

2020 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	C
2	2	B
3	3	D
4	4	A
5	5	B
6	6	C
7	7	D
8	8	B and D
9	9	D
10	10	A

Studies of Religion I and Studies of Religion II

Section I — Religion and Belief Systems in Australia post-1945

Question 11

Criteria	Marks
<ul style="list-style-type: none"> • Makes a judgement about the accuracy of the quote • Provides detailed and accurate knowledge of the Australian religious landscape post-1945 to support their judgement • Integrates relevant and accurate terminology 	5
<ul style="list-style-type: none"> • Attempts to make a judgement about the accuracy of the quote • Provides accurate knowledge and understanding of the Australian religious landscape post-1945 • Uses relevant terminology 	3–4
<ul style="list-style-type: none"> • Makes generally accurate statements about the Australian religious landscape post-1945 • May refer to the quote 	2
<ul style="list-style-type: none"> • Makes statements about the Australian religious landscape 	1

Sample answer:

The statement that mass migration reshaped the religious landscape of Australia is true for the diversity of faith within Australia. From 1966–1975 only 5% of migrants reported a religious identity other than Christianity. This rose to 17% 1976–1985 driven by Buddhist migrants from South–East Asia and most recently sits at just under a third of migrants in 2007–2016. Since 1966, Christianity has fallen from 88.2% of the population to just over half of the population in 2016. This is despite the fact that at 34%, Christianity is the most commonly professed religion of immigrants to Australia. The marked fall in Christian adherence is due to the rise of secularism. As at 2016, 30.1% of Australians chose not to state a religious identity. This is similar to the percentage of immigrants who state that they are non-religious. So although non-Christian religious identification has grown to 8.2% of the Australian population in 2016, these statistics are dwarfed by the increasingly secular nature of the Australian religious landscape.

Studies of Religion II

Section I Part B — Religion and Non-Religion

Multiple-choice Answer Key

Question	Answer
12	C
13	B
14	A
15	D and B
16	A
17	B
18	D
19	A
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"> Provides a detailed and accurate explanation of BOTH an atheist and a theist view of the quote Integrates relevant and accurate terminology 	5
<ul style="list-style-type: none"> Provides an accurate explanation of an atheist AND/OR a theist view of the quote Uses relevant terminology 	3–4
<ul style="list-style-type: none"> Makes general statements about BOTH an atheist and a theist worldview 	2
<ul style="list-style-type: none"> Makes statements about an atheist AND/OR a theist worldview 	1

Sample answer:

Theist and atheists have fundamentally opposed worldviews. While theists embrace the challenge of accepting the existence of the transcendent, and of god’s agency in human society, atheists reject this as superstitious belief. Atheists argue that there is no evidence of god or of a transcendent aspect to reality. Therefore, belief in a higher power than humanity actually limits human autonomy. Atheists would argue that “it takes a greater mind” to assess personal behaviour, moral and ethical frameworks based on preferred outcomes and social responsibilities than it does to ‘outsource’ responsibility for this behaviour to religious institutions. Theists, however, would argue that the transcendent nature of god is a mystery that should be embraced. The capacity of the human mind to expand when in contact with divine agency would be, for theists, evidence that only “greater minds” can “find god”.

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
<ul style="list-style-type: none"> Accurately outlines how ONE Buddhist belief is expressed through ONE significant practice 	3
<ul style="list-style-type: none"> Briefly outlines how ONE Buddhist belief is expressed through ONE significant practice 	2
<ul style="list-style-type: none"> Makes a statement about ONE Buddhist belief and/or practice 	1

Part (a) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a clear understanding of the significance of the practice outlined in part (a) (i) for the Buddhist individual Integrates relevant and accurate terminology 	4
<ul style="list-style-type: none"> Demonstrates some understanding of the significance of the practice outlined in part (a) (i) for the Buddhist individual Uses relevant terminology 	3
<ul style="list-style-type: none"> Makes general statements about the significance of the practice outlined in part (a) (i) for the Buddhist individual 	2
<ul style="list-style-type: none"> Makes statements about Buddhism 	1

Part (b)

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

SOR I: Question 13 — Christianity

SOR II: Question 24 — Christianity

Part (a) (i)

