

**2008 HSC Notes from
the Marking Centre
Studies of Religion I and II**

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Contents

Introduction.....	4
Section I.....	4
Section II	6
Section III.....	8
Section IV	10

2008 HSC NOTES FROM THE MARKING CENTRE

STUDIES OF RELIGION I AND II

Introduction

This document has been produced for the teachers and candidates of the Stage 6 courses in Studies of Religion I and Studies of Religion II. It contains comments on candidate responses to the 2008 Higher School Certificate examination, indicating the quality of the responses and highlighting their relative strengths and weaknesses.

This document should be read along with the relevant syllabus, the 2008 Higher School Certificate examination, the marking guidelines and other support documents which have been developed by the Board of Studies to assist in the teaching and learning of Studies of Religion I and Studies of Religion II.

General comments

The 2008 examination was the second set under the revised syllabus for Studies of Religion I and Studies of Religion II. Teachers and candidates should refer to the revised syllabus, specimen papers and support materials available on the Board of Studies website.

In 2008, approximately 10 000 candidates attempted the Studies of Religion I paper and 3500 attempted the Studies of Religion II paper.

In this course it is intended that the knowledge, understanding and skills developed through the study of discrete sections should accumulate to a more comprehensive understanding than may be described in each section separately. Therefore, teachers and candidates should be aware that examiners may ask questions requiring an integration of the knowledge and skills gained through the study of the course.

Candidates need to be aware that the answer space allocated is a guide to the length of the required response. A longer response will not in itself lead to higher marks. Writing far beyond the indicated space may reduce the time available for answering other questions.

Section I

Part A – Multiple choice (Studies of Religion I and II)

Question	Correct Response
1	D
2	C
3	B
4	A
5	C
6	B
7	A
8	B
9	C
10	D

Part B – Foundation Study 1

Question 11 (Studies of Religion I and II)

Most candidates had a clear understanding of the question and the necessity to refer to the stimulus material. Many responses provided correct details about Aboriginal spirituality and used correct terminology.

Higher-range responses showed a clear understanding of the question, identified relevant issues and provided detailed and accurate points for or against the continuing effect of dispossession on Aboriginal spirituality.

Middle-range responses identified issues and provided some points for or against the continuing effects of dispossession on Aboriginal spirituality. These responses made limited reference to the statement.

Lower-range responses provided very general comments about Aboriginal spirituality but did not refer to the continuing effects of dispossession.

Part B – Multiple choice (Studies of Religion II only)

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

Question 22 (Studies of Religion II only)

It was evident that some candidates confused social responsibility with religious responsibility and some did not distinguish between religious and non-religious belief systems. Some responses discussed Pentecostalism, New Age religion and even Aboriginal spirituality as non-religious belief systems.

High-range responses displayed a clear understanding of both religious and non-religious belief systems, providing accurate examples. Social responsibility was clearly defined and supported with examples of relevant organisations.

Mid-range responses provided detailed accounts of both a religious and a non-religious belief system, as well as examples of social responsibility, but generally they did not include examples of organisations. Many candidates used the environment movement or peace movement as examples of social responsibility.

Low-range responses tended to be very general and demonstrated a limited understanding of the response to social responsibility from either a religious or a non-religious belief system.

Section II – Religious Tradition Depth Studies (Studies of Religion I and II)

Question 1: Buddhism

- (a) Candidates provided a number of relevant features of one significant Buddhist practice. In part (a) the question asked for an ‘outline’ and not an explanation.
- (b) Better responses linked specific Buddhist beliefs and/or sources to the significant practice outlined in part (a). A number of candidates showed knowledge and understanding of the reasons for the significant practice and referred to Buddhist beliefs in a general way. Lower-range responses repeated the same statements as an explanation of each feature of the significant practice.
- (c) A variety of significant persons or schools of thought were used as examples, showing both the candidates’ knowledge and recall of the historical and contemporary contexts as well as the political and practical contributions of the chosen person or group.

The strongest responses provided explanations which included references to specific Buddhist beliefs and/or sources that specifically showed how the teachings of the significant person or school of thought contributed to Buddhism. Weaker responses provided general descriptions of the significant person or school of thought.

Question 2: Christianity

Candidates are advised not to write responses beyond the number of lines given in the printed answer sheet for this question as it may have an adverse affect on their response in other sections on the paper.

- (a) Better responses articulated a theological understanding of the important elements of the chosen significant practice rather than just listing them. Most responses outlined the various stages of the significant practice effectively.
- (b) Better responses described the significance for the community of the practice chosen in part (a). They also quoted scripture in support of their argument. Most responses tended to be very descriptive of the rituals and symbols of the significant practice before focusing on the ‘significance for the community’, if at all. Some responses focused on the significance for the individual, which ultimately did not answer the question.
- (c) Higher-range responses were concise, focused on the question, chose an area and ‘an aspect’ or issue and were specific rather than general. Better responses focused on environmental ethics. These linked the ethical teachings of Christianity to sources of ethical authority.

Responses that focused on bioethics or sexual ethics were less successful in representing the different variants of Christianity accurately. Most relied on a strict interpretation of the Hebrew Scriptures/Old Testament without reference to the Christian Scriptures/New Testament and/or Pastoral Theology where appropriate to a variant. These responses were less likely to use contemporary theologians to support their arguments. Responses which simply listed a charter of what Christians should or should not do did not successfully answer the question. Many responses in bioethics seemed to rely heavily

on the Sixth Commandment, ‘Thou shalt not murder’, and no other source of Christian ethical authority.

