

# 2021 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	D
3	3	A
4	4	B
5	5	B
6	6	A
7	7	C
8	8	C
9	9	A
10	10	D

## Studies of Religion I and Studies of Religion II

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

#### Question 11

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a detailed and accurate explanation of how religious traditions have engaged with the process of reconciliation</li> <li>Integrates clear, relevant and accurate terminology</li> </ul>	5
<ul style="list-style-type: none"> <li>Provides an accurate explanation of how religious traditions have engaged with the process of reconciliation</li> <li>Uses clear and relevant terminology</li> </ul>	4
<ul style="list-style-type: none"> <li>Provides an explanation of how religious tradition(s) have engaged with the process of reconciliation</li> <li>Uses relevant terminology</li> </ul>	3
<ul style="list-style-type: none"> <li>Makes general statements about religious tradition(s) and the process of reconciliation</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes statement(s) about aspects of religion in Australia</li> </ul>	1

**Sample answer:**

Religious traditions have commenced working alongside Aboriginal groups towards justice, equality, healing and recognition by acknowledging their dispossession from land, culture and community. For example, in December 2019, the NSW Jewish Board of Deputies hosted a special Shabbat Service and dinner at the Great Synagogue for Aboriginal community leaders. The Jewish community argues that they do not want to repeat the mistakes of the past by remaining silent on the injustices endured by the Aboriginal community. Further, the Columban Centre for Christian–Muslim Relations supports reconciliation with Aboriginal peoples on spiritual, moral and humanitarian grounds promoting understanding and tolerance with the aim of treating everyone as equal before God.

## Studies of Religion II

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

#### Multiple-choice Answer Key

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

## 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 the religious dimension provides meaning and purpose for the individual</li> <li>Integrates clear, relevant and accurate terminology</li> </ul>	5
<ul style="list-style-type: none"> <li>Provides an accurate explanation of how the religious dimension provides meaning and purpose for the individual</li> <li>Uses clear and relevant terminology</li> </ul>	4
<ul style="list-style-type: none"> <li>Provides an explanation of how the religious dimension provides meaning and purpose for the individual</li> <li>Uses relevant terminology</li> </ul>	3
<ul style="list-style-type: none"> <li>Makes general statements about how the religious dimension provides meaning and purpose for the individual</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes statement(s) about the religious dimension</li> </ul>	1

**Sample answer:**

Religiously-founded beliefs in the meaning and purpose of life strengthen the capacity for the individual to cope with stress and adversity. The religious dimension also incorporates moral guidance for individuals seeking to discover their meaning and purpose through the role modelling of key religious individuals. For example, this can be seen in Christianity where Pope Francis's views on the environment through *Laudato Si* promote opportunities for social cohesion and transformation within society. Individuals are therefore empowered through the meaning and purpose presented by the religious dimension. It contributes to the adherent's desire to make a positive contribution to society and social cohesion as an agent of reform in the struggle for many social justice issues including poverty, racial and gender equality, and care for the elderly.

## 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)

Criteria	Marks
<ul style="list-style-type: none"> <li>Accurately outlines ONE action or ritual drawn from a significant practice in Buddhism</li> </ul>	3
<ul style="list-style-type: none"> <li>Briefly outlines ONE action or ritual drawn from a significant practice in Buddhism</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes a statement about a significant practice in Buddhism</li> </ul>	1

##### Sample answer:

A significant ritual in Temple Puja is the presentation of offerings in the form of flowers. When one flower is offered, it represents the unity of all things; when three flowers are offered they represent the central theology of the Three Jewels. Ultimately, the offering of flowers represents the belief of Anicca as the flower's decay reflects the knowledge that there is nothing that does not undergo change.

##### Part (b)

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides thorough and accurate information on the impact of ONE significant person or school of thought, other than the Buddha, on Buddhism</li> <li>Uses clear and relevant evidence integrated to support response</li> <li>Integrates relevant and accurate terminology</li> </ul>	6
<ul style="list-style-type: none"> <li>Provides accurate information on the impact of ONE significant person or school of thought, other than the Buddha, on Buddhism</li> <li>Uses relevant evidence to support response</li> <li>Uses relevant and accurate terminology</li> </ul>	4–5
<ul style="list-style-type: none"> <li>Provides some accurate information about the impact of ONE significant person or school of thought, other than the Buddha, on Buddhism</li> <li>Uses some relevant evidence to support response</li> <li>Uses some relevant and accurate terminology</li> </ul>	2–3
<ul style="list-style-type: none"> <li>Makes a general statement(s) about a significant person or school of thought in Buddhism</li> <li>May use some terminology</li> </ul>	1

##### Sample answer:

Thich Nhat Hanh is a Vietnamese Thien Buddhist Monk who holds a position of significance within the Buddhist tradition and the global sangha as a 'knower of the dharma' (Digha Nikaya 16:3, 7). With a vast array of contributions to contemporary Buddhism and its global theology, as well as his work in peace and environmental activism, Thich Nhat Hanh has worked tirelessly at redefining perceptions of traditional Buddhism by teaching a program of engagement and enlightenment that can be achieved within daily living.

