

2022 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	B
3	3	C
4	4	A
5	5	A
6	6	C
7	7	B
8	8	D
9	9	C
10	10	C

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"> Provides a detailed and relevant explanation about the importance of interfaith dialogue in Australia with clear reference to the stimulus Uses clear, relevant and accurate terminology 	5
<ul style="list-style-type: none"> Provides a relevant explanation about the importance of interfaith dialogue in Australia with some reference to the stimulus Uses clear and relevant terminology 	4
<ul style="list-style-type: none"> Provides an explanation about the importance of interfaith dialogue in Australia Uses relevant terminology 	3
<ul style="list-style-type: none"> Makes general statements about interfaith dialogue in Australia 	2
<ul style="list-style-type: none"> Makes statement(s) about aspects of religion in Australia 	1

Sample answer:

Interfaith dialogue is more than actions, initiatives and things that religious traditions 'do'. As Australian society becomes increasingly secular, multifaith and multicultural dialogue about diversity of belief and expression have helped to build mutual tolerance between religious traditions. In this way, interfaith dialogue has become important to religious identity and something religious adherents 'are' by virtue of their shared pursuit of social justice, environmental change and action for peace. The Affinity Intercultural Foundation has sought opportunities since 2001 for ongoing interactions between young Muslim Australians and Christian and Jewish groups. Through public educational events such as discussion forums and lectures, this organisation plays an important role in bringing people of diverse faith backgrounds together to create enduring relationships and understanding between them.

Studies of Religion II

Section I Part B — Religion and Non-Religion

Multiple-choice Answer Key

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

Studies of Religion II

Section I Part B — Religion and Non-Religion

Question 22

Criteria	Marks
<ul style="list-style-type: none"> Provides a detailed and accurate explanation of how the religious dimension promotes social cohesion with clear reference to the stimulus Uses clear, relevant and accurate terminology 	5
<ul style="list-style-type: none"> Provides an accurate explanation of how the religious dimension promotes social cohesion with some reference to the stimulus Uses clear and relevant terminology 	4
<ul style="list-style-type: none"> Provides an explanation of how the religious dimension promotes social cohesion Uses relevant terminology 	3
<ul style="list-style-type: none"> Makes general statements about the religious dimension and/or social cohesion 	2
<ul style="list-style-type: none"> Makes general statement(s) about aspects of religion in Australia 	1

Sample answer:

Social cohesion is a foundation for constructing a peaceful and harmonious community with shared values and a common past allowing individuals to integrate and build a 'cohesive society'. For example, Sharia Law forms values, beliefs and rituals for all Muslims, which 'works towards the wellbeing of all its members'. Religion, because of its teachings on justice and welfare, has been a catalyst for social cohesion. Adherents are more likely to work for charities and religious organisations that provide social welfare eg Uniting Justice, Salvation Army and St Vincent De Paul.

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"> Accurately describes ONE ethical teaching in Buddhism from one of the prescribed ethical areas 	3
<ul style="list-style-type: none"> Briefly describes ONE ethical teaching in Buddhism from one of the prescribed ethical areas 	2
<ul style="list-style-type: none"> Makes relevant statements about Buddhism 	1

Part (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear and detailed explanation of how ONE selected significant practice expresses the beliefs of Buddhism Integrates clear and relevant evidence to support response Integrates relevant and accurate terminology 	6
<ul style="list-style-type: none"> Provides a clear explanation of how ONE selected significant practice expresses the beliefs of Buddhism Uses relevant evidence to support response Integrates terminology 	4–5
<ul style="list-style-type: none"> Provides some explanation of how ONE selected significant practice expresses the beliefs of Buddhism Uses some evidence to support response Uses some terminology 	2–3
<ul style="list-style-type: none"> Makes a general statement about a significant practice 	1

Part (c)

Criteria	Marks
<ul style="list-style-type: none"> • Provides accurate and detailed explanation of the contributions of ONE significant person or school of thought, other than the Buddha, on encouraging people to be <i>the community now</i> • Integrates the idea(s) presented in the stimulus with support from clear and relevant examples • Integrates relevant and accurate terminology 	6
<ul style="list-style-type: none"> • Provides accurate explanation of the contributions of ONE significant person or school of thought, other than the Buddha, on encouraging people to be <i>the community now</i> • Uses the idea(s) presented in the stimulus with support from relevant examples • Uses relevant and accurate terminology 	4–5
<ul style="list-style-type: none"> • Provides some explanation of the contributions of ONE significant person or school of thought, other than the Buddha, on encouraging people to be <i>the community now</i> • May refer to stimulus or uses some evidence to support the response • Uses some relevant terminology 	2–3
<ul style="list-style-type: none"> • Makes relevant statements about the religious tradition 	1