Criteria	Marks
<ul style="list-style-type: none"> Accurately outlines ONE of the specified significant practices in Christianity 	3
<ul style="list-style-type: none"> Briefly outlines ONE of the specified significant practices in Christianity 	2
<ul style="list-style-type: none"> Makes a statement about ONE of the specified significant practices within Christianity 	1

Part (a) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a clear understanding of the significance of the practice outlined in part (a) (i) for the Christian community Integrates relevant and accurate terminology 	4
<ul style="list-style-type: none"> Demonstrates some understanding of the significance of the practice outlined in part (a) (i) for the Christian community Uses relevant terminology 	3
<ul style="list-style-type: none"> Makes general statements about the significance of the practice outlined in part (a) (i) for the Christian community 	2
<ul style="list-style-type: none"> Makes statements about Christianity 	1

Part (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides accurate and detailed information on the extent to which one significant person or school of thought, other than Jesus, encouraged adherents to be faithful to Christian teachings Uses clear and relevant evidence to support the response Integrates relevant and accurate terminology 	7–8
<ul style="list-style-type: none"> Provides accurate information on the extent to which one significant person or school of thought, other than Jesus, encouraged adherents to be faithful to Christian teachings Uses some relevant evidence to support the response Uses relevant and accurate terminology 	5–6
<ul style="list-style-type: none"> Makes general statements about the extent to which one significant person or school of thought, other than Jesus, encouraged adherents to be faithful to Christian teachings Uses some evidence to support the response Uses some relevant terminology 	3–4
<ul style="list-style-type: none"> Makes statements about a significant person or school of thought May use some terminology 	1–2

SOR I: Question 14 — Hinduism

SOR II: Question 25 — Hinduism

Part (a) (i)

Criteria	Marks
<ul style="list-style-type: none"> Accurately outlines ONE contribution to Hinduism of ONE significant person or school of thought other than the Vedas 	3
<ul style="list-style-type: none"> Briefly outlines ONE contribution to Hinduism of ONE significant person or school of thought other than the Vedas 	2
<ul style="list-style-type: none"> Makes a statement about a significant person or school of thought other than the Vedas 	1

Part (a) (ii)

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

Part (b)

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

SOR I: Question 15 — Islam

SOR II: Question 26 — Islam

Part (a) (i)

Criteria	Marks
• Accurately outlines ONE of the specified significant practices in Islam	3
• Briefly outlines ONE of the specified significant practices in Islam	2
• Makes a general statement about ONE of the specified significant practices within Islam	1

Sample answer:

The Hajj, one of the Five Pillars is a highly significant practice for the Islamic adherent as it re-enacts important events and beliefs in Islam. The Hajj is a demanding pilgrimage based on the foundation of the tradition, involving a spiritual, mental and physical journey to Mecca, showing devotion to Allah as Muslims complete various rituals such as the circumambulation of the Ka’ba and the Sa’y. The Hajj carries a central theme of forgiveness, which is most evident when pilgrims participate in the Waqf of Arafat. Therefore, individuals are prepared for Akhira, afterlife, by deepening their relationship with Allah.

Part (a) (ii)

Criteria	Marks
• Demonstrates a clear understanding of the significance of the practice outlined in part (a) (i) for the Islamic community • Integrates relevant and accurate terminology	4
• Demonstrates some understanding of the significance of the practice outlined in part (a) (i) for the Islamic community • Uses relevant terminology	3
• Makes general statements about the significance of the practice outlined in part (a) (i) for the Islamic community	2
• Makes a statement about Islam	1

Sample answer:

The Hajj instils a sense of pride in the global *umma* as adherents pray together and are considered as equal through recognition of *tawhid*. The process of the Hajj creates a community, and as such, pilgrims reflect on Allah’s greatness, not just during the pilgrimage. On returning home they have the ability to influence others and show the compassion and dedication which they developed while on the spiritual journey.

The Hajj allows for personal and community growth. The festival of Eid al’ adha unites the Muslim community on a global scale, as all Muslims participate within this joint offering to Allah, as thanks for life-giving.

All races and nationalities can unite as Islamic adherents together with tolerance and respect in a display of racial harmony and societal cohesion. This creates a strengthened community ethos in faith for Allah, and respect for the Islamic prophets.