Through his formalisation of the practice of Engaged Buddhism, Thich Nhat Hanh’s impact can be understood through his ability to challenge the common understanding of traditional Buddhism by encouraging a program of social action and a redefinition of fundamental teachings that made them more accessible to a contemporary audience. Evidence of this impact can be understood through the adaptation of the precepts and mindfulness trainings to reflect contemporary society by addressing modern concerns of consumerism, social justice, human rights and the influence of the media. Thich Nhat Hanh believes that there is ‘no enlightenment outside of daily life’ and that the inner practice of social action is an important element of the spiritual path which he believes was the original intention of the Buddhist tradition.

**Part (c)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides thorough and accurate information on how ethical teachings guide adherents to renew humanity in the chosen ethical area</li> <li>Uses clear and relevant evidence integrated to support response</li> <li>Integrates relevant and accurate terminology</li> </ul>	6
<ul style="list-style-type: none"> <li>Provides accurate information on how ethical teachings guide adherents to renew humanity in the chosen ethical area</li> <li>Uses relevant evidence to support response</li> <li>Uses relevant and accurate terminology</li> </ul>	4–5
<ul style="list-style-type: none"> <li>Provides some accurate information on how ethical teachings guide adherents to renew humanity in the chosen ethical area</li> <li>Uses some relevant evidence to support response</li> <li>Uses some relevant accurate terminology</li> </ul>	2–3
<ul style="list-style-type: none"> <li>Makes a general statement(s) about ethical teachings in Buddhism and/or the chosen ethical area</li> <li>May use some terminology</li> </ul>	1

**Sample answer:**

The Buddhist tradition provides guidance for adherents built on ‘service and compassion’ in order to ‘renew humanity’ and ‘persons such as these have realised the Buddha’s path’ (Lotus of the Good Law – Ch. 28).

True to Buddhist belief is the notion that all of creation is interdependent and therefore as a religious tradition, the core tenets instructing care and concern for the environment are embedded within the faith in order to sustain life. The Buddhist teaching of Ahimsa (non-violence) links the theology of the Noble Truths and the Eightfold path in that the ultimate purpose of Buddhists is made clear through their treatment of other sentient beings. This expression is galvanised by the discipline of Sila which emphasises right action, speech and livelihood in all interactions with the environment, thus having ‘wisdom as wide as the earth so as to continue becoming over and over again’ (Samyutta Nikaya 7:12). Buddhist environmentalist groups such as the Green Sangha engage in action that addresses concerns of deforestation, pollution and plastic waste reduction as well as advocating for the rights of animals.

Therefore, the Buddhist tradition can be seen as one that exercises ‘service and compassion’ in relation to the environment due to the central tenet of the Eightfold Path and the expressions of Ahimsa (non-violence) and Metta (loving kindness) which insist on environmentally sound practices.

**SOR I: Question 13 — Christianity**

**SOR II: Question 24 — Christianity**

**Part (a)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Accurately outlines ONE ethical teaching in Christianity from the chosen ethical area</li> </ul>	3
<ul style="list-style-type: none"> <li>Briefly outlines ONE ethical teaching in Christianity from the chosen ethical area</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes a statement about ethics in Christianity</li> </ul>	1

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides thorough and accurate information on the impact of ONE significant person or school of thought, other than Jesus, on Christianity</li> <li>Uses clear and relevant evidence integrated to support response</li> <li>Integrates relevant and accurate terminology</li> </ul>	6
<ul style="list-style-type: none"> <li>Provides accurate information on the impact of ONE significant person or school of thought, other than Jesus, on Christianity</li> <li>Uses relevant evidence to support response</li> <li>Uses relevant and accurate terminology</li> </ul>	4–5
<ul style="list-style-type: none"> <li>Provides some accurate information about the impact of ONE significant person or school of thought, other than Jesus, on Christianity</li> <li>Uses some relevant evidence to support response</li> <li>Uses some relevant and accurate terminology</li> </ul>	2–3
<ul style="list-style-type: none"> <li>Makes a general statement(s) about the significant person or school of thought on Christianity</li> <li>May use some terminology</li> </ul>	1