Question 3: Hinduism

- (a) Many candidates described and recounted a number of correct characteristics and features of the chosen significant practice.
- (b) Better responses included references to the beliefs of Hinduism and made a clear link between the belief and the significant practice. Some candidates repeated information from part (a) and did not link the features to beliefs. Rather, they only added further description. Weaker responses described beliefs with no link to the significant practice.
- (c) Better candidates provided sources and linked them to the beliefs, clearly showing the underlying cause of ethical teachings. The examples were detailed and correct and provided accurate reasons for Hindu ethics.

Weaker answers made ethical statements that were accurate but the connections to Hindu beliefs and/or sources were weak. A number of answers in part (c) showed some confusion about the tradition, often citing other religious traditions and/or their sacred texts. Candidates are reminded to ensure the correct terminology is used throughout the responses. A number of responses were lengthy and provided supporting quotes. However, answers that were more succinct were also rewarded with top marks.

Question 4: Islam

- (a) Most candidates answered the question adequately, outlining the sources of ethical teaching such as the Qu’ran, the Hadith, the Sunna and, less frequently, Islamic religious leaders and scholars.
- (b) Better responses referred to sacred writings or Islamic practices and explored the reasons for ethical teaching on environmental ethics. Sexual ethics remains the most popular area of ethical teaching. However, many responses described the area of ethics rather than providing the reasons for the ethical stance of Islam on this issue. Some students needed to clarify their understanding of Tawhid.
- (c) Better responses clearly articulated how, why and to what extent the person or school of thought had an impact on Islam. Qutb was a popular choice for this section but some students failed to realise that his impact on Islam was limited as his writings were rejected by many of the mainstream scholars of his day.

It is essential that students choose people or schools of thought whose significance to the tradition can be clearly articulated.

Question 5: Judaism

Candidates are advised not to write responses beyond the number of lines given in the answer booklet for this question as it may have an adverse effect on their response in other sections on the paper and ultimately their final result.

Many responses were very general in nature and did not answer the question. A number of responses compared Judaism and Christianity as per the requirements of the previous syllabus. Candidates should be encouraged not to use the tetragrammon for the Judaism sections of the paper.

- (a) Better responses articulated a theological understanding of the important elements of the chosen significant practice rather than just listing them. Most responses outlined the various stages of the significant practice effectively.
- (b) Better responses described the significance for the individual of the practice chosen in part (a). They also quoted from the sacred writings in support of their argument. Weaker responses tended to be very descriptive of the rituals and symbols of the practice rather than focusing on the ‘significance for the individual’.
- (c) Higher-range responses were concise, focused on the question, chose an area and ‘an aspect’ or issue and were specific rather than general.

Better responses focused on environmental ethics. These linked the ethical teachings of Judaism to sources of ethical authority. Better responses used the concepts of ‘Tikkun Olam’ (Heal the world), ‘Ba’al Tashchit’ (Do not destroy) and ‘Tsa’ar Ba’alei Chayim’ (Be kind to animals) to support their answers.

Responses that focused on bioethics or sexual ethics were less able to represent the different variants of Judaism accurately. Many responses in bioethics seemed to rely heavily on the Commandment, ‘Thou shalt not murder’, and no other source of Jewish ethical authority such as the Talmud and Responsa.

Section III (Studies of Religion I and II)

Question 1: Buddhism

The best responses provided reasons for the ethical teachings by linking these to the main tenets of Buddhist beliefs and to their foundation in sacred texts. In addition they consistently integrated the statement throughout their response and enhanced their responses by quoting from reliable authorities within the tradition.

Mid-range responses offered some explanation of the ethical teachings in the chosen area. Some reference was made to the statement but it was not integrated throughout the response. Some links were made between the ethical teachings and the beliefs within the tradition.

Weaker responses were highly descriptive, merely stating what the ethical teachings were in the chosen area rather than explaining them. There were no links to the beliefs or precepts within the tradition. These responses tended to restate the statement or ignore it.

All three chosen areas, bioethics, environmental and sexual ethics were equally represented in the responses.

Question 2: Christianity

Better answers linked the practice to the main tenets of Christian beliefs and to their foundations in sacred texts. In addition they addressed both the individual and the communal aspects of the influences. These answers were both coherent and fluent in their construction.

Mid-range responses were still descriptive rather than analytical, but attempted to look at the influences of the practice on the life (lives) of the adherent(s). They made some attempt to use sacred texts or link to beliefs.

Weaker responses failed to address the question and focused on a description of the elements of the practice. They failed to link the practice with the beliefs, sacred texts or the adherents. Answers were poorly constructed, lacked cohesion, and were often repetitive.

In general, candidates who chose baptism or Saturday/Sunday worship tended to have better quality responses, drawing on explicit references to sacred texts and the components of the practice to illustrate the influence on the lives of adherents. Answers often focused on a variant, not on the tradition as a whole, and failed to distinguish between variations in the practice due to the theologies of the different variants.

Question 3: Hinduism

The best responses made an informed judgement about the relevance of the statement in light of the contributions of the individual or school of thought to the chosen tradition. Although most candidates agreed with the statement, some were able to point out the limitations of the relevance of the statement, providing supporting reasons.