SOR I: Question 13 — Christianity

SOR II: Question 24 — Christianity

Part (a)

Criteria	Marks
<ul style="list-style-type: none"> Accurately describes ONE ethical teaching in Christianity from one of the prescribed ethical areas 	3
<ul style="list-style-type: none"> Briefly describes ONE ethical teaching in Christianity from one of the prescribed ethical areas 	2
<ul style="list-style-type: none"> Makes relevant statements about Christianity 	1

Sample answer:

One important Christian ethical teaching in environmental ethics is stewardship which refers to the understanding that God gave humanity the responsibility for looking after creation. This reflects the core principal belief of the Trinity, consisting of the Father, Son and Holy Spirit in which the Father assumes the action of the creator. As God is the creator of the world and God's spirit is present in creation, humanity has a responsibility and the duty of care to protect God's creation.

Part (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear and detailed explanation of how ONE selected significant practice expresses the beliefs of Christianity Integrates relevant and accurate terminology 	6
<ul style="list-style-type: none"> Provides a clear explanation of how ONE selected significant practice expresses the beliefs of Christianity Uses relevant evidence to support response Integrates terminology 	4–5
<ul style="list-style-type: none"> Provides some explanation of how ONE selected significant practice expresses the beliefs of Christianity Uses relevant evidence to support response Uses terminology 	2–3
<ul style="list-style-type: none"> Makes a general statement about a significant practice 	1

Sample answer:

Practised by most Christian denominations, Baptism signifies a person's initiation into the Christian community and calls them to live a life modelled on the ministry of Jesus. Baptism expresses beliefs in the Holy Trinity, salvation and the death and resurrection of Christ. These are signified when water is used to cleanse the candidate, accompanied by a Trinitarian blessing (Matthew 28:19). The use of water symbolises the belief in new life where a candidate is joined into the life, death and resurrection of Jesus (1 Corinthians 15: 20-23). For Catholic and Orthodox Christians, Baptism is a necessary element of salvation (Mark 16:16).

Part (c)

Criteria	Marks
<ul style="list-style-type: none"> • Provides accurate and detailed explanation of the contributions of ONE significant person or school of thought, other than Jesus, on encouraging people to live in <i>fellowship with one another</i> • Integrates the idea(s) presented in the stimulus with support from clear and relevant examples • Integrates relevant and accurate terminology 	6
<ul style="list-style-type: none"> • Provides accurate explanation of the contributions of ONE significant person or school of thought, other than Jesus, on encouraging people to live in <i>fellowship with one another</i> • Uses the idea(s) presented in the stimulus with support from relevant examples • Uses relevant and accurate terminology 	4–5
<ul style="list-style-type: none"> • Provides some explanation of the contributions of ONE significant person or school of thought, other than Jesus, on encouraging people to live in <i>fellowship with one another</i> • May refer to stimulus or uses some evidence to support the response • Uses some relevant terminology 	2–3
<ul style="list-style-type: none"> • Makes relevant statements about the religious tradition 	1

Sample answer:

Through his epistles, Paul of Tarsus encouraged Christians to live in ‘fellowship’. His letters laid the foundation for many Christian beliefs and practices. They provide guidance for adherents in living a life based on the teachings of Jesus which is an essential element of living in ‘fellowship’. The most important theme in Paul’s writing is ‘agape’ as seen in ‘love is patient and kind ... Love is eternal’ (1 Corinthians 13: 4–7). His writings help support, encourage and inspire Christians to live a life together with Christ at the centre. Paul of Tarsus wrote that Christ lived in them and that through Baptism and the spirit, they were able to contribute to their community. Virtues such as love, humility, compassion and forgiveness are themes which still inspire communities to live as authentic followers of Christ. Paul’s message of Christian fellowship is widely adopted by most Christian denominations today.

SOR I: Question 14 — Hinduism**SOR II: Question 25 — Hinduism****Part (a)**

Criteria	Marks
<ul style="list-style-type: none"> Accurately describes ONE ethical teaching in Hinduism from one of the prescribed ethical areas 	3
<ul style="list-style-type: none"> Briefly describes ONE ethical teaching in Hinduism from one of the prescribed ethical areas 	2
<ul style="list-style-type: none"> Makes relevant statements about Hinduism 	1

Sample answer:

Hindu ethical teachings are centred around the sacredness of life. All life is considered precious because God is the source of everything, *In Him all things exist, from Him all things originate*. (Mahabharata Shanti Parva 47–56). The guiding teaching of non-violence (ahimsa) demands that all Hindus respect creation and all living things because of the interdependence between humans and the environment.

