherents to live lives that are 'compassionate and gentle'</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>• Provides a detailed, relevant and accurate explanation of how Islam guides adherents to live lives that are in accordance with 'the truth'</li> <li>• Demonstrates a comprehensive understanding of significant aspects of Islam 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 Islam guides adherents to live lives that are in accordance with 'the truth'</li> <li>• Demonstrates a clear understanding of significant aspects of Islam 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 Islam guides adherents to live lives that are in accordance with 'the truth'</li> <li>• Demonstrates some understanding of significant aspects of Islam in the lives of adherents</li> <li>• Integrates some accurate terminology in a descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Makes general statements about how Islam guides adherents to live lives that are in accordance with '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

**SOR I: Question 21 — Judaism**

**SOR II: Question 32 — Judaism**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides a detailed, relevant and accurate explanation of how Judaism supports adherents to live lives that give 'a future and hope'</li> <li>• Demonstrates a comprehensive understanding of significant aspects of Judaism 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 Judaism supports adherents to live lives that give 'a future and hope'</li> <li>• Demonstrates a clear understanding of significant aspects of Judaism 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 Judaism supports adherents to live lives that give 'a future and hope'</li> <li>• Demonstrates some understanding of significant aspects of Judaism in the lives of adherents</li> <li>• Integrates some accurate terminology in a descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Makes general statements about how Judaism supports adherents to live lives that give 'a future and hope'</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>• Presents a detailed, relevant and accurate explanation of how TWO religious traditions guide individuals to 'find peace'</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> </ul>	17–20
<ul style="list-style-type: none"> <li>• Presents a detailed and accurate explanation of how TWO religious traditions guide individuals to 'find peace'</li> <li>• Demonstrates a clear understanding of significant aspects of each religious tradition</li> <li>• Integrates relevant and accurate terminology</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• Presents some detail of how TWO religious traditions guide individuals to 'find peace'</li> <li>• Demonstrates some understanding of significant aspects of each religious tradition</li> <li>• Uses some accurate terminology</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Makes simple statements about how ONE or TWO religious traditions guide individuals to 'find peace'</li> <li>• Makes statements about significant aspects of each religious tradition</li> <li>• Uses some terminology</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes general statements about peace</li> </ul>	1–4

**Answers could include:**

**Islam**

- The Islamic understanding of peace is informed by the sacred texts and writings which articulate principal teachings.
- The Qur'an is the foundational sacred text for all Muslims and contains extensive passages that outline how inner and outer peace are connected.
- The Qur'an refers to Islam as the path to peace.
- Islamic adherents can look to the life and example of Muhammad and gain a deeper understanding of peace.
- Inner peace is gained through practice, reading of sacred texts and absolute surrender to Allah through the overcoming of nafs.
- Inner peace is inextricably connected to world peace.
- Living a life that includes meaningful prayer, enables adherents to reflect on their actions, relationships with others and priorities in their own lives.

### **Christianity**

- Christianity is a religious tradition that develops its understanding of peace through the use of scriptures.
- Christians can review the life and example of Jesus to gain a deeper understanding of peace.
- Peace is found in union with God. God established peace through his creation (as described in Genesis).
- Inner peace is gained through communion with God, Christian practice and right relationships with self and others.
- Inner peace is inextricably connected to world peace.
- The Christian understanding of love brings about peace.
- St Paul teaches about the role of love to achieve peace.
- The sacred scriptures of Christianity play a central role in understanding how Christian peace is defined and understood.
- Living a life that includes meaningful prayer, enables adherents to reflect on their actions and priorities in their own lives.