Mid-range responses attempted to make some judgement about the statement in light of the contributions of the individual or school of thought to the tradition. Candidates presented detailed responses on the contributions and the impact of this on the tradition.

Weaker responses tended to retell the life story of the individual and listed the contributions. They made little or no reference to the statement. Those that did merely restated it in their introductions or their conclusions.

Overall, responses showed an understanding of the links between the contributions of the individual and their impact on the tradition. Candidates are reminded that when addressing the contributions of the individual they must refer to the contribution of that individual to the religious tradition rather than to the social or political landscape.

Question 4: Islam

Better responses addressed the question by specifically analysing the relationship between the chosen practice and the individual and communal lives of adherents, demonstrating their impact rather than just describing it. The analysis was supported throughout the response with deliberate use of references from the Qur'an and Hadith. Candidates at this level were able to use specific and relevant terminology in a sophisticated manner.

Mid-range responses were often descriptive; however, they implied the connection between the practice and the lives of adherents. In most instances they incorporated some reference to both the individual and the community. As such they demonstrated an attempt at analysis which was frequently supported by limited reference to sacred texts. A feature of these responses was that they often described the symbolism of the chosen practice rather than its influence on the lives of adherents.

Weaker responses relied on description that was frequently limited in nature. There was little evidence supporting the intrinsic connection between beliefs and their influence on the lives of adherents. Use of references to sacred texts was minimal or lacking as was the integration of appropriate terminology.

Most responses presented the Hajj as the significant practice. A small number made reference to the variants within Islam – in particular, those who chose the funeral ceremony as their significant practice.

Question 5: Judaism

It is important that candidates select person/school of thought that has made a significant impact on the tradition. Obscure persons/schools of thought are unwise choices. It is important that candidates use specific terminology correctly, for example Reform (not Reformed) Judaism.

Higher-range responses contained detailed, accurate information about the person or school of thought as well as comprehensive evidence of how this person/school upheld and/or challenged the tradition. They were also supported with specific details such as quotations from sacred texts or the provision of names of organisations that exist due to their influence. The reference to variants was usually relevant and important; however, if not important for that person/school, that fact was fully explained.

Mid-range responses generally provided detailed biographical information which showed a comprehensive understanding of the person or school of thought. However, there was little specific information on how the person/school has upheld or challenged Judaism. The terms ‘upheld’ or ‘challenged’ were used but not explained in any detail. Sometimes they were used in the concluding paragraph only.

Lower-range responses were limited to general descriptions of a person/school, but little reference was made to their impact on Judaism. In some cases, incorrect choices such as St Paul of Tarsus were used.

Section IV (Studies of Religion II only)

Religion and Peace

The most popular choice of religious tradition was Christianity, followed by Judaism, Islam and Buddhism.

High-range responses clearly identified ONE religious tradition and demonstrated comprehensive knowledge and understanding of the principal teachings of that tradition in relation to peace. They reflected informed judgements as to how the chosen tradition contributed to world peace. Candidates supported their responses by referring directly to sacred texts and writings. Furthermore, examples were drawn from organisations’ and/or individuals’ contributions to world peace in the name of the religious tradition. Some responses extended their illustrations to include ecumenism, interfaith dialogue and social justice models as agents of peace.

Mid-range responses included teachings from ONE religious tradition, cited examples thereof and then proceeded to write about inner peace and various peace organisations respectively. The connections were implied rather than explicit.

Lower-range responses wrote generally about teachings and organisations, tending neither to highlight the principal teachings nor to detail their contribution to world peace. Neither did they draw any direct relationship between the teachings of the religious tradition and the respective organisation(s). In an attempt to make a judgement about how the tradition makes a contribution to world peace, the lower-range responses cited social justice or secular organisations as examples. Responses which used liturgical connections as examples of peace confined their links to inner peace but failed to make the links to world peace.

Studies of Religion

2008 HSC Examination Mapping Grid

Question	Marks	Content	Syllabus outcomes
<u>Studies of Religion I</u>			
Section I — Religion and Belief Systems in Australia post-1945			
<u>Studies of Religion II</u>			
Section I			
Part A — Religion and Belief Systems in Australia post-1945			
1	1	Contemporary Aboriginal spiritualities	H1, H8
2	1	Contemporary Aboriginal spiritualities	H2
3	1	Contemporary Aboriginal spiritualities	H2, H4
4	1	Contemporary Aboriginal spiritualities	H2
5	1	Religious expression in Australia 1945 to present	H3
6	1	Religious expression in Australia 1945 to present	H3
7	1	Religious expression in Australia 1945 to present	H3
8	1	Religious expression in Australia 1945 to present	H2, H4
9	1	Religious expression in Australia 1945 to present	H8
10	1	Religious expression in Australia 1945 to present	H2
11	5	Contemporary Aboriginal spiritualities	H2, H9
<u>Studies of Religion II</u>			
Section I			
Part B — Religion and Non-Religion			
12	1	Religious dimension in human history	H8
13	1	Non-Religious Worldviews	H8
14	1	Religious dimension in human history	H1
15	1	Global distribution of 5 major religious traditions	H1
16	1	Non-Religious worldviews	H8
17	1	Global distribution of 5 major religious traditions	H6
18	1	Global distribution of 5 major religious traditions	H6
19	1	Significance of the religious dimension in human history	H2
20	1	Non-religious worldviews	H1