**Part (c)**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides thorough and accurate information on how ONE significant practice in Christianity encourages adherents to build and strengthen their holy faith</li> <li>• Uses clear and relevant evidence integrated to support response</li> <li>• Integrates relevant and accurate terminology</li> </ul>	6
<ul style="list-style-type: none"> <li>• Provides accurate information on how ONE significant practice in Christianity encourages adherents to build and strengthen their holy faith</li> <li>• Uses relevant evidence to support response</li> <li>• Uses relevant and accurate terminology</li> </ul>	4–5
<ul style="list-style-type: none"> <li>• Provides some accurate information on how ONE significant practice in Christianity encourages adherents to build and strengthen their holy faith</li> <li>• Uses some relevant evidence to support response</li> <li>• Uses some relevant and accurate terminology</li> </ul>	2–3
<ul style="list-style-type: none"> <li>• Makes a general statement(s) about a significant practice in Christianity</li> <li>• May use some terminology</li> </ul>	1

**SOR I: Question 14 — Hinduism**

**SOR II: Question 25 — Hinduism**

**Part (a)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Accurately outlines ONE ethical teaching in Hinduism from the chosen ethical area</li> </ul>	3
<ul style="list-style-type: none"> <li>Briefly outlines ONE ethical teaching in Hinduism from the chosen ethical area</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes a statement about ethics in Hinduism</li> </ul>	1

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides thorough and accurate information on the contribution of ONE significant person or school of thought, other than the Vedas, to Hinduism</li> <li>Uses clear and relevant evidence integrated to support response</li> <li>Integrates relevant and accurate terminology</li> </ul>	6
<ul style="list-style-type: none"> <li>Provides accurate information on the contribution of ONE significant person or school of thought, other than the Vedas, to Hinduism</li> <li>Uses relevant evidence to support response</li> <li>Uses relevant and accurate terminology</li> </ul>	4–5
<ul style="list-style-type: none"> <li>Provides some accurate information about the contribution of ONE significant person or school of thought, other than the Vedas, to Hinduism</li> <li>Uses some relevant evidence to support response</li> <li>Uses some relevant and accurate terminology</li> </ul>	2–3
<ul style="list-style-type: none"> <li>Makes a general statement(s) about the contribution of the significant person or school of thought, other than the Vedas, to Hinduism</li> <li>May use some terminology</li> </ul>	1

**Part (c)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides thorough and accurate information on how ONE significant practice in Hinduism provides wisdom and guidance for the Hindu community</li> <li>Uses clear and relevant evidence integrated to support response</li> <li>Integrates relevant and accurate terminology</li> </ul>	6
<ul style="list-style-type: none"> <li>Provides accurate information on how ONE significant practice in Hinduism provides wisdom and guidance for the Hindu community</li> <li>Uses relevant evidence to support response</li> <li>Uses relevant and accurate terminology</li> </ul>	4–5
<ul style="list-style-type: none"> <li>Provides some accurate information on how ONE significant practice in Hinduism provides wisdom and guidance for the Hindu community</li> <li>Uses some relevant evidence to support response</li> <li>Uses some relevant and accurate terminology</li> </ul>	2–3
<ul style="list-style-type: none"> <li>Makes a general statement(s) about a significant practice in Hinduism</li> <li>May use some terminology</li> </ul>	1

**SOR I: Question 15 — Islam**

**SOR II: Question 26 — Islam**

**Part (a)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Accurately outlines ONE action or ritual drawn from a significant practice in Islam</li> </ul>	3
<ul style="list-style-type: none"> <li>Briefly outlines ONE action or ritual drawn from a significant practice in Islam</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes a statement about a significant practice in Islam</li> </ul>	1

**Sample answer:**

One significant ritual performed during Hajj is known as stoning Jamarat. Muslim pilgrims throw pebbles at three walls called Jamarat in the city of Mina. This action reflects a rejection of Satan as well as a rejection of an adherent’s own temptations to evil. The overall purpose behind this ritual is to follow the command and manifest submission and servitude to Allah, showing complete obedience.

