



Studies of Religion

Student Workbook

Student name: _____



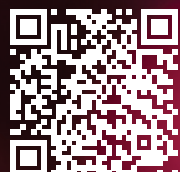


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- B International Studies

YOU LOVE STUDIES OF RELIGION? *WHY NOT STUDY:*

- B Arts
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- B of Design and Technology
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- B Education (Primary)
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- B Cyber Security and Behaviour
- B Policing
- B Laws
- B Social Science
- B Humanitarian and Development Studies
- B Education (Primary)
- B Education (Secondary)
- B Construction Management (Honours)
- B Social Work
- B Youth Work

YOU LOVE COMMUNITY AND FAMILY STUDIES STUDIES? *WHY NOT STUDY:*

- B Arts
- B Criminology
- B Nursing
- B Midwifery
- B Psychology (Honours)
- B Psychological and Social Sciences
- B Social Science
- B Youth Work
- B Social Work
- B Humanitarian and Development Studies
- B Education (Early Childhood)
- B Education (Primary)
- B Education (Secondary)

YOU LOVE PHYSICS? *WHY NOT STUDY:*

- B Science
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- B Education (Secondary)
- B Engineering
- B Architectural Design
- B Industrial Design (Honours)
- B Design and Technology

YOU LOVE CHEMISTRY? *WHY NOT STUDY:*

- B Science
- B Medical Science
- B Education (Primary)
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- B Health Science
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- B Exercise Science
- B Sport and Performance Science
- B Occupational Therapy
- B Paramedicine
- B Physiotherapy
- B Podiatric Medicine
- B Speech Pathology
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- B Nursing
- B Midwifery
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YOU LOVE MATHEMATICS? *WHY NOT STUDY:*

- B Computer Science
- B Data Science
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- B Information Systems
- B Mathematics
- B Engineering
- B Education (Primary)
- B Education (Secondary)
- B Planning (Pathway to M Urban Management and Planning)
- B Accounting

YOU LOVE BIOLOGY? *WHY NOT STUDY:*

- B Health Science
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- B Occupational Therapy
- B Paramedicine
- B Physiotherapy
- B Podiatric Medicine
- B Speech Pathology
- B Sport and Performance Science
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Religious Expression in Australia

This topic deals with what has become known as the Australian Religious Landscape. The term landscape refers the observable features; in other words what can you see? The SOR Syllabus asks students to note the observable changes in Australia's Religious Landscape since WWII, account for them and, in some cases, assess their impact.

The Australian Census

The census is the instrument the Australian Government uses to take a snapshot of the population and plan for its infrastructure needs. It also records data on religious affiliation. The government does not make infrastructure provision for places of worship or religious schools and for this reason the religious affiliation is the only non-compulsory question on the census, however the cultural snapshot that is gained from this information allows us to better understand the influences that shape the lives of Australians.

Change in Religious Affiliation from 1947 - 2016

	1947	1954	1976	1996	2006	2011	2016
Religion							
Christian							
Catholic	20.9	22.9	25.7	27.0	25.8	25.3	22.6
Anglican	39.0	37.9	27.7	22.2	18.7	17.1	13.3
Uniting Church				7.5	5.7	5.0	3.7
Presbyterian	9.8	9.7	6.6	3.8	3.0	2.8	2.3
Methodist	11.5	10.9	7.3				
Orthodox	0.2	0.8	2.7	2.8	2.7	2.6	2.1
Baptist	1.5	1.4	1.3	1.7	1.6	1.6	1.5
Lutheran	0.9	1.3	1.4	1.4	1.3	1.2	0.7
Pentecostal			0.3[†]	1.0	1.1	1.1	1.1
Other Christian	3.5	4.6	5.6	3.4	4.0	3.8	3.3
Total Christian	87.3	89.5	78.6	70.8	63.9	60.5	
Non-Christian							
Buddhism	0.1	< 0.01	< 0.01	1.1	2.1	2.5	2.4
Hinduism	< 0.01	< 0.01	< 0.01	0.4	0.7	1.3	1.9
Islam	0.04	< 0.01	0.3	1.1	1.7	2.2	2.6
Judaism	0.4	0.5	0.4	0.4	0.4	0.5	0.4
Other non-Christian	0.02	0.07	0.2	0.4	0.5	0.5	0.4
No religion	0.3	0.3	8.3[*]	16.6	18.7	22.3	30.1
Inadequately stated or not stated	10.9	9.7	12.2	9.0	11.9	10.2	

* in 1976 the option to write 'no religion' was introduced. Prior to this many people left the question blank.

† in 1976 Pentecostal Churches were recognised as a distinct denominational grouping including the Assemblies of God and reformed protestant churches.

Accounting for Change

As the table on the previous page shows, there has been a significant shift in Australia religious landscape since the end of the Second World War.



Read each of the statements below and give a brief reason for what has been observed.

- From the time of the first census in 1901 Christianity has been the dominant religious tradition in Australia

- In the decade immediately following the Second World War Australia's Orthodox Christian population increased by 400%

- In the three decades following the Second World War the rate of migration rose but the non-Christian population of Australia remained under 1.5%

- In the period of time between 1976 and 1996 the non-Christian population of Australia more than tripled

- Though it still represents more than 1 in 5 Australians the Anglican Church's share of the population has steadily declined since the end of World War II

The Impact of Migration (Multiculturalism)

Modern Australia is a migrant nation in every sense. From the settlement of the first Europeans at Farm Cove in 1788 to the recent attainment of the 23 million residents figure in late 2012, arrivals from other countries have consistently contributed more to Australia's population than the net birth rate.



Australia's broad patterns of migration also show surges in the rate of migration from different regions of the world at different times. An influx of migrants from Europe, Asia and North America accompanied each of the great gold rushes of the 19th century. Significant foreign conflicts have also sparked waves of migration that have significantly challenged and enriched Australian society.

In the decade following World War II Australian authorities sought a new source of migration to help populate Australia and develop a modern infrastructure. Immigration agents recruited large numbers of migrants displaced by the war in Europe with the promise of free passage and a two-year work contract on arrival. Large numbers of these migrants came from Greece, Italy, Poland, Malta and the Balkan states – areas with strong Roman Catholic and Eastern Orthodox populations. The arrival of these migrants in addition to the post-war birth rate resulted in the rapid growth of these religious populations. By contrast the Anglican population – until that time Australia's largest religious group – grew at a more moderate pace. In time this difference led to the Anglican Church being displaced by Catholicism as the largest religious group.

The second main impact of migration on Australia's religious landscape has its genesis in the late 19th century. Waves of temporary migrant labour (much of it forced) that fuelled a growing agricultural industry in the late 19th century led to tighter immigration restrictions being put in place by the first Federal Parliament. The Immigration Restriction Act of 1901 (also known broadly as the White Australia policy), placed limits on the admission of oriental, islander and middle eastern migrants into Australia, prohibiting their entry or allowing only for temporary work status followed by compulsory repatriation. Though it did not have any specific religious intent, the narrow cultural focus of the legislation and its instruments and agents served to preserve Christianity's population figures in the high 80's for over fifty years.

The gradual relaxation of the White Australia Policy in the late 1950's and its eventual removal in favour of a policy of multiculturalism in the early 1970's led to an increase in migration from South East Asia, the Middle East, the subcontinent and in more recent years from East Africa. The increasing cultural diversity of Australia has subsequently been reflected in the diversity of religious belief and practice in our cities and our regional and rural areas, particularly in the rates of growth of the Buddhist, Muslim and Hindu populations of Australia.





Each of the following foreign conflicts contributed to a significant number of migrants coming to Australia. Try to match them to the changes in the census figures for religious affiliation on page 3.

- Escalation of the Vietnam War (early 1970's)
- Conflict in Southern Turkey (late 1970's)
- Escalation of the Iran/Iraq War (late 70's – mid 80's)
- War in the Persian Gulf (1991)
- Civil war in Sri Lanka (mid 80's – mid 90's)
- Ethnic violence in Bosnia (1990's)
- Conflict in East Africa, e.g, Sudan and Sierra Leone (Mid 90's – present)
- Consecutive military coups in Fiji (1987 & 2006)

Denominational Switching

The term denominational switching describes the phenomenon of adherents within the Christian tradition leaving one denomination to join another, for example, leaving the Uniting Church to join the Anglican Church.

There may be a number of reasons that an individual would switch from one denomination to another but the most common deals with a sense of being disconnected from the worshipping community.

The phenomenon is most common among the Protestant and Anglican variants of Christianity but not unknown within the Catholic and Orthodox Churches. However the majority of Catholics who become disconnected from their parish community are more likely to move to a neighbouring parish or lapse in their Church attendance than switch to another denomination.