Part (b)

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

Answers could include:

There is substantial instruction in the sources of Islam for adherents to undertake “righteous deeds” in regards to the environment as Muslims are guided to respect and care for all creation. *Khalifa* refers to the responsibility of custodial care over the environment, as the Qur’an dictates that humans are “heirs to the earth” (Sura 6:165) and therefore have an inherent duty to care for it. Areas such as water conservation and animal welfare are specifically acute and thus impact on the lives of adherents.

Water is seen as synonymous with life, it is the source of all life and is regarded as a gift from Allah. Allah calls Muslims to act as *Khalifa* of the earth, which can be achieved through water preservation. Shari’a law reminds Muslims that all people have the right to quench their thirst, therefore water must not be wasted, to ensure an equal share for all. Upholding ethical teachings such as this allows Muslims to demonstrate their belief in Tawhid as Allah’s commands and creation are respected. Further, “for those who believed and did righteous deeds”, Allah “will give them in full their rewards” as they will find eternal joy in heaven.

Khalifa also establishes an ethical duty for adherents to respect animals, albeit they must hunt them to survive, as according to the principle of Tawhid, there is a balance and unity in all creation that must be upheld. This responsibility is reflected in all the sources of Islam as they instruct and guide Muslims, evident in the halal method of slaughtering an animal. The Qura’n states they must not have been “killed by strangling or by a violent blow” (Sura 5:3). Furthermore, the principle of *Akrah* also aims to impact on adherents by influencing them to live according to the will of Allah or be held accountable for their wrongdoing as “Allah does not like the wrongdoers”. This is especially relevant to hunting and also land grazing, because Shari’a law contains explicit instruction on how to use land, so as not to harm wildlife, as it is “God who has provided [us] ... with livestock” (Sura 40:79).

Consequently, Islamic ethical teachings on the environment guide adherents to become responsible as the principles of unity, stewardship and accountability are the foundations by which the actions of adherents protect the universe. This relationship is based on respect, sustainability and nurture for there is a reward for all who believe and do “righteous deeds”, and do not abuse or misuse environmental resources. Those who live in peace and harmony with nature become co-workers with Allah.

SOR I: Question 16 — Judaism

SOR II: Question 27 — Judaism

Part (a) (i)

Criteria	Marks
• Accurately outlines ONE ethical teaching in Judaism	3
• Briefly outlines ONE ethical teaching in Judaism	2
• Makes a statement about ethics in Judaism	1

Sample answer:

Judaism teaches respect for and care of other living creatures. This is referenced in the concept of tsa'ar ba'alei chayim, or the suffering of living creatures. Both deliberate/direct harm and thoughtless/indirect harm should be avoided.

Part (a) (ii)

Criteria	Marks
• Demonstrates a clear understanding of how the ethical teaching outlined in part (a) (i) gives guidance to adherents 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 adherents in the chosen ethical area • Uses relevant terminology	3
• Makes general statements about the ethical teaching in the chosen area AND/OR guidance to adherents	2
• Makes statements about ethics in Judaism	1

Sample answer:

'Tsa'ar ba'alei chayim' provides a framework through which adherents can assess their relationships with the natural world. Although Genesis 2:15 suggests humanity's role of stewardship of the earth, both Rashi and Maimonides have emphasised THE LORD's ownership of all the earth and that life has a purpose that is independent of humanity. While it is expected that adherents will make productive use of the earth's resources, Jewish environmental ethics like 'Tsa'ar ba'alei chayim' prevent cruelty, abuse and misuse of living creatures.

Part (b)

Criteria	Marks
<ul style="list-style-type: none"> • Provides accurate and detailed information on how observance of the 'laws and rules' expresses the beliefs of Judaism within ONE of the specified significant practices • Uses clear and relevant evidence to support the response • Integrates relevant and accurate terminology 	7–8
<ul style="list-style-type: none"> • Provides accurate information on how observance of the 'laws and rules' expresses the beliefs of Judaism within ONE of the specified significant practices • Uses some relevant evidence to support the response • Uses relevant terminology 	5–6
<ul style="list-style-type: none"> • Makes general statements about how observance of the 'laws and rules' expresses the beliefs of Judaism within ONE of the specified significant practices • Uses some evidence to support the response • Uses some relevant terminology 	3–4
<ul style="list-style-type: none"> • Makes statements about ONE significant practice in Judaism • May use some terminology 	1–2

Sample answer:

A successful marriage is viewed as the closest approximation of the idealised relationship between man and THE LORD. Given this symbolism, the ceremony of marriage has many ritualised features that take on additional meaning for adherents as they develop their relationship with THE LORD and their community. Following these 'laws and rules' creates a structure through which adherents can express their faith. Marriage is for love, intimacy and companionship (Genesis 2:18 and 20–25). Observance of the customs of marriage reinforces these mutually supportive aims.