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides thorough and accurate information on how ONE ethical teaching in Islam has influenced the lives of adherents in the chosen ethical area</li> <li>Uses clear and relevant evidence integrated to support response</li> <li>Integrates relevant and accurate terminology</li> </ul>	6
<ul style="list-style-type: none"> <li>Provides accurate information on how ONE ethical teaching in Islam has influenced the lives of adherents in the chosen ethical area</li> <li>Uses relevant evidence to support response</li> <li>Uses relevant and accurate terminology</li> </ul>	4–5
<ul style="list-style-type: none"> <li>Provides some accurate information on how ONE ethical teaching in Islam has influenced the lives of adherents in the chosen ethical area</li> <li>Uses some relevant evidence to support response</li> <li>Uses some relevant and accurate terminology</li> </ul>	2–3
<ul style="list-style-type: none"> <li>Makes a general statement(s) about ethical teachings in Islam and/or the chosen ethical area</li> <li>May use some terminology</li> </ul>	1

**Sample answer:**

The Qur’an dictates that humans are ‘heirs to the earth’ (Surah 6:165) and therefore have an inherent duty to care for it. This is described as Khalifa which refers to the responsibility and custodial care over the environment and highlights that true Muslim worship is not solely grounded in ritual, but is largely dependent on the daily actions of adherents in accepting their essential responsibility as ‘custodians’ (Surah 6:165) to act as ‘stewards over [the environment]’ (Hadith).

Furthermore, the principle of Akrah impacts on adherents by influencing them to live according to the will of Allah or be held accountable for their wrongdoing. This is especially relevant to hunting and also land grazing, because Shariah law contains explicit instruction on how to use land so as not to harm wildlife, and as it is ‘God who has provided [us] ... with livestock’, (40:79). To hunt in a way considered haram, is also a sin which a Muslim will be

made to answer for on judgement day, akhira. Requirements for daily prayer, the consumption of halal meat and other everyday practices ensure that for most adherents religious teachings, including those concerning the environment, have a great impact on their everyday life.

### Part (c)

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides thorough and accurate information on the ways ONE significant person or school of thought, other than Muhammad and the Four Rightly Guided Caliphs, has guided adherents on the straight path</li> <li>Uses clear and relevant evidence integrated to support response</li> <li>Integrates relevant and accurate terminology</li> </ul>	6
<ul style="list-style-type: none"> <li>Provides accurate information on the ways ONE significant person or school of thought, other than Muhammad and the Four Rightly Guided Caliphs, has guided adherents on the straight path</li> <li>Uses clear and relevant evidence to support response</li> <li>Integrates relevant and accurate terminology</li> </ul>	4–5
<ul style="list-style-type: none"> <li>Provides some accurate information on the ways ONE significant person or school of thought, other than Muhammad and the Four Rightly Guided Caliphs, has guided adherents on the straight path</li> <li>Uses some relevant evidence to support response</li> <li>Uses some relevant and accurate terminology</li> </ul>	2–3
<ul style="list-style-type: none"> <li>Makes a general statement(s) about a significant person or school of thought in Islam</li> <li>May use some terminology</li> </ul>	1

### Sample answer:

Al Ghazali's submission to 'the will of Allah' has guided adherents in his influential critique of Asharite theology by addressing teachings surrounding God's power and human volition (free will). Al Ghazali argued that God's omnipotent nature allowed the creation of acts, yet individuals acquiesced to these acts of their own free will and will answer for each on the day of judgement (Akhira). This teaching by Al Ghazali has guided adherents to seek the straight path as they endeavour to draw closer to Allah in their daily living.

Sufism for Al Ghazali perfectly encapsulated the necessary devotion and submission of adherents towards Allah. However, he also taught that attempting to attain unison with God through Tasawaff was an act of heresy and should be avoided as Allah has no equal, and is absolute, as emphasised in the belief of Tawhid. This belief led Al Ghazali to teach that there must exist a middle ground between theology and mysticism, whereby a balance can be achieved by adherents in their daily lives as they are called to submit to the will of Allah. It is here that they may seek to follow the straight path that Allah himself has blessed.