The National Church Life Survey (NCLS) is a research group that assists its co-operating Australian Christian churches to measure, plan for and interpret changing patterns in people's affiliation and attendance at church. Every five years a survey is conducted (in line with the Australian Census) that aims to provide a more accurate picture for participating churches of real state of play in local church communities.

The growth or decline of a church community is measured in three ways,

- the net difference in the birth and death rates,
- the difference between people who join the church coming from no previous religious background and those who leave altogether and
- **switchers**; people who for one reason or another change from one denomination to another.

Who switches?

There are two main groups of switchers that have been identified by researchers.

Group 1	Group 2
early 20's – mid 30's single and employed have moved out of the parental home	early to late 50's married or remarried With grown children who've left home
	

Each of these groups is characterised by other significant changes in their lifestyles. Do you believe that denominational change might be related to this?



Snapshot

Approximately 14% of Australian churchgoers will switch from one denomination to another

Switchers are likely to change denomination more than once in their lifetime

Switchers cite a sense of feeling lost or forgotten by their Church as a common reason for switching

Only 15% of people surveyed in 1996 saw lifelong loyalty to their Church as important

The majority of switchers move between Protestant churches in their local area

The church group that experiences the greatest number of people switching out is the Anglican Church

The church group that experiences the greatest number of people switching is the Pentecostal churches

The Catholic Church experiences a significantly lower instance of denominational switching than its protestant counterparts

New Age Spirituality

In the past belonging to an established religion, particularly in a western society, meant that there was a clearly defined set of beliefs and practices that characterised your religious experience and your search for meaning. Gradually, as Australia has become a more multicultural society, and as cheap, safe and reliable transport has allowed more and more Australians to encounter other cultures, the distinct lines that defined these beliefs and practices have become blurred.

The term *new age spirituality* describes the emergence and rapidly growing occurrence of individuals looking beyond established boundaries in the search to find meaning and fulfilment in their lives. Essentially, in individual taking a *new age* approach to their own spirituality supplements the traditional set beliefs and practices with which they've grown up by adopting other practices from outside their *home tradition*. The result is an eclectic and highly personalised spirituality.

Being a predominantly western phenomenon this new age approach to spirituality is most often encountered as Christian adherents take up principally eastern religious practices. For example the use of essential oils or natural minerals to bring peace to the body and mind.

Importantly the adoption of a new age approach to spirituality is not a rejection of traditional religion, it is a shift away from defining religion as a fixed set of beliefs. In a western culture that is becoming increasingly individualised this approach appeals to many who find that they are uncomfortable with one or more elements of established religion.

Secularisation

Secularisation is the process by which people become separated from religious influence in their lives, sometimes to the point where religious affiliation becomes little more than nominal. Social observers suggest many reasons for the increasing secularisation of Australian society.

- Religion once offered people a sense of stability and hope in an uncertain world. The rapid advancement of science and technology has removed much of the uncertainty from life and made religion less important.
- The increasing affluence of society means fewer people now look to the hope of a better life beyond this world. Why wait to be rewarded spiritually when you can reward yourself materially now?
- A rising sense of individualism has led Australians to see religion as a choice rather than a social obligation. The individual will choose which teachings or beliefs they will adopt as their own and simply ignore others.
- Institutional scandals among established churches have tarnished their reputations; the authority they once claimed is no longer universally acknowledged.
- Patterns of migration and worldwide communications mean people are exposed to other cultures and beliefs. Some people question whether any one religion has all the right answers.

Religious Dialogue

The term religious dialogue refers to any activity that occurs between religious groups that has the aim of fostering and developing mutual respect and understanding. This dialogue is spoken of in two ways that refer to the relationship that exists between the groups.

- If all of the groups involved belong to the Christian tradition then this dialogue is referred to as **ECUMENISM**.
- If the groups involved come from different traditions, e.g. Christianity and Islam, it is referred to as **INTER-FAITH DIALOGUE**.

Ecumenism

There are many examples of ecumenical activity in Australia from the simple sharing of resources and fellowship at a local level to the foundation of national bodies such as the National Council of Churches of Australia.

Ecumenism is the opposite of sectarianism; divisive attitudes which lead to conflict between different groups. Though Australia has its own history of sectarian behaviour the progress of ecumenism in finding common ground and fostering positive relationships over the past 30 years has been remarkable.

Some examples of ecumenical activity in Australia include

- **The Ministers' Fraternal** In rural areas of Australia individual ministers from various denominations lack the same support structures that are available to their urban counterparts. Not having someone nearby with whom to share the burdens of their ministry makes the task all the more personally demanding. The aim of the Ministers' Fraternal exists to encourage ministers from different denominations to offer support and solace to each other within their communities.
- **Sydney College of Divinity** For many decades the various Christian denominations in Australia have operated educational institutions offering undergraduate and post-graduate training in theology and ministry to serve their own communities. In 1983 a number of these separate institutions formed an ecumenical federation, sharing their resources, experience and expertise to provide the highest possible standard of education. Each institute still provides courses in line with their own tradition but students are encouraged to broaden their experience, knowledge and understanding of ministry through engaging with other church communities.
- **Joint Commissions and Covenants** The focus of ecumenical activity is to explore common ground and to find ways of promoting unity among Christians of differing backgrounds. Joint Commissions are an avenue by which two churches may engage in formal discussion on doctrinal differences in an attempt to understand each other better. The Joint Lutheran and Catholic Commission exploring the emphasis on the relative importance of faith and good works is one example of a body that is seeking to resolve one of the major conflicts that fuelled the Reformation. Covenants are formal agreements that result from the work of commissions. Covenanted churches commit themselves to practical specific forms of cooperation and mutual support.

Inter-Faith Dialogue

Providing a means of coming to understand better the similarities and differences between the different religious traditions represented in Australia is an important step towards building social cohesion, mutual acceptance and respect. The rapid growth of non-Christian religious groups in Australia since the adoption of a multicultural immigration policy in the 1970's means the need to come to know and understand each other better is becoming increasingly more pressing.

Religious groups in Australia have been looking for ways to promote contact and dialogue both at formal and practical levels.

The Australian Consultation on the Liturgy is a body comprised of the official nominees of various religious groups based in Melbourne. ACOL meets annually to develop and promote guidelines by which differing religious traditions may come together to celebrate multi-faith worship services.

ACOL has developed guidelines on the various forms that such services may take with respect to the religious and cultural traditions of the groups participating. It may also take an active role in preparing and presenting such services 'for the good of community relations'.

The Jewish, Christian, Muslim Association of Australia is an organisation is to draw together the three Abrahamic faith communities to acknowledge and heal the wounds of past conflicts, to learn about and experience each other's faith traditions and to develop social programs that aim to promote peaceful cooperation and harmony within the Australian community.

One of JCMA's projects has been to establish its JCM-i-site, an interactive resource for school students that provide side by side research information on the origins, beliefs, values and practices of Judaism, Christianity and Islam.



Can you identify any other community or religious initiatives that have tried to promote understanding and co-operation between people from different religious backgrounds? What practical steps were taken to foster positive relationships?

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Studies of Religion

Section I (continued) Attempt Question 11

Answer the question in the space provided.

Question 11 (5 marks)

‘The churches should act together in all matters except those in which deep differences of conviction compel them to act separately.’

Conference on Faith and Order, 1952

Using the above statement and your own knowledge, describe the impact of Christian ecumenical movements in Australia.

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**Notes from the Board of Studies Marking Centre
2007 Higher School Certificate Examination**

Section 1 Part B

Question 11

Many responses provided correct details about the ecumenical movements in Australia but failed to refer to the quotation. A large percentage of candidates confused ecumenical movements and interfaith dialogue between traditions, or used a blend of both and therefore did not address the question.

Higher-range responses showed a clear understanding of the question and referred to the quotation, effectively linking examples and providing accurate details of the impact of the ecumenical movements in Australia.

Middle-range responses described broad features and characteristics of ecumenism and ecumenical movements in Australia, but did not refer to the stimulus or provided limited, often very tenuous, links to the quotation.

Lower-range responses were very generalised, often superficial, and did not directly address the question or refer to the quotation.

Sample Question and Response

Section I (continued)

Attempt question 11

Answer the question in the space provided

Question 11 (5 marks)

The table shows the change in patterns of religious adherence in Australia since 1947.

	1947 %	2001 %	Change %
Christian			
Anglican	39.0	20.5	-18.5
Catholic	20.0	26.6	+ 6.6
Orthodox	0.2	2.8	+ 2.6
Other	28.1	18.0	-10.1
Total	87.3	67.9	
Non-Christian			
Buddhism	0.01	1.9	+ 1.89
Hinduism	0.0	0.5	+ 0.05
Islam	0.04	1.5	+ 1.14
Judaism	0.4	0.4	0
Other	0.02	0.5	+ 0.48
Total	0.5	4.8	+ 4.3

(Source: ABS 2001)

Account for the changes shown in the table.