The first stage of a marriage is the kiddushin, essentially an agreement to marry and the terms and processes that will be involved. This is traditionally viewed as the legal acquisition of the bride by the groom, and symbolically this is recognised in the transfer of a gift. The Mishnah suggests a copper coin of insignificant value, although in contemporary society the gift of a plain ring is often used. Ideally the bride knows the value of the ring or token so that there is no possibility of deception. The offer and acceptance of this token is symbolic of the willingness to take and receive, which is the basis of a mutually respectful and supportive relationship.

Mutual benefit is also reflected in the ketubah, or marriage contract. This contract spells out the 'laws and rules' that will operate within the marriage, and provides contingency plans for children and even divorce. The relevance of this document within the marriage ritual is reflected in the elaborate calligraphy that is often used to create the document, and in its public display through the course of the wedding ceremony. This contractual element echoes the Covenantal relationship between THE LORD and the adherents of Judaism.

The final ceremony of marriage itself, while adapting over time, is still full of symbolic elements that reference the rules and laws of Judaism. The chuppah canopy symbolises the new family home, and it is significant that the sheva brachot are performed recognising THE LORD's role in blessing the community. The ceremony is completed in front of the community, which is defined as at least ten adult Jewish men (minyan). Relationships lie at the heart of Judaism, and the laws and rules of marriage emphasise the complex intertwining of adherents with each other and with THE LORD.

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"> For Buddhism, presents a sustained and reasoned judgement on the extent to which ONE significant person or school of thought other than the Buddha has assisted adherents by showing them the path Supports a cohesive and well-structured response with detailed, relevant and accurate information about Buddhism Integrates relevant and accurate terminology 	17–20
<ul style="list-style-type: none"> For Buddhism, presents a reasoned judgement on the extent to which ONE significant person or school of thought other than the Buddha has assisted adherents by showing them the path Supports a well-structured response with relevant and accurate information about Buddhism Integrates accurate terminology 	13–16
<ul style="list-style-type: none"> For Buddhism, provides some detail about how ONE significant person or school of thought other than the Buddha has assisted adherents by showing them the path Supports the response with relevant information about Buddhism Uses some accurate terminology in a descriptive response 	9–12
<ul style="list-style-type: none"> For Buddhism, makes general statements about how ONE significant person or school of thought other than the Buddha has assisted adherents by showing them the path Uses some terminology in a largely descriptive response 	5–8
<ul style="list-style-type: none"> Makes statements about Buddhism May use some terminology 	1–4

Sample answer:

Thich Nhat Hanh

Thich Nhat Hanh is a contemporary Buddhist monk who exemplifies the traditional teachings of the Buddha (Metta and the Middle Way) through the promotion of action and engagement with the world. By doing that he effectively assisted adherents in showing them a path to enlightenment in their everyday living.

Known as Thay (teacher and mentor) he is a most respected Zen Master, poet, peace and human rights activist whose teachings and practices have appealed to people from various religious, spiritual and political backgrounds. His life and philosophy have been dedicated to the work of inner-transformation of the individual adherent through the collective and communal action of the Sangha, expressing the notion of enlightenment as attainable through everyday living, rather than monastic seclusion. “*There is no enlightenment outside daily life.*” (Thich Nhat Hanh)

His various contributions to the development of contemporary Buddhism have assisted adherents to find the path towards enlightenment. His influence is noted through contributions including that of 'Engaged Buddhism' which emphasises social action through established facilities including the School of Youth Social Services and the Order of Interbeing (est. 1966). He has written prolifically on political, social and environmental action (*Living Buddha, Living Christ; No Mud, No Lotus; Falling in love with the Planet*) and has participated in interfaith initiatives globally, establishing several monasteries and places of worship globally (*Plum Village – France, Deer Park Monastery – California*). Lastly, he contemporised the five precepts in 5 and 14 mindfulness trainings that allow Buddhists in the 21st century to connect traditional beliefs to contemporary issues and experiences that remain within the spirit of the dharma. These 5 and 14 mindfulness trainings address modern issues including consumerism, social injustice and mass media. The trainings both support and guide the global sangha to be able to navigate a path towards enlightenment by addressing contemporary concerns.