Question	Marks	Content	Syllabus outcomes
21	1	New religious expression and spiritualities	H2, H6
22	5	Religious and non-religious worldviews	H2, H9
Studies of Religion I and Studies of Religion II			
Section II — Religious Tradition Depth Study			
1 (a)	3	Buddhism — Significant practice	H1, H4
1 (b)	6	Buddhism — Significance of practice for individual	H2, H4, H8
1 (c)	6	Buddhism — Significant people and ideas	H1, H2, H8
2 (a)	3	Christianity — Significant practice	H1, H5
2 (b)	6	Christianity — Significance of practice for individual	H2, H4, H8
2 (c)	6	Christianity — Ethical teachings	H1, H2, H8
3 (a)	4	Hinduism — Significant practice	H1, H4
3 (b)	5	Hinduism — Significant practice and beliefs	H2, H4, H8
3 (c)	6	Hinduism — Ethical teachings	H1, H2, H8
4 (a)	3	Islam — Ethical teachings	H1, H4
4 (b)	6	Islam — Ethical teachings	H1, H2, H4, H8
4 (c)	6	Islam — Significant people and ideas	H1, H2, H4, H5, H8
5 (a)	3	Judaism — Significant practice	H1, H4
5 (b)	6	Judaism — Significant practice for individual	H2, H4, H8
5 (c)	6	Judaism — Ethical teachings	H1, H2, H8
Studies of Religion I and Studies of Religion II			
Section III — Religious Tradition Depth Study			
1	20	Buddhism — Ethical teachings	H1, H2, H4, H5, H8, H9
2	20	Christianity — Practices	H1, H2, H4, H5, H8, H9
3	20	Hinduism — Significant people/ideas	H1, H2, H4, H5, H8, H9
4	20	Islam — Practices	H1, H2, H4, H5, H8, H9
5	20	Judaism — Significant people	H1, H2, H4, H5, H8, H9
Studies of Religion II			
Section IV — Religion and Peace			
1	20	Understanding of peace — One traditions – principal teachings and world peace	H1, H2, H5, H8, H9



2008 HSC Studies of Religion Marking Guidelines

The following marking guidelines were developed by the examination committee for the 2008 HSC examination in Studies of Religion, and were used at the marking centre in marking student responses. For each question the marking guidelines are contained in a table showing the criteria associated with each mark or mark range. For some questions, 'Sample Answers' or 'Answers may include' sections are included. These are developed by the examination committee for two purposes. The committee does this:

- (1) as part of the development of the examination paper to ensure the questions will effectively assess students' knowledge and skills, and
- (2) in order to provide some advice to the Supervisor of Marking about the nature and scope of the responses expected of students.

The examination committee develops the marking guidelines concurrently with the examination paper. The 'Sample Answers' or similar advice are not intended to be exemplary or even complete answers or responses. As they are part of the examination committee's 'working document', they may contain typographical errors, omissions, or only some of the possible correct answers.

The information in the marking guidelines is further supplemented as required by the Supervisor of Marking and the senior markers at the marking centre.

A range of different organisations produce booklets of sample answers for HSC examinations, and other notes for students and teachers. The Board of Studies does not attest to the correctness or suitability of the answers, sample responses or explanations provided. Nevertheless, many students and teachers have found such publications to be useful in their preparation for the HSC examinations.

A copy of the Mapping Grid, which maps each question in the examination to course outcomes and content as detailed in the syllabus, is also included.

Studies of Religion I and Studies of Religion II

Section I

Religion and Belief Systems in Australia post-1945

Question 11

Outcomes assessed: H2, H9

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">Identifies issues and provides detailed and accurate points for and/or against the continuing effect of dispossession on Aboriginal spiritualityMakes relevant reference to the statement	5
<ul style="list-style-type: none">Identifies issues and provides some points for and/or against the continuing effect of dispossession on Aboriginal spiritualityMakes some reference to the statement	3–4
<ul style="list-style-type: none">Makes general statements about the continuing effect of dispossession on Aboriginal spirituality	1–2

Answers could include:

- Source – loss of language and information
- Dispossession – loss of sense of belonging to the Dreaming; to place and sense of purpose; to spirituality
- Loss of place of spirit in the afterlife
- Loss of identity, self-esteem
- Loss of spiritual world
- Loss of culture, ceremony, customary law
- Loss of kinship group, families
- Stolen generation and impact of removal
- Separation from land – Land Rights Movement to regain identity and purpose / spirituality
- 1995 – National Inquiry into Separation of Aboriginal and Torres Strait Islander Children from their Families and 1997 *Bringing Them Home* report
- Dispossession and loss of identity / spirituality has resulted in an underclass in society which has lower life expectancy, higher rates of infant mortality, unemployment and drug and alcohol use and over-representation in prison
- Loss of Indigenous culture and knowledge including rituals, the role of elders, destruction of traditional communities / tribal and extended family units
- Loss of land and the impact of this on culture (as indicated above)
- The creation of a culture of dependency results from an inability to overcome the destruction of Indigenous culture
- Economic disadvantage perpetuated by inferior living and working conditions and lower rates of pay
- A sense of isolation from the wider Australian community (resulting from the impact of the above)
- Lower life expectancy and associated health issues, including dependency on alcohol.