The figures in this table show that the relative proportion of orthodox Christians and non-Christians in Australia has risen markedly since the Second World War.

The rise in the number of orthodox Christians occurred as a result of post-war migration from Europe. Large numbers of migrants from Greece and the Baltic states increased this section of the population particularly in the 1940's and 50's.

The increase in Australia's non-Christian population has also been a result of increased migration. The removal of immigration restrictions set in place by the White Australia policy made it possible for migrants from South East Asia, the Middle East and Africa to settle in Australia, boosting Australia's Buddhist, Hindu and Muslim populations.

Sample Question for joint construction

Section I (continued)

Attempt question 11

Answer the question in the space provided

Question 11 (5 marks)

Australia competed for and won the bid to hold the 2009 Parliament of the World's Religions because of our religious diversity and the way that diversity is peaceably and productively managed and celebrated.

source: SMH, 30 November, 2006

Identify two initiatives that demonstrate efforts to promote harmony among Australia's religiously diverse population.

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Now attempt these questions yourself

Section I (continued)

Attempt question 11

Answer the question in the space provided

Question 11 (5 marks)

Rejoicing in the Holy Spirit who calls us to unity in Christ, and recognising our shared baptism, we commit ourselves to continue to work together to celebrate our common mission.

source: A Covenant between the Anglican Diocese of Brisbane, the Roman Catholic Archdiocese of Brisbane and the Roman Catholic Diocese of Toowoomba, May 2009

With reference to the stimulus material describe the aims of the ecumenical movement.

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Section I (continued)

Attempt question 11

Answer the question in the space provided

Question 11 (5 marks)

It is a growing societal trend that “People have become cynical towards organisations of all kinds, including religious organisations, and are working to find meaning in their own way.”

Source: Dr Harry Ballis - Monash University

Account for the widespread growth in new age religious expressions in Australian society.

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Section I (continued)

Attempt question 11

Answer the question in the space provided

Question 11 (5 marks)

A recent survey by Australian Marriage Celebrants found just one in four Australians tying the knot go for a traditional church wedding... Father Kevin Dillon, of St Mary of the Angels Catholic Church, in Geelong, says less people are having church weddings because these days less people are connecting with the church.

Source: Geelong Advertiser, August 2010

Discuss the idea that Australia is becoming a more secular nation.

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Core Content 2 – Contemporary Aboriginal Spirituality

Aboriginal spirituality is as diverse as the way of life of Aboriginal communities from the northern rainforests to the central tablelands, forested coastal regions and arid inland areas. However all aboriginal spirituality has one common feature – it is essentially embedded in the land upon which the people and their ancestors lived.

Though Aboriginal peoples were perceived as somewhat primitive and uncomplicated by European settlers Aboriginal society consists in fact of a complex and delicate system of relationships which tie individuals to the community, the land and its natural resources.

Kinship, Obligations and Ceremonial Life

The system of relationships that defines each Aboriginal person's role and responsibilities towards the community and the land is called kinship. The fundamental principle that underpins these kinship relationships is the dreaming.

The dreaming can best be described as the ongoing history of creation. Its stories, knowledge, rituals and obligations are passed on by each generation so that the world can continue to be created anew.

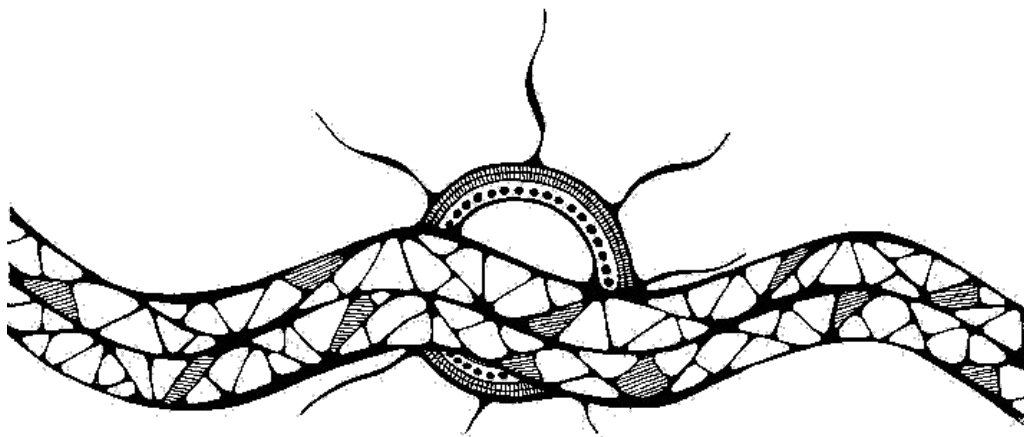
Within this dreaming each Aboriginal person has a responsibility that they must learn, enact and subsequently pass on one particular aspect of the dreaming. Which aspect the individual is responsible for is determined by totem; a fixed link between the individual and ancestor spirits symbolised by some element of the natural world.

As each person carries a particular responsibility the community and the land both rely upon the individual to carry out this responsibility if the world is to remain vital and in balance.

The ceremonies and rituals that an individual is initiated into as an expression of the dreaming have a dual and equally important purpose. It is through art, dance, story and song that the dreaming is not only remembered but relived. Enacting the story of creation causes it to be given new energy and new life so that it may continue.

The process of enacting these beliefs is also the means for preserving them and passing them on, it is process of learning by doing.

These inherited responsibilities, the rich cultural life that preserves and fulfils them and the relationships that they create and maintain may be referred to as 'ritual estate'.



Effects of Dispossession on Aboriginal Spirituality

From the time of settlement there were a number of different approaches taken by Europeans towards Aboriginal people. The initial response was non-recognition; Aboriginal people were regarded as little more than a nuisance, an inferior race who would be soon overwhelmed and would naturally die out.

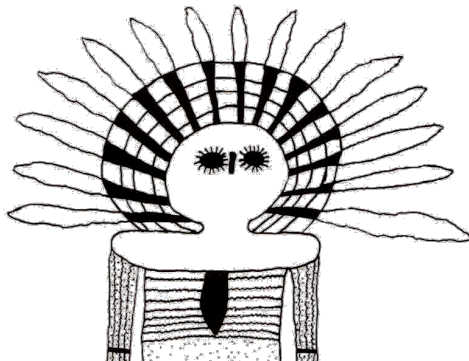
The Aboriginal population was decimated by disease and violence but did not die out as expected. A change in policy was called for and the next approach that was taken was to remove those Aboriginal people that remained on their lands to segregated communities. Officially this policy was one of protecting the Aboriginal people from the ills of white society but in effect it was a means of opening up large amounts of land to pastoral use without opposition. Christian missionaries staffed Aboriginal reserves with the aim of introducing civilised religion to replace their pagan ceremonies and rituals.

Missionary efforts to eradicate the primitive Aboriginal culture were not entirely successful so by the late 1930's a policy shift focused on assimilating Aboriginal children into mainstream white society. By denying Aboriginal children contact with their culture the aim of creating one nation with one identity might finally be attained. A generation of children and more were removed from their families and placed into foster care, orphanages, state farms and factory jobs and be brought up as white Australians.

The effects of these actions on Aboriginal spirituality continue to be felt today.

- Separation of the people from the land meant that their connection to the Dreaming ancestors who dwelt in the land was severed. The people could no longer fulfil their ritual responsibilities towards the land and their identity as people of the land was lost.
- Disease, violence and forced separation broke apart kinship groups and clans. Those who had not yet been fully initiated into their ritual responsibilities could not fulfil them, nor could they pass them on. The transmission of sacred knowledge was disrupted and in some cases it was lost entirely.
- In some areas knowledge was preserved, even if it could not be enacted in its place. The hope was kept alive that the people would one day return to their land to renew their relationship with the dreaming. The forced removal of the young from mission communities – the stolen generations – further eroded any hope that the dreaming could be restored to the land.

Whilst some communities have been able to preserve some of their culture vast amounts of knowledge and expressions of spiritual significance have been lost forever.



The Land Rights Movement

From the time of first settlement the Aboriginal and Torres Strait Islander people have suffered from the effects of non-recognition of their fundamentally spiritual way of life. The presumption that a developed people would express their spirituality in forms that would reflect the settlers own experience was a significant contributing factor in the dispossession of the people from the land.

From the informal but deliberate removal of clan groups from farming lands needed to support the fledgling colony to the systematised oppression of the protection policies effected in the late 19th and early 20th centuries Aboriginal people suffered from the failure of settlers to recognise the fundamental importance of the land to their spiritual existence.