Part (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear and detailed explanation of how ONE selected significant practice expresses the beliefs of Hinduism Integrates relevant and accurate terminology 	6
<ul style="list-style-type: none"> Provides a clear explanation of how ONE selected significant practice expresses the beliefs of Hinduism Uses relevant evidence to support response Integrates terminology 	4–5
<ul style="list-style-type: none"> Provides some explanation of how ONE selected significant practice expresses the beliefs of Hinduism Uses relevant evidence to support response Uses some terminology 	2–3
<ul style="list-style-type: none"> Makes a general statement about a significant practice 	1

Sample answer:

In Hinduism, the purpose of worship is to establish a relationship with the divine. Devotion to many deities may be expressed through temple worship (puja) which provides Hindus a space for public and communal expression of devotion. Small rooms in the temple house images of the Ganesha and local deities and provide oil lamps, flowers, incense, powder, paint and food for offerings. Brahmins (priests) utter prayers and lead worshippers in a series of symbolic rituals such as washing of the head, feet and mouth. To facilitate darshan or visual communication with the deity, installation, washing and decoration of the deity's image, and circumambulation to music allows adherents to intimately connect with the divine. These symbolic acts enable devotees to achieve the possibility of liberation and release (moksha) which is the ultimate spiritual goal for Hindus.

Part (c)

Criteria	Marks
<ul style="list-style-type: none"> • Provides accurate and detailed explanation of the contributions of ONE significant person or school of thought, other than the Vedas, on encouraging people to <i>regard the whole human family as one</i> • Integrates the idea(s) presented in the stimulus with support from clear and relevant examples • Integrates relevant and accurate terminology 	6
<ul style="list-style-type: none"> • Provides accurate explanation of the contributions of ONE significant person or school of thought, other than the Vedas, on encouraging people to <i>regard the whole human family as one</i> • Uses the idea(s) presented in the stimulus with support from relevant examples • Uses relevant and accurate terminology 	4–5
<ul style="list-style-type: none"> • Provides some explanation of the contributions of ONE significant person or school of thought, other than the Vedas, on encouraging people to <i>regard the whole human family as one</i> • May refer to stimulus or uses some evidence to support the response • Uses some relevant terminology 	2–3
<ul style="list-style-type: none"> • Makes relevant statements about the religious tradition 	1

Sample answer:

Noted for her devotion to Krishna and contribution to the Bhakti expression of Hinduism, Mirabai’s legacy has provided a model for the Hindu community through her accessible poetry and model for Hindu women especially. Still popular today, her bhajans (devotional songs) in praise of Rama and Krishna are recited daily in home and temple puja both inside and beyond India. This points to her contribution to regarding the whole human family as one as her bhajans play a role in strengthening family ties. Reflected in her poetry and chants are themes of love (‘afloat in the full lake of love’), innocence and pure and exclusive devotion to God (‘with much happiness I sing his glories’) which serve to reinforce the importance of ‘being friends with the world’.

SOR I: Question 15 — Islam

SOR II: Question 26 — Islam

Part (a)

Criteria	Marks
<ul style="list-style-type: none"> Accurately describes ONE ethical teaching in Islam from one of the prescribed ethical areas 	3
<ul style="list-style-type: none"> Briefly describes ONE ethical teaching in Islam from one of the prescribed ethical areas 	2
<ul style="list-style-type: none"> Makes relevant statements about Islam 	1

Part (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear and detailed explanation of how ONE selected significant practice expresses the beliefs of Islam Integrates relevant and accurate terminology 	6
<ul style="list-style-type: none"> Provides a clear explanation of how ONE selected significant practice expresses the beliefs of Islam Uses relevant evidence to support response Integrates terminology 	4–5
<ul style="list-style-type: none"> Provides some explanation of how ONE selected significant practice expresses the beliefs of Islam Uses relevant evidence to support response Uses some terminology 	2–3
<ul style="list-style-type: none"> Makes a general statement about a significant practice 	1

Part (c)

Criteria	Marks
<ul style="list-style-type: none"> • Provides accurate and detailed explanation of the contributions of ONE significant person or school of thought, other than Muhammad, on encouraging people to <i>be a community</i> • Integrates the idea(s) presented in the stimulus with support from clear and relevant examples • Integrates relevant and accurate terminology 	6
<ul style="list-style-type: none"> • Provides accurate explanation of the contributions of ONE significant person or school of thought, other than Muhammad, on encouraging people to <i>be a community</i> • Uses the idea(s) presented in the stimulus with support from relevant examples • Uses relevant and accurate terminology 	4–5
<ul style="list-style-type: none"> • Provides some explanation of the contributions of ONE significant person or school of thought, other than Muhammad, on encouraging people to <i>be a community</i> • May refer to stimulus or uses some evidence to support the response • Uses some relevant terminology 	2–3
<ul style="list-style-type: none"> • Makes relevant statements about the religious tradition 	1