Studies of Religion II

Section I Religion and Non-Religion

Question 22

Outcomes assessed: H1, H2, H9

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">Accurately shows similarities and/or differences in the responses to social responsibility of ONE religious and ONE non-religious belief systemPresents a comprehensive answer on BOTH belief systems	5
<ul style="list-style-type: none">Identifies some similarities and/or differences in the responses to social responsibility of ONE religious and ONE non-religious belief system OR <ul style="list-style-type: none">Provides detailed information about the response of ONE belief system and general information about the otherComparison may be implied	3–4
<ul style="list-style-type: none">Makes general statements about the difference between ONE religious and/or ONE non-religious response to social responsibility	1–2

Answers could include:

Religious belief system could include:

- relevant teachings of a chosen religious tradition and practices related to social responsibility referring to the sources or Sacred Writings:
 - examples: Jewish Prophets, Buddhist Eightfold Path, Golden Rule,
 - examples of groups might include: World Vision, Salvation Army, Sydney City Mission

Non-religious belief system could include:

- Agnosticism, Atheism, Rational Humanism, Scientific Humanism
- based on non-religious sources and ideas; examples: principles of human equality (regardless of gender, race), social participation and democracy, natural human rights, individual responsibility, human empathy

Examples of groups might include: Amnesty International, Oxfam, Doctors without Borders.

Studies of Religion I and Studies of Religion II

Section II — Religious Tradition Depth Study

Question 1 (a)

Outcomes assessed: H1, H4

MARKING GUIDELINES

Criteria	Marks
• Accurately indicates the main features of ONE significant Buddhist practice drawn from the list	3
• Indicates some features of ONE significant Buddhist practice drawn from the list	2
• Makes general statements about ONE significant Buddhist practice drawn from the list	1

Sample answer:

Pilgrimage:

Journey

- to a sacred place such as the birthplace of the Buddha
- along a traditional route
- may be physically challenging
- can go for weeks or months
- has a spiritual purpose

Question 1(b)

Outcomes assessed: H2, H4, H8

MARKING GUIDELINES

Criteria	Marks
• Demonstrates a clear understanding of the implications for the individual of the Buddhist practice outlined in (a)	5–6
• Demonstrates some understanding of the implications for the individual of the significant Buddhist practice outlined in (a)	3–4
• Makes general statements about the significant Buddhist practice and/or the individual	1–2

Sample answer:

Pilgrimage:

- assists pilgrim to become more humane, tolerant, to focus on and to be more loyal to teachings of the Buddha
- done in spirit of devotion, purification, searching
- for sake of wisdom, happiness in this life and next, or to celebrate a festival
- for sake of growth by being challenged by being forced out of one's comfort zone

Question 1(c)

Outcomes assessed: H1, H2, H8

MARKING GUIDELINES

Criteria	Marks
• Accurately provides how and/or why ONE significant person or school of thought other than the Buddha contributed to Buddhism	5–6
• Provides some information about how and/ or why ONE significant person or school of thought other than the Buddha contributed to Buddhism	3–4
• Makes general statements about how and/or why ONE significant person or school of thought other than the Buddha contributed to Buddhism	1–2

Sample answer:

- Sister Dhammadinna lived in Sri Lanka as a female monk, in isolation and poverty, living a life of meditation and contemplation. In this phase of her life, she developed her knowledge of Buddhist beliefs and practices. Through this lifestyle, she built up merit which she believed could be transferred to others who were unable to engage in a similar way of life.
- During her time in Sydney, she gave classes and lectures in a number of locations, including the Centre Club in George Street, Sydney. She influenced other Australians in their understanding and expression of Buddhism, at a pivotal time in the establishment of Buddhism in Australia.
- Her experience as a practising Buddhist in a Buddhist nation gave her lectures more validity.
- Her focus was on the Theravada School and she therefore encouraged this focus rather than the Mahayana Buddhist perspective.
- Her impact was restricted to the development of Buddhism in Australia, particularly in Sydney.

Question 2 (a)

Outcomes assessed: H1, H5

MARKING GUIDELINES

Criteria	Marks
• Accurately indicates the main features of ONE significant Christian practice drawn from the list	3
• Indicates some features of ONE significant Christian practice drawn from the list	2
• Makes general statements about ONE significant Christian practice drawn from the list	1

Sample answer:

Marriage ceremony

- public acknowledgement of the commitment of two people before God to a loving, lifelong relationship
- exchanging rings symbolises this permanency and exclusivity of arrangement
- may/may not take place in a church
- vows explain the couple's commitment to mutual love and respect in all circumstances

Question 2 (b)

Outcomes assessed: H2, H4, H8

MARKING GUIDELINES

Criteria	Marks
• Demonstrates a clear understanding of the implications for the Christian community for practice outlined in (a)	5–6
• Demonstrates some understanding of the implications for the Christian community for the practice outlined in (a)	3–4
• Makes general statements about the significant Christian practice/and or the community	1–2

Sample answer:

Marriage

- Allows a public acknowledgement of the indissoluble union before God, to which the couple are committing
- Guests and witnesses will support the couple and be able to help them create a new life as a married couple
- The union makes a stable family unit for the possible children and is an ideal structure for their upbringing
- The wedding is celebrated as it reflects the belief that people are happier when not alone and the marriage has enabled both parties to have a positive life of personal growth and commitment

Question 2 (c)

Outcomes assessed: H1, H2, H8

MARKING GUIDELINES

Criteria	Marks
• Provides detailed and accurate reasons for Christianity's ethical teachings on the chosen area	5–6
• Provides some reasons for Christianity's ethical teachings on the chosen area	3–4
• Makes general statements about Christianity and/or the chosen area	1–2

Sample answer:

Environmental Ethics

- Contemporary Christians have revisited important environmental principles eg principles related to stewardship, from both scripture, (eg Gen 1:18, Job 38-39, Ps. 104, Mt. 6:25-35) and prominent Christian theologians and leaders – eg Francis of Assisi, Hildegard of Bingen.
- The impact of this revisiting has included a certain greening of theology and a refocussing on responsibility of Christians to care for God's creation. This has implications for Christian responses to government legislation and social policy.