Thich Nhat Hanh's impact and influence challenge traditional views of Buddhism, responding to the needs and context of his time, insisting that it is the responsibility of the individual to respond to suffering and injustice with peace. He redefined relationships between Buddhism and the wider world through his writings, activism and interfaith approach. He reformed and adapted traditional practices and structures in order to express Buddhist teachings in a contemporary context, emphasising that the attainment of inner peace and enlightenment is achievable for not only the monastic community, but the global sangha through engagement and action with everyday living.

SOR I: Question 18 — Christianity

SOR II: Question 29 — Christianity

Criteria	Marks
<ul style="list-style-type: none"> For Christianity, presents a sustained and reasoned response on how the teaching guides Christians in their ethical behaviour Supports a cohesive and well-structured response with detailed, relevant and accurate information about Christianity Integrates relevant and accurate terminology 	17–20
<ul style="list-style-type: none"> For Christianity, presents a reasoned response on how the teaching guides Christians in their ethical behaviour Supports a well-structured response with relevant and accurate information about Christianity Integrates accurate terminology 	13–16
<ul style="list-style-type: none"> For Christianity, provides some detail about how the teaching guides Christians in their ethical behaviour Supports the response with relevant information about Christianity Uses some accurate terminology in a descriptive response 	9–12
<ul style="list-style-type: none"> For Christianity, makes general statements about Christian ethical behaviour Uses some terminology in a largely descriptive response 	5–8
<ul style="list-style-type: none"> Makes statements about Christianity May use some terminology 	1–4

Answers could include:

FOUNDATIONAL STATEMENTS

- Paul is urging the followers of Jesus to stop living a lifestyle that imitates the ways of the world, particularly if that lifestyle is strongly centred on one’s own desires at the exclusion of the needs of others.
- Paul exhorts Christians to be transformed from the inside out *so that your whole attitude of mind is changed*. In the same way that this made the ancient Christians very unpopular among many in their communities, the same can be expected among some in present times.
- The alternative lifestyle promoted in this Pauline teaching has strong links with the exhortations by Jesus in Matthew 5 and elsewhere. Specifically, Jesus asks his followers to be the *salt of the earth* (Matthew 5:13) and the *light of the world* ((Matthew 5:14).
- Paul is urging the early Christians to be countercultural, to oppose injustices in society, and above all, to cleanse their minds, *mind is changed*, as part of the *re-making* process.
- Many prominent Christian activists since St Paul became living examples of Paul’s teaching to *let God re-make you*.
 - Oscar Romero – archbishop who opposed government-sponsored repression in El Salvador
 - Sojourner Truth – passionate activist for the dispossessed in 19th century USA
 - Florence Nightingale – nurse dedicated to alleviating the conditions of the poor, particularly in workhouses and hospitals
 - Dietrich Bonhoeffer – anti-Nazi activist, famous for his writing “The Cost of Discipleship”.

SOME SPECIFIC LINKS TO ETHICAL BEHAVIOUR

- Paul's focus on attitudinal change motivates Christians to respect and celebrate gender: to develop friendships that are unifying, joyful and respectful, and relationships that are loving, genuinely caring and not sexually exploitative. This would lead Christians to opposing societal 'norms' that compromise human dignity.
- Christians successful in business would prioritise honesty, service and affordability over the profit motive. For example, 'service' in this sense could include over-employment at the expense of economic rationalist principles.
- Social and ethical issues that arise in communities are approached from the central Christian principle of the primacy of all human life and the dignity of all humans. Paul's guidance, for example, would inspire and motivate Christians to adopt an activist approach to the defence of the most vulnerable of humans – those who cannot defend themselves – eg dementia patients in institutions.
- Christian activism that opposes practices that are life-destroying can set Christians on a pathway that could lead to significant unpopularity – much as it was during Paul's own lifetime.
- Paul's guidance can strengthen the resolve among Christian followers to prioritise the stewardship of the planet and would impact significantly on their positions on environmental issues.
- Christians, particularly in current times, would be guided by Paul's counterculturalism to take strong stances on bioethical issues that produce outcomes that are non-exploitative of all human life in any way. The stronger the impact on adherents of Paul's guidance, the stronger the countercultural stance is likely to be.