SOR I: Question 16 — Judaism

SOR II: Question 27 — Judaism

Part (a)

Criteria	Marks
<ul style="list-style-type: none"> Accurately describes ONE ethical teaching in Judaism from one of the prescribed ethical areas 	3
<ul style="list-style-type: none"> Briefly describes ONE ethical teaching in Judaism from one of the prescribed ethical areas 	2
<ul style="list-style-type: none"> Makes relevant statements about Judaism 	1

Sample answer:

The mitzvah to ‘Love your neighbour as yourself’ is fundamental to Jewish sexual ethics. This mitzvah provides Jewish adherents with guidelines which serve to uphold the dignity of all humans and cause them no harm. These ethical teachings provide foundations for Jewish adherents to fulfil their covenantal obligation to God.

Part (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear and detailed explanation of how ONE selected significant practice expresses the beliefs of Judaism Integrates clear and relevant evidence to support response Integrates relevant and accurate terminology 	6
<ul style="list-style-type: none"> Provides a clear explanation of how ONE selected significant practice expresses the beliefs of Judaism Uses relevant evidence to support response Integrates terminology 	4–5
<ul style="list-style-type: none"> Provides some explanation of how ONE selected significant practice expresses the beliefs of Judaism Uses some evidence to support response Uses some terminology 	2–3
<ul style="list-style-type: none"> Makes a general statement about a significant practice 	1

Sample answer:

In the Talmud, the Jewish marriage is called Kiddushin, a term that describes the most elevated status in Judaism, that of holiness and consecration to God. This is evident in the signing of the Ketubah or marriage contract, which involves a promise to God and a promise between the couple. This is symbolic of God’s establishment of the Covenant with the Israelites at Mt Sinai, emphasising the importance of relationships. The Chuppah symbolises the marital home and the importance of family which is significant in the Jewish tradition. Blessings at Kiddushin include the forming of a new family unit, ‘to go forth and multiply’, because without family, there is no continuation of Jewish tradition.

Part (c)

Criteria	Marks
<ul style="list-style-type: none"> • Provides accurate and detailed explanation of the contributions of ONE significant person or school of thought, other than Abraham or Moses, on encouraging people to live together • Integrates the idea(s) presented in the stimulus with support from clear and relevant examples • Integrates relevant and accurate terminology 	6
<ul style="list-style-type: none"> • Provides accurate explanation of the contributions of ONE significant person or school of thought, other than Abraham or Moses, on encouraging people to live together • Uses the idea(s) presented in the stimulus with support from relevant examples • Uses relevant and accurate terminology 	4–5
<ul style="list-style-type: none"> • Provides some explanation of the contributions of ONE significant person or school of thought, other than Abraham or Moses, on encouraging people to live together • May refer to stimulus or uses some evidence to support the response • Uses some relevant terminology 	2–3
<ul style="list-style-type: none"> • Makes relevant statements about the religious tradition 	1

Sample answer:

The Baal Shem Tov emerged as a significant teacher during a time of persecution and upheaval in Europe. He offered religious vitality through refreshed teachings to invigorate the faith to rediscover its identity as a living tradition in order to 'live together'. He encouraged the Jewish adherents to cleave to God even in the darkest of times and move away from an intellectual emphasis on God, thus making Judaism a more inclusive tradition which contributed to 'people living together'. This allowed for Jewish adherents to focus on a loving and ever-present God known as Devekut. Through the practice of Devekut, The Ba'al Shem Tov emphasised the importance of prayer and meditation which brought profound joy to Jewish practice. This encouraged adherents to connect more intimately with God and each other and ultimately allowing for covenantal obligations to be fulfilled.

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"> • Presents a sustained and reasoned response about how diversity and unity in Buddhism are expressed with reference to at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • 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"> • Provides a reasoned response about how diversity and unity in Buddhism are expressed with reference to at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • Supports a well-structured response with relevant and accurate information about Buddhism • Uses accurate terminology 	13–16
<ul style="list-style-type: none"> • Provides some detail about how diversity and unity in Buddhism are expressed with reference to at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • Supports the response with relevant information and examples • Uses some accurate terminology in a descriptive response 	9–12
<ul style="list-style-type: none"> • Provides some general statements about Buddhism and/or significant people/schools of thought, and/or ethics and/or significant practices • Attempts to use relevant terminology in a descriptive response 	5–8
<ul style="list-style-type: none"> • Makes general statements about Buddhism • May use relevant terminology 	1–4

Answers could include:

Unity within Buddhism is connected to the principal beliefs and sacred texts and is essential for an adherent to attain Nirvana. Unity encapsulates Dharma, the teachings of the Four Noble Truths and The Eightfold Path alongside the result of one's actions, karma. Through the (significant practice/ethic or person) and (significant practice/ethic/person) it is evident that an adherent can seek unity with the essence of the tradition in order to live an authentically Buddhist life.