The aims of the Land Rights Movement have then been two-fold:

- to have the fundamental importance of the land recognised by Australia's people and lawmakers
- to gain access to important ritual estate sites so that the Dreaming may be renewed and the traditions of the people passed on.

There have been many important events that have each in their own way helped to gradually raise the awareness of non-indigenous Australians of land rights.



Research the Yirrkala Bark Petition, the Wave Hill Strike and the Aboriginal Tent Embassy and assess their importance to the land rights movement.

During the 1990's the Australian High Court made two landmark rulings that were of great significance to the Land Rights Movement. The Mabo decision (1992) was a response by the High Court to the claims of the Meriam clan that they were the rightful title holders of Murray (Mer) Island in the Torres Strait at the time of white settlement. The court upheld the claim of the Meriam people that the British government's claim that the land was 'terra nullius' (empty land) was improper and not legally sustainable. The Court recognised that the ongoing spiritual connection of the people to the land constituted what it termed Native Title.

The recognition of Native Title meant that the common law of Australia recognised the ongoing existence of the customs and traditions through which Indigenous people are connected to their land. In practice the High Court confirmed that when Britain gained sovereignty over Australia, it gained 'radical title' over, but not 'full beneficial title' to, the land. This means that while government has the ultimate power over the land, it does not automatically gain full ownership of it. The government is able, however, to extinguish Native Title to land when it uses its sovereign power in a way that shows a 'clear and plain intention' to do so.

While recognising Native Title the court also recognised that freehold title, where it had been granted, extinguished Native Title. This meant that although indigenous people could now lay claim to traditional ownership of the land that it could only be granted full title to crown lands which were not essential to the national interest.

In 1996 the High Court ruled in another important claim brought by the Wik people of Western Cape York on select pastoral leases that had been granted by the Queensland Government. The court ruled that Native Title could only be extinguished by a law or an act of the Government which shows clear and plain intention to do so. The majority opinion of the Court was that laws creating pastoral leases in Queensland did not reveal an intention to extinguish Native Title.

This leaseholders affected by this decision were found not to have a right to exclusive possession of the land. The court found that Native Title could co-exist with the rights of the leaseholder, though in any direct conflict in the exercise of these rights, Native Title would be subordinate to the rights of the leaseholder.

These two developments were major breakthroughs in recognising and redressing the effects of dispossession upon indigenous Australians. Though the subsequent response of the Howard coalition Government was to limit the scope of Native Title claims through its ten point plan the Land Rights Movement has gained wider public understanding and support.

The Process of Reconciliation

Though many of the policies and practices enacted by colonial authorities, state and commonwealth governments and Christian organisations were based upon patriarchal attitudes that white Australians knew what was best for Aboriginal Australians they were nonetheless carried out with what must be acknowledged as good intention in many cases. With the benefit of hindsight it is now clear that significant and in some cases irreparable harm was caused to individuals, families, clan groups and ancient cultures.

The process of Reconciliation, like that of the Land Rights Movement, is built upon two key elements; (1) recognition of the cause and nature of past hurts and their ongoing effects, and (2) genuine efforts to heal these hurts and address the ongoing marginalisation of Aboriginal culture and disadvantage experienced by Aboriginal people.

Recognition – during his Papal visit to Australia in 1986, John Paul II formally acknowledged the hurt caused by those who did not fully understand or esteem the culture of Aboriginal Australia. Though many Christian people and organisations had worked for some time to address the disadvantage of Aboriginal communities and oppose the legal strictures that failed to acknowledge the relationship between indigenous Australians and the land, November 29, 1986 was the first time a religious leader had directly addressed these issues in a way that opened up the path to reconciliation.

Action – there are many ways in which groups and communities can advance the process of reconciliation. In many cases the first step is to engage in dialogue to understand the nature of the hurt that has been caused and identify ways in which it can be addressed. Often this is achieved through a number of simple and localised but significant actions. This is the aim of organisations like the Aboriginal catholic Ministry of the Archdiocese of Sydney and other similar ministries in dioceses around Australia.

Disagreement still exists in Australia over whether the wrongs of the past can or should ever be redressed but many believe that, in the words of former Governor General Sir William Deane, people of determination, tolerance and goodwill can turn the hope of many into a lasting reality.

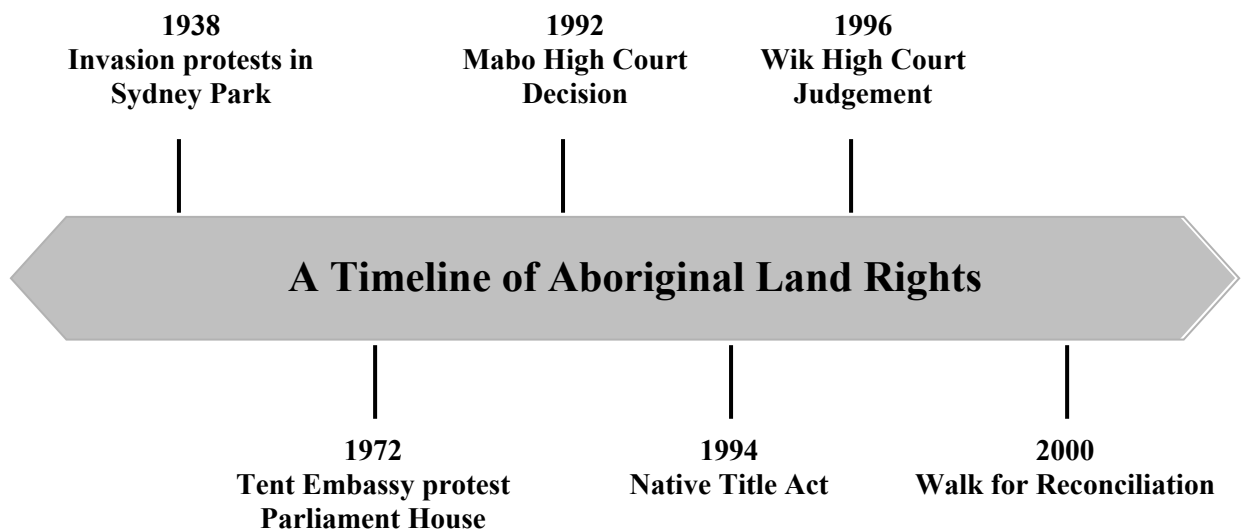
2007 CSSA Trial Exam Question

Section I (continued)

Attempt question 11

Answer the question in the space provided

Question 11 (5 marks)



Outline the contribution of the Mabo and Wik cases to the development of Aboriginal Land Rights.

To **outline** requires that you sketch in general terms and indicate the main features of something. In this case to say in general terms what 'Aboriginal Land Rights' is and to indicate how the Mabo and Wik cases each contributed to it.

- The Aboriginal Land Rights Movement has two aims. 1) to have the fundamental importance of the land to the identity and spirituality of Aboriginal peoples recognised by the Australian community and under law, and 2) to make it possible for Aboriginal peoples to regain access to their land so that they might preserve and pass on their spiritual and cultural heritage.
- The Mabo case in 1992 recognised the Aboriginal and Torres Strait Islander people's connection to the land at the time of European settlement. It also recognised that nothing had been done to extinguish this unique connection termed Native Title.
- The court's recognition of Native Title led to the passing of the Native Title Act in 1994 which gave formal recognition under law to the importance of land to the Aboriginal people's identity and spirituality.
- The Wik case determined that the granting of pastoral and mining leases by the States did not exclude Aboriginal people from being able to access and use the land in traditional ways to express and preserve their spiritual and cultural heritage.

Sample Question

Section I (continued)

Attempt question 11

Answer the question in the space provided

Question 11 (5 marks)

Explain the role that ritual plays in the transmission of Aboriginal culture and beliefs.

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Sample Question
Section I (continued)

Attempt question 11

Answer the question in the space provided

Question 11 (5 marks)

Discuss the continuing effect of dispossession on Aboriginal spiritualities.

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2012 CSSA Trial Exam Question

Section I (continued)

Attempt question 11

Answer the question in the space provided. This space provides guidance for the expected length of response.

Question 11 (5 marks)

There has been a special relationship between Aboriginal Spirituality and a number of religious traditions in the process of reconciliation.

Examine this relationship with reference to ONE religious tradition.

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Core Content and Multiple Choice Questions

From the syllabus there are 16 sub-points that can be addressed by multiple choice questions in Section I of the Studies of Religion paper. From among these the examiners must set ten questions that address a representative sample of the syllabus. (Board of Studies Bulletin Vol.8 No.9 Nov/Dec, 1999)

This means that while the multiple choice questions on the exam may cover any of the content points that the spread should be fairly even across the Contemporary Aboriginal Spiritualities and Religious Expression in Australia post-1945 sections.