Question 3 (a)

Outcomes assessed: H1, H4

MARKING GUIDELINES

Criteria	Marks
• Accurately provides characteristics and features of the chosen significant Hindu practice	3–4
• Provides some general characteristics and features of the chosen significant Hindu practice	1–2

Sample answer:

Marriage ceremony: could incorporate such features as:

- many are arranged by parents
- dowry is prepared by bride's family
- flowers important symbolising creation, regrowth, good luck ...
- coconut and rice symbolise fertility and survival
- bridegroom's family presents bride with a necklace
- tie bride's sari and groom's scarf together to represent permanence of marriage
- walking around sacred fire
- priest sprinkles water on the couple
- red and green glass bangles figure: red symbolising life and happiness, green fertility
- priest chants vedic mantras

Question 3 (b)

Outcomes assessed: H2, H4, H8

MARKING GUIDELINES

Criteria	Marks
• Using examples, accurately connects Hindu beliefs with the Hindu practice chosen in (a)	5
• Using examples, makes some connection between Hindu beliefs and the Hindu practice chosen in (a)	3–4
• Makes general statements about Hindu beliefs and/or the practice chosen in (a)	1–2

Answers could include:

- Marriage is central because it is a sacred step in person's spiritual life (rite of passage aspects): eg young man leaves parents' household.
- Arranged marriages and the use of horoscopes reflect the belief that an auspicious partner and time of marriage is important.
- Seven steps around the fire reflects the belief in the seven most important things in married life eg spiritual strength, knowledge and love, and symbolises the presence of the god Agni, the eternal witness.

Question 3 (c)

Outcomes assessed: H1, H2, H4, H8

MARKING GUIDELINES

Criteria	Marks
• Provides detailed and accurate reasons for Hinduism's ethical teachings on the chosen area	5–6
• Provides some reasons for Hinduism's ethical teachings on the chosen area	3–4
• Makes general statements about Hinduism and/or on the chosen area	1–2

Answers could include:**Environmental ethics**

- Sources: Ahimsa, Four Varnas, Ashramas or Stages of Life
- Belief in the sacredness of life and the interconnectedness of all living things
- Dharma supports reverence towards all natural phenomena
- Ahimsa: Brahman is an integral part of the visible universe
- “the earth is our mother and we are all her children”
- the Bagadavad Gita teaches that a life without trying to preserve ecology is a life without purpose

Question 4 (a)

Outcomes assessed: H1, H4

MARKING GUIDELINES

Criteria	Marks
• Accurately indicates the main sources of Islamic ethical teachings	3
• Indicates some sources of Islamic ethical teachings	2
• Makes general statements about Islamic ethical teachings	1

Sample answer:

Islamic ethical teachings are drawn mainly from the Koran, the Hadith, the Sunnah and, to a lesser extent, Muslims may seek guidance from Islamic religious leaders and scholars and local laws in countries with a majority of Muslims.

Question 4 (b)

Outcomes assessed: H1, H2, H8

MARKING GUIDELINES

Criteria	Marks
• Provides detailed and accurate reasons for Islam's ethical teachings on the chosen area	5–6
• Provides some reasons for Islam's ethical teachings on the chosen area	3–4
• Makes general statements about Islam and/or the chosen area	1–2

Answers could include:

- The ethical precepts of Islam reflect the desire to submit every aspect of life to the will of Allah.
- Sharia determines what is ethically appropriate and seeks to protect individuals while maintaining the integrity of Islam.
- Islam places great emphasis on the care of creation because it is seen as a divine gift eg Surah 40:56, 10:5.
- Muslims recognise the earth belongs to Allah, eg Surah 5:120.
- Koran asserts that nature exists to glorify Allah, Surah 64:1.
- The earth is considered as a sacred garden.
- People have been appointed as caretakers of the earth, Surah 1:166.
- Doctrines of Tawhid (unity), stewardship (Khalifa) and accountability (Akirah).

Question 4 (c)

Outcomes assessed: H1, H2, H8

MARKING GUIDELINES

Criteria	Marks
• Accurately provides how and/or why ONE significant person or school of thought other than Muhammad and the Four Rightly Guided Caliphs has had an impact on Islam	5–6
• Provides some information about how and/ or why ONE significant person or school of thought other than Muhammad and the Four Rightly Guided Caliphs has had an impact on Islam	3–4
• Makes general statements about ONE significant person or school of thought associated with Islam, other than Muhammad and the Four Rightly Guided Caliphs	1–2

Answers could include:**Sufism:**

- Sufism's interpretation of Jihad often focuses on the greater jihad, the struggle against one's own desires and ego. This has now become an important part of mainstream Sunni practice.
- Sufism legitimises mysticism and personal connection with Allah.
- The four stages of purification focus on a process of personal spiritual growth.