Diversity recognises that while beliefs and sacred texts are all connected to the one source, expression reflects the dynamic nature of belief. Diversity recognises the different expressions or variants within a tradition.

Person

- King Ashoka was an example of both unity and diversity within Buddhism. For example, his first rock edict claims for no animal to be slaughtered. Moreover, his edicts were transcribed in symbol and image form to allow the uneducated to gain wisdom and follow the Eightfold Path. His edicts and modes of communication of the tenets are reflected upon in today's world, providing a moral path for Buddhists to *be united in a common belief*.
- He expanded the knowledge of Buddhism for others to *be united together in a common belief*. He financially supported the Sangha and promoted pilgrimage sites. This was not to proselytise, but rather to allow adherents to find a place to reaffirm their understandings of love and compassion thus *uniting Buddhists together in a common framework*.

Practice

- Wesak is a practice which reflects unity. The celebration strives for not only the individual but the community to emulate Buddha's teachings of compassion and kindness. In turn, this will generate good karma in order for adherents to break the cycle of samsara and reach Nirvana. This is a clear way the tradition reflects unity.
- Puja is performed during Wesak, demonstrating respect for The Three Jewels. Candles, flowers and food are all used to show the impermanence (Anicca) of life thereby taking responsibility and gaining wisdom. This enables adherents to reaffirm their beliefs and strengthen their unity as a tradition.
- Rituals such as bathing the Buddha symbolise the purification of an adherent's body, speech and thoughts, which reflects *unity of belief*. As an important aspect of the Noble Eightfold Path, this ritual is performed as 'it's easy to wash away physical dirt, but much more difficult to cleanse one's inner impurity of greed, anger and ignorance' thus supporting the attainment of enlightenment.

These practices may also reflect diversity due to the influence of other ethnic and cultural identities. This has been a result of migration and other global/political factors.

Fundamental to the Buddhist faith is the notion that there is no universal single teaching that applies to everyone. Difference in interpretation of teaching exists within Buddhism.

Ethics

- Buddhism comprises a *diversity* of beliefs, however, in order to live authentically and honour the *unity* of belief, Buddhists are guided ethically by the Three Jewels. The Three Jewels consist of Dharma, the Sangha and the Buddha.
- In sexual ethics, Dharma is examined in the context of the Five precepts and Noble Eightfold Path to overcome the Four Noble Truths.
- In pre-marital sex, *diversity* is reflected as culture is so diverse. Mahayana Buddhists use the teachings of Confucius as they resonate within their culture and consequently, pre-marital sex is not tolerated. However, if members of the pre-marital relationship do not feel any degree of suffering, then it is acceptable. Precepts must be held (taking the positive approach) and the Noble Eightfold Path must be followed. If all this is done, pre-marital sex relationships are acceptable, and then one's karma is not compromised in the search for enlightenment.

SOR I: Question 18 — Christianity

SOR II: Question 29 — Christianity

Criteria	Marks
<ul style="list-style-type: none"> • Presents a sustained and reasoned response about how diversity and unity in Christianity are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • 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"> • Provides a reasoned response about how diversity and unity in Christianity are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • Supports a well-structured response with relevant and accurate information about Christianity • Uses accurate terminology 	13–16
<ul style="list-style-type: none"> • Provides some detail about how diversity and unity in Christianity are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • Supports the response with relevant information • Uses some accurate terminology in a descriptive response 	9–12
<ul style="list-style-type: none"> • Provides some general statements about Christianity and/or significant people/schools of thought, and/or ethics and/or significant practices • Attempts to use relevant terminology in a descriptive response 	5–8
<ul style="list-style-type: none"> • Makes general statements about Christianity • May use relevant terminology 	1–4

SOR I: Question 19 — Hinduism

SOR II: Question 30 — Hinduism

Criteria	Marks
<ul style="list-style-type: none"> • Presents a sustained and reasoned response about how diversity and unity in Hinduism are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • 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"> • Provides a reasoned response about how diversity and unity in Hinduism are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • Supports a well-structured response with relevant and accurate information about Hinduism • Uses accurate terminology 	13–16
<ul style="list-style-type: none"> • Provides some detail about how diversity and unity in Hinduism are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • Supports the response with relevant information • Uses some accurate terminology in a descriptive response 	9–12
<ul style="list-style-type: none"> • Provides some general statements about Hinduism and/or significant people/schools of thought, and/or ethics and/or significant practices • Attempts to use relevant terminology in a descriptive response 	5–8
<ul style="list-style-type: none"> • Makes general statements about Hinduism • May use relevant terminology 	1–4