In an effort to avoid the examination becoming predictable the Board also authorised the use of stimulus material for multiple choice questions in Studies of Religion from 2007. What this means is that the questions might now ask you to apply the principles of what you have learned to unseen examples to find the correct answer.

The multiple choice section of the exam should be the foundation upon which your overall exam mark rests. Following the general principle that a more difficult question should be worth more marks the relative difficulty of the multiple choice questions should be fairly even.

So how do you go about answering multiple choice questions... ?

In terms of timing the examiners allow up to one minute for you to complete each multiple choice question. In this time you should read each question **twice**. This will ensure that you don't accidentally misread the question and give away a one mark lead to the rest of the state. If necessary, highlight the key words to make sure you have identified them.

When you are sure that you know what the question is asking read each of the four possible answers separately. Usually you will be able to eliminate one or two of the options immediately. If the other two seem very similar, try reading the question and answer as one statement as see which makes more sense.

For example

What is the National Council of Churches in Australia (NCCA)?

- a) A political lobby group aiming to raise the profile of Christian Churches in Australia
- b) An ecumenical body aimed at establishing dialogue and practical co-operation between Christian denominations
- c) The welfare arm of the Wesley Mission
- d) A Christian foundation producing statements on ethical issues

may be turned into a positive statement,

The National Council of Churches in Australia is...

Identify the key terms in these questions

Which of the following is most affected by denominational switching?

- a) the Catholic Church
- b) the National Council of Churches
- c) the Anglican Church
- d) the Eastern Orthodox Church

Aboriginal spirituality is closely tied to the land by

- a) the Dreaming
- b) Kinship
- c) Totems
- d) rituals and stories

Which if the following is an example of inter-faith dialogue?

- a) the Anglican-Roman Catholic International Commission
- b) the National Council of Churches
- c) the Council of Christians and Jews
- d) the Anglican Communion

Immigration after the Second World War led to an increase in the number of _____ Christians in Australia.

- a) Pentecostal
- b) Orthodox
- c) Nominal
- d) European

The policy of removing Aboriginal people to remote missions is described as

- a) Protectionism
- b) Missionisation
- c) Assimilation
- d) Administration

Some general things to look out for when answering multiple choice questions

- if two answers are the opposite of each other, one of them is often correct
- longer answers should be read carefully, they often contain a qualifier that will make the answer obviously correct or incorrect
- if there is a stimulus for the question, look for some of the words or phrases from one of the answer options in the stimulus
- if you find you are taking too long on any one question, move on and come back to it after answering something else
- unless you realise that you have read the question wrong once you choose an answer stick to it; many students cross out the correct answer after second guessing themselves
- you will not lose marks for an incorrect answer; if all else fails take a guess between the two closest options
- never leave a question unanswered

There are many places that you can find good multiple choice questions to practice.

- Go to the Board of Studies website www.boardofstudies.nsw.edu.au and choose the 'Test Yourself' option. Although the specific demands of the syllabus has changed many of the multiple choice questions that are available from past papers are still relevant to the post-1945 and Aboriginal Spiritualities content.
- The Living Religion textbook has a companion website that includes quick quizzes and questions for review. (*google Living Religion text*)
- The Catholic Secondary Schools Association (CSSA), Independent Schools and Academic Resource Centre have all published trial examinations both for the new syllabus (2005) and previous syllabus (1999). Many of the multiple choice questions on past papers are still relevant to the post-1945 and Aboriginal Spiritualities content.

Making Effective Use of the Stimulus

Consistently when teachers and HSC markers offer constructive criticism on short answer questions with a stimulus, they include phrases like; *your answer could have been improved with better reference to the stimulus...or you need to make more effective use of the stimulus to reach the top band.*

The BoS notes from the marking centre consistently say that most students now understand the necessity of referring to the stimulus but still the vast majority of responses receive a mark in the B-range.

In this range in which the marking guidelines note that ***some reference to the stimulus*** is made, but responses that achieve a mark in the A-range are required to make relevant ***reference to the stimulus***. To do this students need to extract the key concept from the stimulus material and integrate it into their response. This means making the reference to the stimulus a part of your answer, not an example tacked on to the end.

Different types of stimulus material require students to extract their key ideas in different forms.

'The Quote'

Our mission is to foster unity among the Christian churches and to encourage and support growth in understanding and the building of harmonious relations between people of different religious faith traditions.

Sydney Archdiocese Commission for Ecumenical and Interfaith Relations

Look for an active phrase like the one underlined above. You can use this to structure the opening lines of your answer.

e.g. *One way in which different religious traditions in Australia have worked to build more harmonious relationships with each other is...*

'The Statistics'

Change in Religious Affiliation from 1947 - 2006

	1947	1954	1976	1996	2006
Catholic	20.9	22.9	25.7	27.0	25.8
Anglican	39.0	37.9	27.7	22.2	18.7
Orthodox	0.2	0.8	2.7	2.8	2.7

Look for a key statistic to support your response and integrate it. You don't necessarily need to refer directly to the table itself.

e.g. *the influx of migrants from Greece and the Balkans accounted for a four-fold increase in the number of Orthodox Christians in the decade following WWII*

'The Cartoon'



Ask yourself, "what is happening in this image?" write down a quick phrase describing the image and work it into your response.

e.g. *church leaders are seeking to connect their communities with in new ways to remain connected and relevant to their lives...*

'The Diagram'

Buddhism in Australia



As in the cartoon describe what is happening and integrate the phrase into your response.

e.g. *the marked increase in the Buddhist population between 1947 and 2006 may be accounted for by the gradual winding back and final removal of the White Australia policy.*

Religious Tradition Study – Syllabus Demands

The BOS Syllabus requires that students study the contribution of significant people, ideas, practices and ethical teachings to an understanding of TWO religious traditions. It also specifies that this study is to be of the WHOLE tradition where applicable.

The three focus areas set out for study in each tradition also make specific demands relative to the different aspects of each focus.

Significant People and Ideas

In the first focus area on Significant People and Ideas the syllabus requires that students **EXPLAIN** the contribution of the chosen individual or school of thought. This requires you to be able to first of all identify the contribution. Once you can identify and describe what the contribution is then you must be able to draw out the relationship between what has been done and how it has aided in the development and expression of the tradition. *In other words, you must be able to show how this person or school of thought has changed the tradition.*

The second requirement of each student is that you are able to **ANALYSE** the impact that this person or school of thought has had on the tradition. Reading the left and right hand columns of the syllabus document together reveals that you are looking at what effect the contribution has had. Analysing makes a further demand upon any response that you will submit to the markers. As well as being able to demonstrate your knowledge of what has been done or achieved and making clear the relationship between actions or teachings and outcomes you must also show that you understand the implications they have had on believers. *In simple terms, to analyse you must first explain and then answer the implied question... SO WHAT?!!*

A clear and insightful analysis will look into whether the achievement or contribution of you chosen person or school of thought has had a broader impact on the tradition or one that is limited to a particular time, place or group within the tradition.

Ethics

In the second focus area on Ethics the syllabus requires that students **DESCRIBE** and **EXPLAIN** the ethical teachings of a religious tradition on one of three topics; bioethics, environmental ethics or sexual ethics. Describing the teachings of the tradition is not an onerous task in itself. The key demand of the verb is that you can identify the main characteristics of the tradition's ethical stance. However, the expectation that the tradition is to be studied as a whole requires that you are able to identify any differences between the teachings of variant groups within the tradition. This may include substantive differences in what they teach or procedural differences in how they come to this position. The tradition which is most likely to be affected by this requirement is Christianity, which is also the most studied tradition in the HSC examination statistics of the past 15 years.

Explaining ethical teachings requires a deeper understanding of how these teachings have been formed and how they are applied. A good starting point is to identify the fundamental value upon which this teaching is based and the key texts or beliefs which inform this value. In this way you can demonstrate clearly to the marker that you understand not only the teaching itself but the reason, which is the hub of ethical teaching.

A comprehensive explanation of ethical teachings will chart the course of the teaching from its foundation belief and the key texts which inform it, to the principal that is being taught and its application to a particular issue. The syllabus requires that each tradition is studied as a *'living tradition'* therefore how these teachings are lived out or modelled for the community of believers is an essential part of the relationship between what is said and what is done.

Significant Practices in the Life of Adherents

In this third focus area on Significant Practices the syllabus sets out three separate requirements. First that students will **DESCRIBE** one significant practice, next that they will **DEMONSTRATE** how the chosen practice expresses the beliefs of the tradition and finally that they will **ANALYSE** the significance of the chosen practice both for the individual and the community.