**SOR I: Question 16 — Judaism**

**SOR II: Question 27 — Judaism**

**Part (a)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Accurately outlines ONE action or ritual drawn from a significant practice in Judaism</li> </ul>	3
<ul style="list-style-type: none"> <li>Briefly outlines ONE action or ritual drawn from a significant practice in Judaism</li> </ul>	2
<ul style="list-style-type: none"> <li>Makes a statement about a significant practice in Judaism</li> </ul>	1

**Part (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides thorough and accurate information on the contribution of ONE significant person or school of thought, other than Abraham or Moses, to Judaism</li> <li>Uses clear and relevant evidence integrated to support response</li> <li>Integrates relevant and accurate terminology</li> </ul>	6
<ul style="list-style-type: none"> <li>Provides accurate information on the contribution of ONE significant person or school of thought, other than Abraham or Moses, to Judaism</li> <li>Uses clear and relevant evidence to support response</li> <li>Integrates relevant and accurate terminology</li> </ul>	4–5
<ul style="list-style-type: none"> <li>Provides some accurate information on the contribution of ONE significant person or school of thought, other than Abraham or Moses, to Judaism</li> <li>Uses some relevant evidence to support response</li> <li>Uses some relevant and accurate terminology</li> </ul>	2–3
<ul style="list-style-type: none"> <li>Makes a general statement(s) about a significant person or school of thought in Judaism</li> <li>May use some terminology</li> </ul>	1

**Part (c)**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides thorough and accurate information on how Judaism, as a dynamic and living tradition, provides ethical guidance to adherents in the chosen ethical area</li> <li>• Uses clear and relevant evidence integrated to support response</li> <li>• Integrates relevant and accurate terminology</li> </ul>	6
<ul style="list-style-type: none"> <li>• Provides accurate information on how Judaism, as a dynamic and living tradition, provides ethical guidance to adherents in the chosen ethical area</li> <li>• Uses relevant evidence to support response</li> <li>• Uses relevant and accurate terminology</li> </ul>	4–5
<ul style="list-style-type: none"> <li>• Provides some accurate information on how Judaism, as a dynamic and living tradition, provides ethical guidance to adherents in the chosen ethical area</li> <li>• Uses some relevant evidence to support response</li> <li>• Uses some relevant and accurate terminology</li> </ul>	2–3
<ul style="list-style-type: none"> <li>• Makes a general statement(s) about ethical teachings in Judaism</li> <li>• May use some terminology</li> </ul>	1

## 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>• For Buddhism, presents a sustained and reasoned response about how the tradition offers guidance to adherents on their life’s journey</li> <li>• Supports a cohesive and well-structured response with detailed, relevant and accurate information about Buddhism</li> <li>• Integrates relevant and accurate terminology</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• For Buddhism, presents a reasoned response about how the tradition offers guidance to adherents on their life’s journey</li> <li>• Supports a well-structured response with relevant and accurate information about Buddhism</li> <li>• Uses accurate terminology</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• For Buddhism, provides some detail about how the tradition offers guidance to adherents on their life’s journey</li> <li>• Supports the response with relevant information about Buddhism</li> <li>• Uses some accurate terminology in a descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• For Buddhism, makes general statements about how Buddhism offers guidance</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>For Christianity, presents a sustained and reasoned response about how Christianity encourages adherents to be people who might help to change the world for the better</li> <li>Supports a cohesive and well-structured response with detailed, relevant and accurate information about Christianity</li> <li>Integrates relevant and accurate terminology</li> </ul>	17–20
<ul style="list-style-type: none"> <li>For Christianity, presents a reasoned response about how Christianity encourages adherents to be people who might help to change the world for the better</li> <li>Supports a well-structured response with relevant and accurate information about Christianity</li> <li>Uses accurate terminology</li> </ul>	13–16
<ul style="list-style-type: none"> <li>For Christianity, provides some detail about how Christianity encourages adherents to be people who might help to change the world for the better</li> <li>Supports the response with relevant information about Christianity</li> <li>Uses some accurate terminology in a descriptive response</li> </ul>	9–12
<ul style="list-style-type: none"> <li>For Christianity, makes general statements about how Christianity encourages adherents to be people who might help to change the world for the better</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:**

- A foundational teaching of Christianity is the primacy of love powerfully described by Paul in 1 Cor: 13. This teaching motivates Christians to be people who support social justice principles including racial, economic and gender equality, tolerance and respect for human life in all of its stages.
- The roots of Christianity embedded in the teachings of Jesus in the Gospels and the writings of the early followers encourage adherents to become agents of change – firstly through an inner transformation in their own lives and then in the wider community and ultimately, globally.
- Paul spoke of the transformation that occurs internally when a person converts to Christ; ‘Gentile or Jew, slave or free, woman or man – no more’, (Gal 3:28). This passage emphasises the equality of all humans and has been a powerful, guiding principle for adherents with a genuine commitment to the teachings of Jesus and a desire to change the world for the better.
- Paul encouraged the ancient Christians to be loyal to the teaching of love over the law. He encouraged followers to abandon practices of immorality in their lives and to surrender their lives to Christ.
- Archbishop Oscar Romero effectively sought to bring about change for the better in El Salvador by challenging government leaders and even his own fellow bishops to address the inequalities and injustices suffered by the Salvadorian people.
- The powerful example of Mother Teresa of Calcutta has encouraged many (not just Christians) to care for the poor and, specifically, for Christians to recognise Jesus *dressed*