SOR I: Question 20 — Islam

SOR II: Question 31 — Islam

Criteria	Marks
<ul style="list-style-type: none"> • Presents a sustained and reasoned response about how diversity and unity in Islam are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • 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"> • Provides a reasoned response about how diversity and unity in Islam are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • Supports a well-structured response with relevant and accurate information about Islam • Uses accurate terminology 	13–16
<ul style="list-style-type: none"> • Provides some detail about how diversity and unity in Islam are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • Supports the response with relevant information. • Uses some accurate terminology in a descriptive response 	9–12
<ul style="list-style-type: none"> • Provides some general statements about Islam and/or significant people/schools of thought, and/or ethics and/or significant practices • Attempts to use relevant terminology in a descriptive response 	5–8
<ul style="list-style-type: none"> • Makes general statements about Islam • May use relevant terminology 	1–4

Answers could include:

The essence of Islam is surrender to Allah. Unity is formed by understanding and applying the principal beliefs as expressed in the Qur’an and by emulating the actions and words of the Prophet. The goal for adherents is to reach Jannah on the day of Judgement. Significant practices, ethical teachings and the contributions and impact of significant people in Islam all strengthen adherents in their relationship with Allah and establish the framework for living an authentically Islamic life. Unity, in an Islamic context, comes from submission to Allah’s will in order to build a strong Islamic Ummah.

Practice

- The pilgrimage, Hajj, is of central significance for the Islamic community as it is one of the five pillars of Islam and should be fulfilled in order to be a good Muslim and to help adherents strengthen their beliefs. The significance of Hajj is stated in the Qur’an ‘Pilgrimage to the House is incumbent upon men for the sake of Allah, upon everyone who is able to undertake the journey to it’ (Qur’an II:97). This unites believers.
- For Islamic adherents, by coming to the Ka’ba they journey to the House of God and encounter the Sacred as the Ka’ba is understood to lie directly under the throne of God. This therefore expresses the Muslim adherents’ belief in the oneness of God referred to as Tawhid – therefore showing obedience and unity to Allah. Hajj not only represents the physical journey to the Ka’ba, but it also represents an interior journey, a conversion of heart – all leading to unity with Allah and highlighting the diversity of pilgrims.

- The Hajj also provides a very significant experience of community which is essential in building the Ummah. Over two million pilgrims take part in the Hajj each year. They come from all regions of the world and represent virtually every nationality. The experience of the Hajj is a significant expression of the diversity of Islam, yet at the same time it is a powerful witness to the unity of Islam with millions of people, of every race and nationality, uniting in one goal of submission to Allah.

Significant Person

- Al-Ghazali was an example of both unity and diversity within Islam.
- In 'The Revival of Religious Sciences', Al-Ghazali offered insight into prayer and knowledge of Allah and provided spiritual justification for Muslims therefore strengthening their connection to Allah.
- Many of his writings, including 'The Revival of the Religious Sciences', are upheld as some of the most influential spiritual texts within Islam that acted to reinvigorate the Islamic tradition at a pivotal time in its history. Enduring the existence of a poor Sufi, Al-Ghazali reiterated the central Islamic ideals of contemplation and complete unity with and submission to Allah for Muslims – this provided an example for adherents to strengthen their relationship with Allah.
- Al-Ghazali taught and wrote extensively in the fields of theology, philosophy, law and mysticism. From each of these areas he drew positive elements which he used to explain important beliefs of Islam as well as providing critiques of dubious ideas and practices that he found incompatible with Islam.
- Through his writings, Al-Ghazali developed a synthesis of ideas from across a range of fields and strands of Islam. This has had the effect of providing a stronger and more mature understanding of the Muslim faith – allowing for diversity in Islam.
- Al-Ghazali also adopted the mysticism of the Sufi movement. He did so principally because he found that there was a limit to knowledge that could be gained through rational means. His patronage of the Sufi movement allowed Sufism to develop an acceptance and credibility among other groups within Islam – thus supporting diversity of expression in Islam.

Ethics

- The ethical teachings of Islam provide a lived expression for the principal beliefs. Hence, ethical teachings of Islam provide a life of Shar'ia for adherents to reach Jannah.
- Islam comprises a diversity of beliefs. However, in order to live authentically, Muslims are guided by the Qur'an. The Qur'an is the foundational sacred text that unites the Muslim community with their belief in the oneness of Allah (Tahwid).
- All Muslim adherents believe that life is sacred, and one of the greatest gifts from Allah, 'Verily, we create man in the best conformation' (Qur'an 95:4).
- All Muslim adherents are united in this belief and therefore all Muslims believe that abortion is haram.
- In bioethics the sacredness of life must always be respected and preserved (Surah 6:151, '... take not life, which Allah hath made sacred.'). Recognising that in rare circumstances a mother's health or the life of the unborn foetus may be in serious jeopardy, abortion may be considered on a case-by-case basis.