# 2019 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	Aboriginal Spirituality – Mabo decision	H1
2	2	1	Aboriginal Spirituality – kinship	H2, H3, H5
3	3	1	Aboriginal Spirituality – separation from kinship groups	H1, H2, H5
4	4	1	Present religious landscape – immigration	H1, H3
5	5	1	Present religious landscape – Christianity as the major religious tradition	H1, H3
6	6	1	Present religious landscape – ecumenism	H3, H4
7	7	1	Present religious landscape – Christianity as the major religious tradition	H3, H6
8	8	1	Present religious landscape – ecumenism; inter-faith dialogue	H1, H2, H3
9	9	1	Changing patterns of religious adherence	H1, H3, H4
10	10	1	Present religious landscape – New Age religions; secularism	H1, H2, H3
11	11	5	Aboriginal Spirituality – obligations to the land and people	H1, H3, H8, H9

## Studies of Religion II

### Section I

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

Question	Marks	Content	Syllabus outcomes
12	1	New religious expressions – search for personal fulfilment	H1, H2
13	1	Religious dimension in human history – animism	H1, H2
14	1	Current global distribution of major religious traditions	H6
15	1	Current global distribution of major religious traditions	H6
16	1	Religious dimension in human history – transcendent dimension	H1
17	1	Religious and non-religious worldviews	H1, H2
18	1	Religious dimension in human history – polytheism	H1, H2
19	1	Religious dimension; new religious expressions; non-religious worldviews	H1, H2
20	1	Religious dimension in human history – social cohesion	H1, H2
21	1	Non-religious worldviews – Scientific and Rational Humanism	H1, H2
22	5	The human search for meaning through religion and non-religion	H1, H2, H8, H9

**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)	3	Significant practice	H1, H4, H8
12 (a) (ii)	23 (a) (ii)	4	Significant practice	H1, H4, H8
12 (b)	23 (b)	8	Significant person or school of thought	H1, H2, H4, H8
13 (a) (i)	24 (a) (i)	3	Ethical teaching	H1, H4, H8
13 (a) (ii)	24 (a) (ii)	4	Ethical teaching	H1, H4, H8
13 (b)	24 (b)	8	Significant practice	H1, H2, H4, H8
14 (a) (i)	25 (a) (i)	3	Ethical teaching	H1, H4, H8
14 (a) (ii)	25 (a) (ii)	4	Ethical teaching	H1, H4, H8
14 (b)	25 (b)	8	Significant person or school of thought	H1, H2, H4, H8
15 (a) (i)	26 (a) (i)	3	Ethical teaching	H1, H4, H8
15 (a) (ii)	26 (a) (ii)	4	Ethical teaching	H1, H4, H8
15 (b)	26 (b)	8	Significant practice	H1, H2, H4, H8
16 (a) (i)	27 (a) (i)	3	Significant person or school of thought	H1, H4, H8
16 (a) (ii)	27 (a) (ii)	4	Significant person or school of thought	H1, H4, H8
16 (b)	27 (b)	8	Ethical teaching	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	Holistic, including: <ul style="list-style-type: none"> <li>• Significant person/school of thought</li> <li>• Ethics</li> <li>• Significant practice</li> </ul>	H1, H2, H4, H8
18	29	20	Holistic, including: <ul style="list-style-type: none"> <li>• Significant person/school of thought</li> <li>• Ethics</li> <li>• Significant practice</li> </ul>	H1, H2, H4, H8
19	30	20	Holistic, including: <ul style="list-style-type: none"> <li>• Significant person/school of thought</li> <li>• Ethics</li> <li>• Significant practice</li> </ul>	H1, H2, H4, H8
20	31	20	Holistic, including: <ul style="list-style-type: none"> <li>• Significant person/school of thought</li> <li>• Ethics</li> <li>• Significant practice</li> </ul>	H1, H2, H4, H8
21	32	20	Holistic, including: <ul style="list-style-type: none"> <li>• Significant person/school of thought</li> <li>• Ethics</li> <li>• Significant practice</li> </ul>	H1, H2, H4, H8

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

Question	Marks	Content	Syllabus outcomes
33	20	Contribution of two religious traditions to peace	H1, H2, H3, H5, H8, H9