*in the disguise of the poor* (Mother Teresa’s words). Her definition of poverty was wide: *the most terrible poverty is loneliness and the feeling of being unloved.*

- The struggle for the abolition of institutionalised slavery in the 19<sup>th</sup> century was largely led by Christian activists of the time including Wilberforce, Wesley and Harriet Beecher Stowe.
- Christianity has encouraged adherents to be actively involved in the moral and ethical issues of the day that are challenging society and the planet. Pope Francis’s Encyclical on the Environment *Laudato Si* expands the central teaching of love to embrace caring for the Mother Earth, including links to Paul; she ‘groans in travail’ (Romans 8:22).
- The sense of community and mission experienced by adherents in Saturday/Sunday worship sustains and motivates them to put the ethical teachings of the Gospel into practical action to help change the world for the better.

**SOR I: Question 19 — Hinduism**

**SOR II: Question 30 — Hinduism**

Criteria	Marks
<ul style="list-style-type: none"> <li>• For Hinduism, presents a sustained and reasoned response about how Hinduism guides adherents to live a life of true success and true happiness</li> <li>• Supports a cohesive and well-structured response with detailed, relevant and accurate information about Hinduism</li> <li>• Integrates relevant and accurate terminology</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• For Hinduism, presents a reasoned response about how Hinduism guides adherents to live a life of true success and true happiness</li> <li>• Supports a well-structured response with relevant and accurate information about Hinduism</li> <li>• Uses accurate terminology</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• For Hinduism, provides some detail about how Hinduism guides adherents to live a life of true success and true happiness</li> <li>• Supports the response with relevant information about Hinduism</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 how Hinduism guides adherents to live a life of true success and true happiness</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 response about how Islam provides an understanding of the ways Islam guides adherents to 'do things that are right'</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 response about how Islam provides an understanding of the ways Islam guides adherents to 'do things that are right'</li> <li>• Supports a well-structured response with relevant and accurate information about Islam</li> <li>• Uses accurate terminology</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• For Islam, provides some detail about how Islam provides an understanding of how Islam guides adherents to 'do things that are right'</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 Islam provides an understanding of the ways Islam guides adherents to 'do things that are right'</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>• Presents a sustained and reasoned response about how Judaism guides adherents to walk in the Lord's ways</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>• Presents a reasoned response about how Judaism guides adherents to walk in the Lord's ways</li> <li>• Supports a well-structured response with relevant and accurate information about Judaism</li> <li>• Uses accurate terminology</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• Provides some detail about how Judaism guides adherents to walk in the Lord's ways</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>• Makes general statements about how Judaism guides adherents to walk in the Lord's ways</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

**Answers could include:**

- Judaism's monotheistic proclamation (The Shema) that God is one and unique, affirms to adherents that God is the one who establishes the covenant, who reveals the Torah, requires obedience and sanctity and guides adherents to 'walk in the Lord's ways'. This is reinforced in Genesis 17:1 where adherents are required to live a daily life of obedience and holiness to 'be blameless', in order for adherents to find favour with God.
- Moses Maimonides' writings reflect the centrality of the Torah and faithfulness to its commandments, the proper performance of synagogue rituals and a concern for human welfare in order for adherents to remain 'blameless before the Lord'. Maimonides argues that a close examination of the Torah uncovers a deeper sense of the truth to reveal that God is omniscient, omnipotent and providential and as such, individuals are to draw deeper into the transcendent elements of their faith.
- Adherents are guided to undertake behaviour that aims to achieve a life of perfection. Maimonides encourages adherents to be inspired to live a purer and more devoted life of divine service as they 'walk in the ways of the Lord'. Further, he reinforces that behaviour such as 'reading the Torah with your tongue while your heart is set' on personal matters does not achieve the true love of God and his favour as this behaviour is self-centred and has expectations of personal benefit.
- For traditionalist and non-traditionalists alike, the wedding canopy is a major moment of personal and social transition. The male and female take their place as communal citizens and fulfil the first mitzvah of the Torah, to 'be faithful and multiply' in order to 'walk in the Lord's ways'. 'A man shall leave his father and mother and shall cleave unto his wife and they shall be one flesh' (Genesis 2:24). The male will customarily wear his white Kittel and recite the traditional marriage formula 'you are better betrothed to me, with the ring, in accordance with the laws of Moses and Israel.' Consequently, the ceremony is significant

for individuals involved as they prepare for a life together to fulfil Jewish responsibilities for the home and community as adherents 'walk in the Lord's ways'.