SOR I: Question 19 — Hinduism

SOR II: Question 30 — Hinduism

Criteria	Marks
<ul style="list-style-type: none"> • For Hinduism, presents a sustained and reasoned response on how the quote reflects the essence of Hinduism as a living religious tradition • Supports a cohesive and well-structured response with detailed, relevant and accurate information about Hinduism • Integrates relevant and accurate terminology 	17–20
<ul style="list-style-type: none"> • For Hinduism, presents a reasoned response on how the quote reflects the essence of Hinduism as a living religious tradition • Supports a well-structured response with relevant and accurate information about Hinduism • Uses accurate terminology 	13–16
<ul style="list-style-type: none"> • For Hinduism, provides some detail about how the quote reflects the essence of Hinduism as a living religious tradition • Supports the response with relevant information about Hinduism • Uses some accurate terminology in a descriptive response 	9–12
<ul style="list-style-type: none"> • For Hinduism, makes general statements about Hinduism as a living religious tradition • Uses some terminology in a largely descriptive response 	5–8
<ul style="list-style-type: none"> • Makes statements about Hinduism • May use some terminology 	1–4

SOR I: Question 20 — Islam

SOR II: Question 31 — Islam

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

SOR I: Question 21 — Judaism

SOR II: Question 32 — Judaism

Criteria	Marks
<ul style="list-style-type: none"> • For Judaism, presents a sustained and reasoned response on how the affirmation guides adherents to live a meaningful life • Supports a cohesive and well-structured response with detailed, relevant and accurate information about Judaism • Integrates relevant and accurate terminology 	17–20
<ul style="list-style-type: none"> • For Judaism, presents a reasoned response on how the affirmation guides adherents to live a meaningful life • Supports a well-structured response with relevant and accurate information about Judaism • Uses accurate terminology 	13–16
<ul style="list-style-type: none"> • For Judaism, provides some detail about how the affirmation guides adherents to live a meaningful life • Supports the response with relevant information about Judaism • Uses some accurate terminology in a descriptive response 	9–12
<ul style="list-style-type: none"> • For Judaism, makes general statements about how Judaism assists adherents to live a meaningful life • Uses some terminology in a largely descriptive response 	5–8
<ul style="list-style-type: none"> • Makes statements about Judaism • May use some terminology 	1–4

Studies of Religion II

Section IV — Religion and Peace

Question 33

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

Sample answer:

At the core of Christian theology is the notion of peace. This is evidenced significantly within the sacred texts of the New Testament in both the Gospels and the writings of St Paul that offer guidance and encouragement to adherents seeking to strive towards inner peace or who are actively engaged in bringing about peace and harmony in the world.

Various Christian teachings supported by sacred texts offer guidance on the possible attainment of both inner peace and world peace – or peace in the world – and are affirmed by or modelled by the words and actions of various theologians and church leaders throughout Christian history.

The New Testament unpacks various dimensions of how Jesus came to bring peace through his teachings about relationships and the Kingdom of God. Jesus taught people how to live in peace and harmony with one another through his parables including the story of the Good Samaritan.

Jesus modelled what it means to live in peace with others as all were invited to the table – sinners, prostitutes, foreigners and tax collectors. Jesus demonstrated inner peace and imparted this peace to others through his teachings on prayer as he prayed in the garden and after his resurrection. Through these examples of prayer, principle and action, peace is affirmed as a central tenet within the New Testament and therefore is central to the lives of Christian adherents in contemporary society.

St Paul's letters encourage the pursuance of peace and harmony for Christian adherents by living out the notion of the Kingdom of God. Peace is considered a virtue and adherents are encouraged to explore the notion of Pax Christi (Peace of Christ) within themselves by acting with integrity, engaging in prayer and service, promoting a sense of community and through the constant striving for peace. *“Aim for perfection, listen to my appeal, live in peace. And the God of love and peace will be with you” – 2 Corinthians 13:11*

As “anger and hatred will never bring peace and harmony” to the lives of adherents, Christians are encouraged instead to seek forgiveness and love in order to bring about peace and harmony. This is achieved through the fostering of right relationships with self, others and God and supported by the sacred texts as adherents are encouraged to live in peace and harmony with others by treating others with respect and seeking to right wrongs.