Question 5 (a)*Outcomes assessed: H1, H4***MARKING GUIDELINES**

Criteria	Marks
• Accurately indicates the main features of the chosen Jewish practice	3
• Indicates some features of the chosen Jewish practice	2
• Makes general statements about the chosen Jewish practice	1

Answers could include:

Marriage:

- period of engagement
- idea of the chuppah – ceremony takes place under the chuppah
- drinking from the cup of wine together
- the ring given to the bride
- the ketubah in presence of two witnesses
- groom breaking the wine glass
- bride circling the groom seven times

Question 5 (b)*Outcomes assessed: H2, H4, H8***MARKING GUIDELINES**

Criteria	Marks
• Accurately provides why and/or how the chosen Jewish practice is significant for the individual	5–6
• Provides some reasons why and/or how the chosen Jewish practice is significant for the individual	3–4
• Makes general statements about the chosen Jewish practice and/or the individual	1–2

Answers could include:

Marriage:

- pivotal experience of life for the Jewish individuals because of the mitzvah to marry and have children (Gen 2:24)
- a sacred relationship blessed by God
- provides acceptance into the wider Jewish community
- blessing is attached to ritual and to marriage for the individual
- because marriage is so important, sometimes a third person, a matchmaker, arranges a marriage
- the ketubah spells out the responsibilities of a husband to his wife and protects both parties
- the ceremony under the chuppah symbolises the importance of the home that the couple will make together

**Question 5 (c)***Outcomes assessed: H1, H2, H8***MARKING GUIDELINES**

Criteria	Marks
• Provides detailed and accurate reasons for Judaism's ethical teachings on the chosen area	5–6
• Provides some reasons for Judaism ethical teachings on the chosen area	3–4
• Makes general statements about Judaism and/or the chosen area	1–2

Sample answer:**Environmental Ethics**

- Humanity has a responsibility given to Adam and Eve by God to care for the earth (Gen 2).
- Teachings from the Torah – the 613 Mitzvot – direct humanity to be active in the preservation of the earth (Deut 20:19).
- Biblical prophets continually warn of the catastrophe that will result from the continual contamination of the land.
- The upright person takes care of natural resources and especially animals – following Moses as the shepherd of his people who had great compassion for animals.

Studies of Religion I and Studies of Religion II

Section III — Religious Tradition Depth Study

Question 1

Outcomes assessed: H1, H2, H4, H5, H8, H9

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">• For Buddhism, provides detailed characteristics and features of the ethical teachings on the chosen area• Provides comprehensive reasons for the Buddhist ethical teachings on the chosen area• Integrates reference to the statement within a well-structured answer• Integrates specific terminology relevant to the chosen area and ethical teachings	17–20
<ul style="list-style-type: none">• For Buddhism, provides characteristics and features of the ethical teachings on the chosen area• Competently provides reasons for the Buddhist ethical teachings on the chosen area• Makes reference to the statement within a well-structured answer• Integrates terminology relevant to the chosen area and ethical teachings	13–16
<ul style="list-style-type: none">• For Buddhism, indicates some characteristics and features of the ethical teachings on the chosen area• Provides some reasons for the Buddhist ethical teaching in the chosen area• Presents ideas in a structured answer, may make reference to the statement• Uses some terminology relevant to the chosen area and ethical teachings	9–12
<ul style="list-style-type: none">• For Buddhism, provides some general statements about ethical teachings and/or the chosen area	5–8
<ul style="list-style-type: none">• Writes in general terms about the area or ethical teachings in Buddhism	1–4

Question 2*Outcomes assessed: H1, H2, H4, H5, H8, H9***MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none">• For Christianity, comprehensively draws out and relates the implications of religious practices for the lives of adherents• Provides detailed information about the components of the selected practice• Integrates specific terminology relevant to the practice in a well-structured answer	17–20
<ul style="list-style-type: none">• For Christianity competently draws out and relates the implications of religious practices for the lives of adherents• Provides information about the components of the practice• Integrates terminology relevant to the selected practice in a well-structured answer	13–16
<ul style="list-style-type: none">• For Christianity demonstrates some understanding of the implications of the religious practices for the lives of adherents• Provides some information about the components of the practice• Uses some terminology relevant to the selected practice in a structured answer	9–12
<ul style="list-style-type: none">• For Christianity, provides statements about the selected practice and/or the lives of adherents	5–8
<ul style="list-style-type: none">• For Christianity, writes in general terms about the selected practice and/or the lives of adherents	1–4

Question 3*Outcomes assessed: H1, H2, H4, H5, H8, H9***MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none">• Provides detailed information about the contribution to Hinduism of the selected person or school of thought other than the Vedas• Makes an informed judgement about the relevance of the statement in relation to the contribution• Integrates specific terminology relevant to the selected person or school of thought within a well-structured answer	17–20
<ul style="list-style-type: none">• Provides relevant information about the contribution to Hinduism of the selected person or school of thought other than the Vedas• Makes a judgement about the relevance of the statement in relation to the contribution• Integrates specific terminology relevant to the selected person or school of thought within a well-structured answer	13–16
<ul style="list-style-type: none">• Provides some information about the contribution to Hinduism of the selected person or school of thought other than the Vedas• May make a judgement about relevance of the statement in relation to the contribution• Uses some relevant terminology within a structured answer	9–12
<ul style="list-style-type: none">• Provides statements about the contribution to Hinduism of the selected person or school of thought	5–8
<ul style="list-style-type: none">• Writes in general terms about the selected person or school of thought	1–4