- In Judaism, there is a continual halakhic interaction between the ritual actions performed by the individual and another. Consequently, Jewish ethics influence the behaviour of adherents as they seek the blessing of the Lord outlined in Numbers 6:24–26. The Torah clearly outlines that sexual relations involve the heart, mind and body. Therefore, premarital sex is prohibited as adherents are encouraged to live as righteous and holy people. Sexual ethics reflects more than just a physical relationship in Judaism, rather they represent a covenantal relationship where adherents seek God's favour as both Orthodox and Progressive Jews aim to 'walk in the Lord's ways'.

## Studies of Religion II

### Section IV — Religion and Peace

#### Question 33

Criteria	Marks
<ul style="list-style-type: none"> <li>• Presents a sustained, reasoned response, providing points for and/or against, on how at least ONE religious tradition provides guidance for adherents to live a life in peace</li> <li>• Supports a cohesive response with detailed, relevant and accurate information</li> <li>• Integrates relevant and accurate terminology</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• Presents a reasoned response, providing points for and/or against, on how at least ONE religious tradition provides guidance for adherents to live a life in peace</li> <li>• Supports the response with relevant and accurate information</li> <li>• Integrates accurate terminology</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• Presents some detail, providing points for and/or against, about how at least ONE religious tradition provides guidance for adherents to live a life in peace</li> <li>• Supports the response with relevant and/or accurate information</li> <li>• Uses some accurate terminology</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• Makes general statements about how at least ONE religious tradition provides guidance for adherents to live a life in peace</li> <li>• Response uses some relevant information</li> <li>• Uses some terminology</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes general statements about peace</li> <li>• May use some terminology</li> </ul>	1–4

**Answers could include:**

- Christian theology on peace explains that it is more than an overall sense of wellbeing because adherents are taught to ‘live a life of peace’ according to the model of Jesus. This encourages adherents to be at peace with others, both within their communities and the wider human family and is built on the tenets of the great commandment of love. This commandment emphasises love of God, love of self and love of others which is built upon Christ’s teachings of mercy and compassion where love of enemies is also highlighted. Through these actions of the individual, peace is ultimately found in union with God. In the words of Jesus, *I have said these things to you so that you will have peace in me.* (John 16:33)
- Through faithfulness to the Gospel teachings of love, adherents are constantly striving towards ‘a life of peace’ that is first found with self and then with others. When the adherent practises the ideals of repentance, reconciliation and forgiveness, they find themselves in right relationship with God and are actively engaged in bringing about the Kingdom of God on earth, thus affirming the centrality of peace to the Christian message. As St Paul stated, *Strive for the things that bring peace and the things that build each other up.* (Romans 14:19)

- The Kingdom of God is an on-going expression of the Holy Spirit's work and presence in the lives of Christian adherents. This work looks like righteousness, peace, harmony, hope, forgiveness and joy as manifested in examples of both inner peace (*prayer, reflection, service, sacramental and ritual participation*) and organisations that actively pursue peace in the world (*St Vincent de Paul Society, Pax Christi Australia*). Christian adherents are encouraged to be in membership of these organisations and therefore be actively engaged in bringing about peace in the world and ultimately world peace.
- For many Christians, being in membership of a particular church community assists their quest for personal peace as they engage in activities that bring peace to their life. In practices such as prayer, service and communal action, adherents are encouraged to actively pursue peace in their daily lives in accordance with the Gospel values of mercy and compassion. By doing this, adherents are engaging with the model of Christian service as mandated in Matthew 25 whereby compassion and mercy shown to others is compassion and mercy shown to the Lord and it is here that right relationship is found.
- The New Testament as the Christian sacred text helps to provide adherents with guidance on how to attain 'a life of peace' through the idea of prayer, principle and action. Jesus modelled what it means to live in peace with others through his open invitation to the table – sinners, prostitutes, tax collectors and foreigners. Jesus demonstrated inner peace and imparted this peace to others through his teachings on prayer, modelled as prayer in the garden and after his resurrection.
- The works of St Paul continued this message of peace through his instruction and his insistence that peace is something that adherents must strive for in order to 'live a life of peace'. '*Aim for perfection, listen to my appeal, live in peace.*' (2 Corinthians 13:11)
- Although the assessment of the five major world religions is inherently that they are geared towards peace, popular media outlets in contemporary society can provide a challenge to this assertion. This challenge is linked to both the individual's quest for peace as well as the ability for a religious tradition to be a vehicle for encouraging peace in the world.