SOR I: Question 21 — Judaism

SOR II: Question 32 — Judaism

Criteria	Marks
<ul style="list-style-type: none"> • Presents a sustained and reasoned response about how diversity and unity in Judaism are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • 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"> • Provides a reasoned response about how diversity and unity in Judaism are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • Supports a well-structured response with relevant and accurate information about Judaism • Uses accurate terminology 	13–16
<ul style="list-style-type: none"> • Provides some detail about how diversity and unity in Judaism are expressed within at least TWO of the following areas: significant person/school of thought, and/or ethical teachings and/or significant practices • Supports the response with relevant information • Uses some accurate terminology in a descriptive response 	9–12
<ul style="list-style-type: none"> • Provides some general statements about Judaism and/or significant people/schools of thought, and/or ethics and/or significant practices • Attempts to use relevant terminology in a descriptive response 	5–8
<ul style="list-style-type: none"> • Makes general statements about Judaism • May use relevant terminology 	1–4

Studies of Religion II

Section IV — Religion and Peace

Question 33

Criteria	Marks
<ul style="list-style-type: none"> • Presents a sustained, reasoned response, with clear and comprehensive evidence of analysis, on how TWO religious traditions encourage adherents to seek peace in order to transform the world • Supports a cohesive response with detailed, relevant and accurate information • Uses relevant and accurate terminology and integrates the quotation effectively 	17–20
<ul style="list-style-type: none"> • Presents a reasoned response, with clear evidence of analysis, on how TWO religious traditions encourage adherents to seek peace in order to transform the world • Supports the response with relevant and accurate information • Uses accurate terminology and integrates the quotation 	13–16
<ul style="list-style-type: none"> • Presents some detail on how TWO religious traditions encourage adherents to seek peace in order to transform the world • Supports the response with relevant and/or accurate information • Uses some accurate terminology and refers to the quotation 	9–12
<ul style="list-style-type: none"> • Makes general statements about how at least ONE religious tradition encourages adherents to seek peace in order to transform the world • Response has some relevant information • Uses some terminology 	5–8
<ul style="list-style-type: none"> • Makes general statements about religion and/or peace • May use some terminology 	1–4

Answers could include:

Christianity

- For Christian adherents, peace is derived from a relationship with Christ ('My peace I leave with you') and found in union with God. This relationship is the key to inner stillness.
- Described as one of the 'fruits of the Spirit' (Galatians 5:22), when the adherent practises 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 which aims to transform the world.
- Gospels and other core New Testament teachings inform adherents about their duty to make peace ('Blessed are the peacemakers . . .' Matthew 5:9). Christians are commanded to seek and live in peace with others: 'Let us then pursue what makes for peace and for mutual upbuilding' (Romans 14:19) which is transformative in nature.
- Jesus is the model of seeking peaceful outcomes to transform society. Grounded in his Commandment of Love, this foundational teaching encourages adherents to be at peace with others and show mercy and compassion to all, including enemies. He actively sought out relationships with the outcast and marginalised members of his community to bring

about peace and transform his wider community. This message was reported by Paul and other evangelists insisting that peace is something 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).

- Inner peace and stillness expressed in harmonious and right relationships with others transform the world through more global pursuit of social harmony and unity. 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.
- This inner peace may be expressed through practices such as prayer, service, ritual and sacramental participation, reflection and meditation – such personal transformation can flow into more global attempts at peacemaking. Several groups and organisations seek peace – Pax Christi, CHIPS and PeaceWise. These organisations also work actively with other faiths to bring about peaceful outcomes for the disadvantaged and those in conflict.
- Contemporary media outlets challenge the assertion that adherents of Christianity seek peace in order to transform the world. Despite this, texts and teachings provide rich evidence for the quest for individual peace and significant models and initiatives within the faith provide encouragement of global transformation through peaceful dialogue and actions.