Once again describing the practice is not an overly onerous task. There is however an expectation that you will be able to clearly and succinctly define your chosen practice, i.e. you must be able to clearly state what the practice means, not just recount the processes or elements of the ritual. Once such a clear statement has been made a strong description will then identify the essential elements of the practice in terms of what is needed and what must be done.

The second requirement to demonstrate how the chosen practice is an expression of belief will make use of the same clear definition and will draw upon the essential elements of the ritual. An effective demonstration will first need to identify the beliefs that are expressed by the practice. A comprehensive response will then clearly show the links between the essential elements of the ritual and particular beliefs.

The final requirement to analyse the significance of the practice must again answer the implied question... *SO WHAT?!!* A clear and insightful analysis will look into what the individual believer or the worshipping community gains from taking part in this practice. Your response may be framed in terms of *"taking part in this practice allows the individual or the community to..."* Highlighting the implications of your chosen practice you should also frame your response in terms of *"taking part in this practice requires the individual or the community to..."*

What Significance is not !!

A common mistake that many students make in their responses is that they fail to offer any form of judgement when one is required and they often make a judgement when it is not asked for. In both the Significant Person or Idea focus and the Significant Practice you are asked to analyse the significance – not the importance. A response that makes a statement to the effect of *"the Eucharist is of great significance..."* but does not identify any of the implications for how the life of the believer and the community should be changed as a result of taking part in this sacred meal has not fulfilled the requirements of 'analyse'.

Significant People and Ideas – Pope John XXIII

Pope John XXIII is perhaps best known as the instigator of the Second Vatican Council, the greatest vehicle of reform in the Catholic Church since the Church Fathers convened to respond to the threat of Protestantism in the 16th century. However, any serious

examination of the contribution of John XXIII to the broader Christian church and his lasting impact on Christianity must begin with the pontiff's understanding of the nature of Church and the formative influence of the career that preceded Cardinal Angelo Giuseppe Roncalli's elevation to the Holy See of St Peter.

Roncalli the Modernist

From very early in his priesthood Roncalli was suspected by conservative clerics of 'modernism' or supporting a movement for change both in society and the Church. This was probably reinforced by his loyalty to Bishop Radini Tadeschi. The Burgamese bishop had taken the side of striking workers prior to the onset of the First World War in keeping with the writings of the late Pope Leo XIII. The Roman Curia were concerned however that the bishop and his very talented young secretary were sympathisers with the growing socialist threat which had begun to infiltrate the union movement. Though Roncalli never accepted communism as a means of promoting human rights he often referred to the traditionalists of the curia as 'that other school' in his personal journal which was published after his death.

Roncalli the Theologian

In 1905, only one year after his own ordination, Roncalli was appointed as a lecturer of Church history and theology in the diocesan seminary in Bergamo. His reputation was one of a kind and thoughtful teacher though one who did not tolerate dissent from the teachings of the Church. Roncalli's academic career was put on hold when he was conscripted to work as a stretcher bearer during the Great War but soon after its conclusion he was appointed to the Pontifical Academy where he had previously studied and then as Italian President of the Society for the Propagation of the Faith, a body whose task is to support the work of Bishops and missionaries ministering to the needs of their people.

Roncalli the Diplomat

In 1925 Pope Pius XI appointed Roncalli as Archbishop and Apostolic Visitor to Bulgaria, a country in which the Catholic Church had no diplomatic status and Catholic citizens had no standing. Though he enjoyed no official status and received little support from the Vatican Roncalli achieved much in elevating the status of Catholics within Bulgaria and abating the sense of abandonment with which many of the clergy in Bulgaria saw Rome. In 1935 Roncalli was appointed Apostolic Delegate to Turkey and Greece. Again he fulfilled the difficult role of pastor to a people without a voice and representative of a Church with no official status as well as providing humanitarian aid to thousands of Jews and other refugees of the occupying Nazi forces during World War II. In 1944 Roncalli was appointed to his last diplomatic office as Apostolic Nuncio or ambassador to France. As the war drew to a close his task was to attempt to reconcile the Church with the French people who regarded many priests, bishops and religious as collaborators with the occupying Germans. With his characteristic good nature and humility Roncalli negotiated the retirement and removal of many of the hated bishops and smoothed the way between the Church and a nation devastated by what it perceived as a great betrayal of their faith.

Roncalli the Pastor

In 1953 at the age of 72 Roncalli returned to his native Italy and the job for which he had longed his whole life. As the newly appointed Patriarch of Venice Cardinal Roncalli was now responsible for the direct care of souls as pastor and bishop. This was the ministry in which Roncalli had hoped to end his career, among people and alongside his home diocese of Bergamo.

The Good Pope John

Following the death of Pope Pius XII Cardinal Roncalli travelled to Rome for his first conclave, the council of Church Fathers held to elect a new Pope. Elected on the third day after ten ballots had failed to select a new pontiff, there were some who saw Angelo Roncalli as the stop gap pope; a frail old man who would warm the throne of Peter until support could be gathered for a more suitable appointment upon his death. Such a suggestion fails to take into account the overwhelming qualifications Roncalli held to fulfil the role of leader of the Catholic Church. His own education and obvious intelligence, his years of diplomatic service in the face of great obstacles and indifference, his mastery of languages and pastoral experience as secretary and later bishop of two of the largest dioceses in Italy and his administrative experience with the Society for the Propagation of the Faith. Though there were many who did not expect his election, there were few who were as qualified to fill the position.

Immediately upon being elected the new Pope John's pastoral instincts marked his election as a turning point in the life of the Church. Tradition had dictated for many hundreds of years that there existed a certain dignified distance between the Church and the world. The Church existed somewhere between the Kingdom of Heaven and the world of mankind and its face was turned more towards the former. This distance from the people was even more pronounced when it came to the supreme ruler of the Church and monarch of the Vatican City. However, on the eve of his election John returned to the balcony one more time to greet the crowds praying below in St Peter's square and spoke to them of his love for them. He was often heard to remark of them, I am their father and I love all my children.

The Model of Church

For many centuries the Papacy and the Curia had seen its role as one of guardians in a corrupt world. In 1961 Pope John challenged this perception of the Church with his encyclical, 'Mater et Magistra', literally, Mother and Teacher. John emphasised that the role of the Church is first and foremost to be concerned with the care of souls and to hold the world in the embrace of love. He did not deny that the Church has a special role to be a light of goodness in the world, to guide and where necessary to correct fault, however he put the pastoral care of people and the love of God first, trusting in the will of God that his people would be drawn upwards by love.

Though he did not live to see it the pastoral document of the Council which he started, Lumen Gentium (Light of all People), gave shape to John's vision and acknowledged that the Church is not a body set apart from the world, but the people of God, a pilgrim people journeying together to the Father.

This very human model of Church achieved more than just the internal restructuring of the liturgical life of the Church, it opened a path to dialogue with other Christian Churches from whom the Catholic community had been separated for more than four centuries.

Pope John and Ecumenism

Pope John's experience as Apostolic Visitor, Delegate and Nuncio had formed in him the belief that dialogue is the only path to peace. As an expression of this belief he opened the doors of the Vatican to diplomatic visits from nations and Churches that had been excluded for centuries. Pope John offered what he called a gentle invitation to those Churches that he referred to as 'our separated brethren'. He established a secretariat for Christian Unity

and was the first Pope to receive an Orthodox Patriarch and the Archbishop of Canterbury into the Vatican for dialogue.

The legacy of Pope John's desire for unity can still be seen today in the Pontifical Council for Promoting Christian Unity and the Pontifical Council for Inter-religious Dialogue which was founded by his successor Pope Paul VI. Pope Paul also took up the work of Ecumenism embracing the Patriarch of Constantinople and in 1995 Pope John Paul II issued his encyclical 'Ut Unum Sint', that they may be one; a sentiment from the Gospel of John that Pope John XXIII was often heard to repeat. As a measure of the respect in which Pope John was held by Christians of other Churches it is worth noting that the Lutheran Churches and Anglican Communion regard and celebrate him as a renewer of the Church of Christ.

John XXIII's papacy didn't only shape the nature of relations and dialogue between Christians but also contributed significantly to the cause of Inter-religious Dialogue. Following in his footsteps Pope John Paul II took steps towards peace and unity with the Jewish community first embracing and praying with the Chief Rabbi of Rome and later visiting and praying with Orthodox Jews at the western wall of the temple in Jerusalem. His successor Pope Benedict XVI has furthered this work receiving the first representatives of Islam at the Vatican and travelling to meet and pray with Muslims at the Blue Mosque in Constantinople.