“I say to you, love your enemies and pray for those who persecute you” – Matt 5:43

“Blessed are those who work for peace; God will call them his children” – Matt 5:9

The Kingdom of God is an ongoing expression of the Holy Spirit's working and presence in the lives of Christian adherents. This work looks like righteousness, peace, harmony, hope, forgiveness and joy and is manifested through examples of both inner peace (*prayer, reflection, service, sacramental and ritual participation*) and organisations who actively pursue peace in the world (*St Vincent de Paul Society, World Council of Churches etc*).

The central focus of Jesus' ministry was to teach those around him how to create the notion of heaven on earth, affirming the centrality of peace to the Christian message. It is through the encouragement of the sacred text and the examples written of Jesus that Christian adherents are therefore able to find the true path to peace and harmony in the world.

2020 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	Present religious landscape – new age religions	H1
2	2	1	Religious expression in Australia – ecumenism	H3
3	3	1	Present religious landscape – secularism	H3, H5
4	4	1	Changing patterns of religious adherence	H3
5	5	1	Aboriginal spirituality – obligations to land and people	H1, H5
6	6	1	Aboriginal spirituality – land rights movement	H1, H3
7	7	1	Changing patterns of religious adherence	H4
8	8	1	Aboriginal spirituality – land rights movement	H2, H3
9	9	1	Changing patterns of religious adherence	H3, H4
10	10	1	Aboriginal spirituality – the effect of dispossession	H3
11	11	5	Australia’s religious landscape since 1945	H2, H8

Studies of Religion II

Section I

Part B — Religion and Non-Religion

Question	Marks	Content	Syllabus outcomes
12	1	Religious dimension in human history – polytheism	H1
13	1	New religious expression – materialism	H2
14	1	Current global distribution of major religious traditions	H4
15	1	Non-religious worldviews – atheism and humanism	H1, H2
16	1	Religious dimension in human history – social cohesion	H1, H2
17	1	Current global distribution of major religious traditions	H6
18	1	Non-religious worldviews – agnostic and humanism	H1, H2
19	1	Religious dimension in human history – animism	H1
20	1	New religious expression – disenchantment with traditional religious practices	H1, H2
21	1	Difference between religious and non-religious worldviews – social responsibility	H1, H2
22	5	Difference between religious and non-religious worldviews – atheism and theism	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)	3	Significant Practice	H1, H4, H8
12 (a) (ii)	23 (a) (ii)	4	Significant Practice	H1, H4, H8
12 (b)	23 (b)	8	Ethical Teaching	H2, H4, H8
13 (a) (i)	24 (a) (i)	3	Significant Practice	H1, H4, H8
13 (a) (ii)	24 (a) (ii)	4	Significant Practice	H1, H4, H8
13 (b)	24 (b)	8	Significant Person	H2, H4, H8
14 (a) (i)	25 (a) (i)	3	Significant Person	H1, H4, H8
14 (a) (ii)	25 (a) (ii)	4	Significant Person	H1, H4, H8
14 (b)	25 (b)	8	Ethical Teaching	H2, H4, H8
15 (a) (i)	26 (a) (i)	3	Significant Practice	H1, H4, H8
15 (a) (ii)	26 (a) (ii)	4	Significant Practice	H1, H4, H8
15 (b)	26 (b)	8	Ethical Teaching	H2, H4, H8
16 (a) (i)	27 (a) (i)	3	Ethical Teaching	H1, H4, H8
16 (a) (ii)	27 (a) (ii)	4	Ethical Teaching	H1, H4, H8
16 (b)	27 (b)	8	Significant Practice	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	Significant person or school of thought	H2, H4, H8, H9
18	29	20	Holistic, including: <ul style="list-style-type: none"> • Significant person/school of thought • Ethics • Significant practice 	H2, H4, H8, H9
19	30	20	Holistic, including: <ul style="list-style-type: none"> • Significant person/school of thought • Ethics • Significant practice 	H2, H4, H8, H9
20	31	20	Significant Person or School of Thought	H2, H4, H8, H9
21	32	20	Holistic, including: <ul style="list-style-type: none"> • Significant person/school of thought • Ethics • Significant practice 	H2, H4, H8, H9

Studies of Religion II
Section IV — Religion and Peace

Question	Marks	Content	Syllabus outcomes
33	20	Role of sacred texts in contributing to inner and/or world peace	H2, H3, H5, H8, H9