Question 4*Outcomes assessed: H1, H2, H4, H5, H8, H9***MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none">• For Islam comprehensively draws out and relates the implications of religious practices for the lives of adherents• Provides accurate information about the components of the selected practice• Integrates specific terminology relevant to the practice in a well-structured answer	17–20
<ul style="list-style-type: none">• For Islam, draws out and relates the implications of religious practices for the lives of adherents• Provides information about the components of the selected practice• Integrates terminology relevant to the practice in a well-structured answer	13–16
<ul style="list-style-type: none">• For Islam, demonstrates some understanding of the implications of religious practices for the lives of adherents• Provides some information about the components of the selected practice• Uses some terminology relevant to the practice in a structured answer	9–12
<ul style="list-style-type: none">• For Islam, provides statements about the selected practice and/or lives of adherents	5–8
<ul style="list-style-type: none">• For Islam, writes in general terms about the selected practice or the lives of adherents	1–4

Question 5*Outcomes assessed: H1, H2, H4, H5, H8, H9***MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none">• Provides detailed information about the contribution to Judaism of the selected person or school of thought other than Abraham or Moses• Makes an informed judgement about how the selected person or school of thought has challenged and/or upheld Jewish tradition• Integrates specific terminology relevant to the selected person or school of thought in a well-structured answer	17–20
<ul style="list-style-type: none">• Provides information about the contribution to Judaism of the selected person or school of thought• Makes a judgement about how the selected person or school of thought has challenged and/or upheld Jewish tradition• Integrates terminology relevant to the selected person or school of thought in a well-structured answer	13–16
<ul style="list-style-type: none">• Provides some information about the contribution to Judaism of the selected person or school of thought• May make a judgement about how the selected person or school of thought has challenged and/or upheld Jewish tradition• Uses some terminology relevant to the person or school of thought in a structured answer	9–12
<ul style="list-style-type: none">• Makes general statements about the person or school of thought and/or their contribution to Judaism	5–8
<ul style="list-style-type: none">• Writes in general terms about the selected person or school of thought or Jewish tradition	1–4

Studies of Religion II

Section IV — Religion and Peace

Question 1

Outcomes assessed: H1, H2, H5, H8, H9

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">• For ONE religious tradition, demonstrates a comprehensive knowledge and understanding of the principal teachings and contribution to world peace• Makes an informed judgement based on criteria about how the principal teachings are reflected in the tradition's contribution to world peace• Integrates specific terminology relevant to the understanding of peace and world peace within a well-structured answer	17–20
<ul style="list-style-type: none">• For ONE religious tradition, demonstrates thorough knowledge and understanding of the principal teachings and contribution to world peace• Makes a judgement based on criteria about how the principal teachings are reflected in the tradition's contribution to world peace• Integrates specific terminology relevant to the understanding of peace and world peace within a well-structured answer	13–16
<ul style="list-style-type: none">• For ONE religious tradition, demonstrates some knowledge and understanding of the principal teachings and contribution to world peace• May a make a judgement about how the principal teachings are reflected in the tradition's contribution to world peace• Uses some relevant terminology within a structured answer	9–12
<ul style="list-style-type: none">• Provides general information about ONE religious tradition's principal teachings and the contribution to world peace	5–8
<ul style="list-style-type: none">• Writes in general terms about ONE religious tradition's principal teachings or world peace	1–4

Answers could include:

Christianity

Peace is the central theme of the New Testament and is expressed in a variety of ways:

- peaceful relationships between people (Matthew 5:43-44, “Love your enemies”)
- the peaceful relationship between God and people (Col 1:19-20)
- the individual’s journey towards inner peace (John 14:27, “Peace is what I leave with you”)

Note that while many early Christians were generally pacifist in outlook, Christianity eventually came to adopt a ‘Just War’ position. Hence today, Christians have varying outlooks towards armed conflict between nations. While most Christians may have viewed World War Two as a justifiable conflict, a similar view would not be held today by many Christians regarding the conflict in Iraq. As a contemporary contribution, many Christians may view world peace as a work of justice in international relations as much as anything else.

Christian contributions to world peace could include:

- participation in interfaith events that promote peace (eg the interfaith prayer service in Martin Place Sydney after the World Trade Centre tragedy 9/11)
- conflict resolution agencies
- many Christian moralists have consistently taught that war is not an acceptable tool of a nation’s foreign policy
- World Conference on Religion and Peace
- World Day of Peace (instituted by Paul VI in 1968)
- Pax Christi International
- work by the World Council of Churches

Islam

Peace is an important theme in the Quran:

- peacemaking (Surah 2:11)
- peaceful relations among people (Surah 49:10)
- Peace in Heaven (Surah 19:62)
- conflict and Peace

Note that *jihad* can refer to both the greater jihad (the internal personal battle against one’s own desires) and the lesser jihad (the external defence of one’s faith, home and family).

Islamic contributions to world peace could include:

- as for other religious traditions, participation in interfaith events that promote peace (eg the interfaith prayer service in Martin Place Sydney after the World Trade Centre tragedy 9/11)
- the Centre for Christian-Muslim Relations (based at the Australian Catholic University)
- the Goodness and Kindness Campaign (which promotes religious tolerance among primary school children in NSW)
- Muslim Voices for Peace
- Muslim Peace Fellowship
- Salaam Institute for Peace and Justice