Vatican II

The opening of the Second Vatican Council in 1962 was one of the great achievements of John XXIII's papacy. Its character as an ecumenical council meant that for the first time in the history of the modern Church bishops and pastors from all parts of the world came together to be heard as brothers alongside the Curia officials whose traditional role was the governance of Church affairs. Though ecumenical in this sense does not mean other Christian churches, observers were nonetheless welcomed from Orthodox and Protestant communities as a sign of the increasing openness of John's papacy.

The most well known of the reforms to come out of Vatican II include the reshaping of the liturgy but perhaps most remarkable was the way in which the Church embraced the active ministry of the laity and the legitimacy of those Churches separated from Rome. The Council also embraced the spirit of subsidiarity, allowing local bishops and their clergy to assume more responsibility in their own diocese and decentralising the power of Rome.

Legacy

In short, Time magazine coined a phrase when it chose Pope John as its *Man of the Year* in 1963. He was, it maintained, responsible for renewing the universal character of the Catholic Church and Christianity in general; for making the Church '*less Roman and more Catholic*'.

Ethics – Christianity and the Environment

Christianity's ethical response to environmental issues is based primarily on the principle of **stewardship**. A steward is a caretaker who manages his master's property and is answerable for the loss or profit that results. The Christian principle of stewardship is derived from the first chapters of the book of Genesis in the Old Testament.

The creation story in Genesis 1 informs the Christian belief that all creation comes from God. In addition to this the story affirms and reaffirms that what God has created is intrinsically good.

The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good.

Gen 1:12 (NRSV)

In the next chapter of Genesis God puts the responsibility of caring for his creation in the hands of humankind.

The Lord God took the man and put him in the garden of Eden to till it and keep it.

Gen 2:15 (NRSV)

In this context the responsibility that is placed in humanity has two elements. First we are required to do what is necessary to make the earth fruitful, to produce what is necessary to support and sustain human life. This is what is meant by the command to '*till*' the earth.

At the same time however the Lord God commands that humanity must also '*keep*' or preserve the balance of creation; that inherently good order which God has set in place.

The Christian principle of stewardship may be best understood therefore as a sacred duty to care for and sustain the balance of God's creation whilst also sustaining the pinnacle of creation, humankind.

An Environmental Issue

There are many different areas of concern with regard to the environment. Some of these are very localised, e.g. the depletion of water resources in the Murray Darling river system in eastern Australia; others are global, e.g. the depletion of the ozone layer. These and many other issues are different expressions of the universal issue facing humankind of the conspicuous consumption and depletion of the earth's natural resources and the perhaps irreversible damage that it has caused to the natural environment.

Catholic Environmental Ethics

In the recent decades the Catholic Church has emphasised the need for humanity to better understand the nature of its relationship with the natural world. In his general audience of January 17, 2001 Pope John Paul II spoke of this relationship as being less proprietary and more ministerial. We must care for the earth with a wisdom and love, he argued, that reflects the wisdom and love of the creator who shaped it.

Pope John Paul criticised the way in which humanity has carried out the sacred responsibility of stewardship declaring that we have disappointed God's expectations with our unrestrained and devastating consumption and development. He likened the past interaction of humanity with the natural world to the abuse of power of a despotic ruler but amongst this strong criticism he saw hope in the growing sensitivity to and realisation of what we have done. It is never too late to change one's ways, the pontiff pointed out, and he called on all humanity to embrace an '*ecological conversion*' or change of heart.

Catholic environmental teaching has picked up on this landmark statement by the late pontiff and renewed the call for conversion and metanoia. In 2002 the Catholic Bishops of Australia responded with their Social Justice Sunday statement, "*A New Earth*". In this document the bishops re-emphasised the need for Christians and all people to recognise that they have failed in their sacred duty to the environment and to respond with love to the problems faced by this and future generations.

"We need to experience a conversion, or change of heart. God calls us to turn away from wrongdoing and to behave in new ways."

Australian Catholic Bishops, Social Justice Sunday Statement 2002

On a practical level the bishops established an agency whose mandate would be to carry out the work of encouraging and enabling this change of heart. Catholic Earthcare Australia is the agency charged by its bishops with developing resources, building networks and supporting initiatives for ecological change in Catholic parishes and schools. Among the works CEA has undertaken since its foundation is the groundbreaking resource '*On Holy Ground*', an educational programme that makes use of a variety of classroom and hands-on activities to encourage students to become aware of their impact on the environment and to commit to developing a more sustainable future.

Anglican Environmental Ethics

The Churches of the Anglican Communion are administered less centrally than the Catholic Church. Consequently the Anglican Church's response to the issue of environmental degradation has occurred on a diocesan and synod level.

Prior to the 2004 General Synod of the Anglican Archdiocese of Sydney the Environment Working Group was given the task of preparing a statement on the theology of creation and society's growing awareness of environmental concerns. The result was '*Green By Grace*', a discussion paper that was endorsed by the Synod as a clear expression of the Anglican Communion's understanding of the relationship between humanity and the natural world.

"Recognising that God sustains and saves all creation, and appoints people as stewards, we can honour God only if we act with care and respect not only for other people but for all the earth."

"We must take seriously our responsibility to understand the consequences of our actions... at very least we should approach this responsibility with humility and respect."

Green By Grace, 2004

As an outcome of the General Synod the Sydney Anglican Archdiocese joined with the other dioceses of Australia to form the Anglican Commission for the Environment. ACE Aims to promote awareness of Christianity's obligation to nurture and care for the environment within the church and the wider community. It invites Australians to become INFORMED, get INVOLVED and be TRANSFORMED.

'Living sustainably in God's world is an essential part of discipleship. Lives, lifestyles, and whole communities can be impacted if we fulfill our calling as stewards of God's earth.'

ACE, 2007

Orthodox Environmental Ethics

In 2001 Bartholomew, Patriarch of the Orthodox Churches was invited to close the International Symposium on the Environment. In his address the Patriarch made clear the Orthodox Churches' belief that the created world is not an object to be used by humanity for its own purposes. Rather it is a living gift of beauty and wonder from a loving creator.

The Orthodox Churches' understanding of the relationship between humanity and the natural world rests on its interpretation of the divine command in Genesis 1.

"Our position is founded upon God's commandment to those whom he first created, that they, according to the teaching of our faith, 'labour and tend the garden' in which they were first placed by Him. This is the theological basis for the humankind's role in the protection of the environment."

Patriarch Bartholomew 2001

This understanding of the natural world requires God's people to develop an ethic of unselfishness in their relationship with the environment. The world is living not with an environmental crisis but a crisis of the human heart. A deep seated selfishness that cannot be overcome with more environmentally friendly technologies but by repentance and a change of heart.

"We need a new way of thinking about our own selves, about our relationship with the world and with God."

Patriarch Bartholomew 2001

We do not lack technical scientific information about the nature of the present ecological crisis, the Patriarch noted. We know not simply what needs to be done, but also how to do it. Yet, despite all this information, unfortunately little is actually done.

Significant Practice Sample – Baptism

With few exceptions baptism is the ritual through which an individual is initiated into the Christian community. As a ritual baptism predates the earliest Christian communities. Ancient cultures including Judaism conducted water rituals designed to convey a sense of conversion, cleansing or change in the lives of individuals and whole communities.

The unique characteristic that emerged in the early Christian communities, and was expanded upon in the writings of Saint Augustine of Hippo, was the belief that baptism affects the salvation of the human soul by the forgiveness of sin. For this reason baptism is afforded the status of sacrament in many Christian churches, a special term that means the saving effect of baptism is a result of the direct action of God in the life of the believer. Some churches do not acknowledge the sacramental character of baptism instead upholding its status as a holy or divine ordinance or particular human action that expresses the will of God. In either case to submit oneself or one's child for baptism is to make a faith response to the Christian belief that God reveals himself to humankind and invites each person to share in a loving, fulfilling relationship through which our humanity is fully realised. This is again expressed in the words of Saint Augustine,

Our hearts are restless, O God until they find their rest in you.

Baptism is practised in different ways in different Christian communities, however there are a number of common elements which symbolically express the beliefs of the community and the nature of the Christian person's relationship with God.

The first and most common element is the use of water and the symbolic cleansing of the candidate. In its simplest form the water of baptism evokes images of being washed and starting afresh with Christ. Augustine related the waters of baptism to the many new beginnings of the Old Testament narrative;

- the waters from which the world emerges in the story of creation
- the waters of the flood by which the world is cleansed of evil
- the waters of the Red Sea through which Israel passed into freedom
- the waters of the Jordan through which the Israelites entered the promised land and from which Jesus emerged to begin his public ministry in the gospel of Mark.

It is from this renewal theology of Augustine that many Christian churches today draw their belief that Baptism is the doorway through which the individual not only enters the community of believers but also enters into a new relationship with Christ through which they are saved.