Islam

- The Islamic path to peace is encapsulated within the sacred texts Qur'an and Hadith which, as the complete and infallible word of Allah and actions of the Prophet Muhammad, therefore function as the ultimate source of guidance and authority for Muslims ('God loves not those who create disorder' Surat 5:64). This submission provides inner stillness.
- These foundational texts remain highly relevant in their recognition of peace as Allah's heavenly goal for humanity while demonstrating the practices necessary for it to transform the wider world. The path to Islamic peace is founded upon the commitment to the betterment of humanity bestowed within Qur'an, encouraging adherents to achieve taqwa by 'being upholders of justice, bearing witness for Allah alone'.
- Qur'an holds that peace first must be attained within the self through the struggle of Greater Jihad, calling adherents to abandon their superficial desires and evil inclinations and instead 'strive hard with their property and their persons' to accept Allah as 'the path to peace'. This reflects an adherent's inner stillness and submission.
- According to Qur'an, the mujahidin practitioners are 'those who thereafter strive and fight for their faith', and as such jihad represents a spiritual struggle for peace as opposed to a physical one. This shows the struggle for inner peace in the life of an adherent.
- The ultimate aim of submission is to reach the point where the believer surrenders without reservation to the will of Allah. Islamic adherents look to the life and example of Muhammad to gain a deeper understanding of peace by rejecting harm and evil. Inner peace is gained through practical action, reading of sacred texts and absolute surrender to Allah through overcoming nafs.
- Inner stillness is inextricably connected to transforming the world. Living a life that includes meaningful prayer enables adherents to reflect on their actions and relationships with others. Obligation to peaceful dialogue and action is exemplified through the education and initiatives of organisations such as Affinity Cultural Foundation, Coalition of Women for Peace and Muslims4Peace.
- Contemporary media outlets challenge the assertion that adherents of Islam seek peace in order to transform the world. Despite this, texts and teaching provide rich evidence for the quest for individual peace and significant models and initiatives within the faith provide encouragement of global transformation through peaceful dialogue and actions.

2022 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 as determined by the Dreaming – kinship	H8
2	2	1	Continuing effect of dispossession	H2
3	3	1	Changing patterns of religious adherence	H3
4	4	1	Present religious landscape – Christianity as the major religious tradition	H4
5	5	1	Continuing effects of dispossession – stolen generation	H3
6	6	1	Importance of Dreaming – obligations to land	H2
7	7	1	Religious dialogue in multifaith Australia – ecumenical movements	H3
8	8	1	Relationship between Aboriginal spiritualities and religious traditions in the process of Reconciliation	H2
9	9	1	Present religious landscape – secularism	H5
10	10	1	Land rights movement – Wik	H6
11	11	5	Importance of interfaith dialogue in Australia	H6, H9

Studies of Religion II

Section I

Part B — Religion and Non-Religion

Question	Marks	Content	Syllabus outcomes
12	1	Religious dimension – human history – Monotheism	H8
13	1	Religious dimension – human history – animism	H8
14	1	Non-religious world view – atheism	H8
15	1	Global distribution of the five major religions	H6
16	1	Rise of new religious expressions – personal fulfilment	H1
17	1	Non-religious world view – agnosticism	H1
18	1	Influences on the growth in new religious expression – materialism	H2
19	1	Influences on the growth in new religious expression – disenchantment with traditional religious guidance	H2
20	1	Religious and non-religious worldviews	H2
21	1	Evaluate the place of the religious dimension in human history – meaning and purpose	H8
22	5	Place of the religious dimension in human history – social cohesion	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)	23 (a)	3	Ethics	H1, H2, H4, H8
12 (b)	23 (b)	6	Significant practice	H1, H2, H4, H8, H9
12 (c)	23 (c)	6	Significant person / school of thought	H1, H2, H4, H5, H8, H9
13 (a)	24 (a)	3	Significant practice	H1, H2, H4, H8
13 (b)	24 (b)	6	Ethics	H1, H2, H4, H8, H9
13 (c)	24 (c)	6	Significant person / school of thought	H1, H2, H4, H5, H8, H9
14 (a)	25 (a)	3	Significant practice	H1, H2, H4, H8
14 (b)	25 (b)	6	Ethics	H1, H2, H4, H8, H9
14 (c)	25 (c)	6	Significant person / school of thought	H1, H2, H4, H5, H8, H9
15 (a)	26 (a)	3	Ethics	H1, H2, H4, H8
15 (b)	26 (b)	6	Significant person / school of thought	H1, H2, H4, H8, H9
15 (c)	26 (c)	6	Significant practice	H1, H2, H4, H5, H8, H9
16 (a)	27 (a)	3	Ethics	H1, H2, H4, H8
16 (b)	27 (b)	6	Significant practice	H1, H2, H4, H8, H9
16 (c)	27 (c)	6	Significant person / school of thought	H1, H2, H4, H5, H8, H9

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	Religious tradition – Buddhism	H1, H2, H4, H5, H8, H9
18	29	20	Religious tradition – Christianity	H1, H2, H4, H5, H8, H9
19	30	20	Religious tradition – Hinduism	H1, H2, H4, H5, H8, H9
20	31	20	Religious tradition – Islam	H1, H2, H4, H5, H8, H9
21	32	20	Religious tradition – Judaism	H1, H2, H4, H5, H8, H9

Studies of Religion II
Section IV — Religion and Peace

Question	Marks	Content	Syllabus outcomes
33	20	Understanding of peace in TWO religious traditions	H2, H5, H8, H9