# 2021 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	Land rights – native title	H1
2	2	1	Obligations to Land and People	H1
3	3	1	Effects of dispossession	H3
4	4	1	The Dreaming	H1
5	5	1	Christianity as the major religious tradition	H3
6	6	1	Ecumenical movements – NSW Ecumenical Council	H3
7	7	1	Current religious landscape – National Council of Churches	H3
8	8	1	Current religious landscape – using census data	H3
9	9	1	Ecumenism / multi-faith Australia	H3
10	10	1	Land rights movement	H3
11	11	5	Religious traditions engaging in the process of Aboriginal reconciliation	H2, H8

## Studies of Religion II

Section I

Part B — Religion and Non-Religion

Question	Marks	Content	Syllabus outcomes
12	1	Significance of the religious dimension in human history	H1
13	1	Significance of the religious dimension in human history	H1
14	1	Difference between religious and non-religious worldviews	H2
15	1	Non-religious worldviews – rational humanism	H2
16	1	Ecological awareness – growth of new religious expressions	H2
17	1	New religious expressions and spiritualities	H2
18	1	Expression of the religious dimension in human history	H1
19	1	Religious and non-religious worldviews	H2
20	1	Social transformation/religious worldviews	H2
21	1	Current global distribution of major religious traditions – Christianity	H6
22	5	Significance of the religious dimension in providing meaning and purpose for the individual	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)	23 (a)	3	Buddhism – significant practice	H1, H4, H8
12 (b)	23 (b)	6	Buddhism – significant person or school of thought	H1, H2, H4, H8
12 (c)	23 (c)	6	Buddhism – ethics	H1, H2, H4, H8
13 (a)	24 (a)	3	Christianity – ethics	H1, H4, H8
13 (b)	24 (b)	6	Christianity – significant person or school of thought	H1, H2, H4, H8
13 (c)	24 (c)	6	Christianity – significant practice	H1, H2, H4, H8
14 (a)	25 (a)	3	Hinduism – ethics	H1, H4, H8
14 (b)	25 (b)	6	Hinduism – significant person or school of thought	H1, H2, H4, H8
14 (c)	25 (c)	6	Hinduism – significant practice	H1, H2, H4, H8
15 (a)	26 (a)	3	Islam – significant practice	H1, H4, H8
15 (b)	26 (b)	6	Islam – ethics	H1, H2, H4, H8
15 (c)	26 (c)	6	Islam – significant person or school of thought	H1, H2, H4, H8
16 (a)	27 (a)	3	Judaism – significant practice	H1, H4, H8
16 (b)	27 (b)	6	Judaism – significant person or school of thought	H1, H2, H4, H8
16 (c)	27 (c)	6	Judaism – ethics	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: <ul style="list-style-type: none"> <li>• Significant person/school of thought</li> <li>• Ethics</li> <li>• Significant practice</li> </ul>	H2, H4, H8, H9
18	29	20	Holistic: <ul style="list-style-type: none"> <li>• Significant person/school of thought</li> <li>• Ethics</li> <li>• Significant practice</li> </ul>	H2, H4, H8, H9
19	30	20	Holistic: <ul style="list-style-type: none"> <li>• Significant person/school of thought</li> <li>• Ethics</li> <li>• Significant practice</li> </ul>	H2, H4, H8, H9
20	31	20	Holistic: <ul style="list-style-type: none"> <li>• Significant person/school of thought</li> <li>• Ethics</li> <li>• Significant practice</li> </ul>	H2, H4, H8, H9
21	32	20	Holistic: <ul style="list-style-type: none"> <li>• Significant person/school of thought</li> <li>• Ethics</li> <li>• Significant practice</li> </ul>	H2, H4, H8, H9

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

Question	Marks	Content	Syllabus outcomes
33	20	Contribution religious tradition to inner peace and/or world peace	H2, H5, H8, H9