Another common element used in baptism is the clothing of the candidate in a new white garment. Though full immersion is not common to all Christian churches today early Christians were submerged in a baptistery font after first removing all of their clothing. Emerging from the water they would then be clothed in a new white garment as a symbol that their sins had been forgiven and they were entering into a new life, unmarked by sin. The Catholic Church has preserved this early theology in the text of the Rite of Baptism in which the minister instructs the newly baptised to receive the white garment and present it unstained in the presence of God when they reach the kingdom of heaven.

Whether a Christian church baptises only adults (*as in the Baptist church*) or both adults and children (*e.g. in the Catholic, Anglican, Orthodox and Lutheran traditions*) the candidate for baptism is accompanied in their journey of faith by a sponsor who is already a fully initiated member of the community. This practice dates to the early persecution of Christians in the Roman Empire. At this time a candidate for initiation into the local church would be

introduced by an established member of that community who would vouch for their character and genuine desire to be baptised in Christ. This sponsor would accompany the candidate throughout a period of formation or learning about the faith of the community and maintain a close relationship with the newly baptised Christian to support them in their faith as they became a part of the life of the church.

The selection of a sponsor, or a godparent in the case of infant baptism, remains an integral part of the rite of baptism in many churches today. This practice is an acknowledgement that the community has a great responsibility towards to the newly baptised (neophyte) to continue to nurture them in their faith and welcome them into the body of Christ. This communal responsibility, as well as the conviction that the church itself is enriched and nourished in its own faith by the arrival of the newly baptised, is the reason why baptism is celebrated as a communal event in the life of many churches.

The Catechism of the Catholic Church, though not a universal expression of the faith of all Christians, states that the faith required for baptism is not perfect and mature. Instead it acknowledges that faith is a gift from God that will continue to grow as one's relationship with God grows, it the beginning of a lifelong conversion. (CCC1253) Baptism then is a starting point, a moment of saying yes to that relationship and of committing oneself to become an active member of the body of Christ expressed in the community of believers, whichever community that may be.

Significant People and Ideas – Moshe ben Maimon (Moses Maimonides)

Moses ben Maimon was a 12th century physician, philosopher and Rabbi whose impact on Judaism though controversial in his own lifetime is today regarded by many Jews as the most transformative influence since the exodus.

A refugee of the Almohade Muslim conquerors of his native Spain Ben Maimon fled with his family to North Africa rather than submit to conversion or imprisonment. After almost twenty years on the move Ben Maimon settled in Egypt where he became the renowned personal physician to the Grand Vizier and a senior figure among the Jewish community living there.

Among Ben Maimon's many accomplishments perhaps the most notable is his much studied work the ***Mishneh Torah***. For thousands of years the people of Israel had lived with the law of Moses which was revealed in the five scrolls of the Torah. In addition to this the Rabbis of the centuries immediately preceding and then following the Diaspora has expanded upon this with an oral tradition of Talmudic law. The instinct of the rabbis who passed on and taught the law of the Talmud was to resist the lure to commit the oral tradition to writing as had been done with the work of the prophets; the Tanakh. One of the reasons for this was to reinforce the necessity of maintaining a relationship between the teachers of the law and the community. The only written forms of the Talmud that were composed therefore were in Aramaic, a language that was not widely read outside of the rabbinic community.

Ben Maimon chose to write his Mishneh Torah in the more accessible Hebrew so that it might be more widely read. He also chose to omit the characteristic process of documented, reasoned argument contained in the original Talmud providing the reader instead with the final decision on what was right to do and what should be avoided. Essentially what Ben Maimon created was a guide to living that could be read and understood by ordinary Jews without the need for previous detailed study or expert guidance.

The Mishneh Torah was criticised widely by Ben Maimon's contemporaries however it soon won general recognition among European Jews as an authority of the first importance for ritual decisions. Today the Mishneh Torah is often one of the first post-Talmudic sources consulted when investigating a question of Jewish law particularly in orthodox communities.

Ben Maimon produced many other works including his ***Guide for the Perplexed*** – a treatise that explored the essential differences between the Greek philosophy and Jewish theology whilst at the same time demonstrating how the two could be complementary. The ***Sefer Hamitzvot*** or guide to the mitzvot was another of Ben Maimon's noted works that collated all of the 613 commandments of the Torah and explored the root principles that underpinned their observance.

Among his works Ben Maimon also set out what he viewed as the essential or defining beliefs of Judaism in his ***Thirteen Principles of Faith***. What set this work apart from the teaching of other noted Rabbis was that Ben Maimon employed a negative theology to express his beliefs. This means that rather than make a statement about what God is Ben Maimon would make a statement about what God is not. For example rather than state that God is wise Ben Maimon might say that God is not ignorant. The same understanding was expressed but Ben Maimon believed that taking such an approach did not then limit God to the ability of human beings to express their understanding of God.

When Ben Maimon died, Egyptian Jews observed three full days of mourning, and applied to his death the biblical verse "The ark of the Lord has been taken" (1 Sam. 4:11).

Ethics – Judaism and the Environment

Judaism's response to environmental issues is based primarily in the collected wisdom of the Torah and the Tenach. From the Torah comes the fundamental belief that all creation comes from God and that in his wisdom God imbued creation with a natural tension or balance between all things. The first book of the Torah also details what some call the original covenant between God and humanity; that the earth will provide for the needs of humankind and in return humanity must care for and sustain creation following in the loving example of the Lord God so that it may provide for the next generation and generations to come. This principle is called *horashah* or bequeathing – the mandate to pass on the blessings that you have received to the next generation.

Honi Ha-Magel saw an old man planting a carob tree and he said to him, 'How long will it take until you get carobs from this tree?' 'Seventy years,' the old man replied, 'but I came to the world and I found carob trees that were planted by my grandparents. Now I am planting trees for my grandchildren.'

The narrative of the Torah reflects a relationship between God and humankind that is subject to the ebb and flow of the people's faithfulness to the law. Each time the people turn from the Lord God they are chastised and his expectations of them are spelled out in more detail. The books of Leviticus and Deuteronomy in particular contain detailed instructions for carrying out religious observance, waging war and living daily life each of which speak to the care of the earth.

The Shemita

Included in the book of Leviticus is the commandment to keep every seventh year as a period of rest for the land. Observing this Sabbath year allows for the land to be replenished and the soil to be nourished

by the fallen crops of previous years so that it can continue to be fruitful. (Lv. 25)

The Bal Tashchit The detailed law regarding warfare in Deuteronomy exhorts the Israelites to avoid unnecessary or wanton destruction of the natural environment to spite their opponents. (Dt. 20)

Tikkun Olam In the Rabbinic period the teachers of the law gave further guidance to the people of Israel on how to conduct themselves in situations not necessarily addressed by the Torah. From this Rabbinic tradition comes the principle of working to perfect or repair the world. By keeping the ethical and ritual mitzvot individuals and Jewish communities can help to restore the order of God's creation and perfect their relationship with the Lord.

By faithfully fulfilling their responsibility to the created world many contemporary Jews believe that they will set an example for the rest of the world. This is a theme that can be found in the writings of Jewish scholars and Rabbis from across the spectrum of modern Judaism including Rabbi Daniel Sperber, Professor of Talmud at Bar Ilan University and the Jewish Environmental Coalition of the North Shore (Chicago)

There are many organisations that work to repair the order of creation including the worldwide Coalition on the Environment and Jewish Life which is based in New York and Australian organisations such as Kedem Tikkun Olam and the Jewish Ecological Coalition.

Significant Practice – Marriage in Judaism

What has God been occupied with since the six days of creation?

With finding appropriate life mates for his earthly creatures.

(Genesis Rabbah 67:3)

The Jewish Talmud refers many times to the great value of marriage and married life as an institution. The Babylonian Talmud even goes so far as to say that a man without a wife, or a woman without a husband, is incomplete. One could say therefore that marriage is regarded in Judaism as the normal state of life and the circumstance that the Lord God desires for all his people. This belief that it is the divine desire for men and women to enter into marriage is drawn from the book of Genesis;

- it is not good that the man should be alone (18:2)

Traditionally Jewish marriage was contracted in two separate stages - the betrothal and the wedding - which were separated by a period of up to one year. Today however it is common for the betrothal and ceremony of marriage to take place as one ceremony, even if it is preceded by a period of engagement. The separate stages of **Kiddushin Nissu'in** may therefore be commonly known as Kiddushin in many communities.

The Hebrew term Kiddushin means to sanctify or make holy and reflects the Jewish theology of marriage as a means of raising up the character of the human being as a creature made in the image of the Lord God. In the sacred union of marriage a couple stands before God in a relationship where each recognises the presence of God's love in the other and treats the other accordingly. It is in this relationship that the true holiness of the man and woman is drawn out.

The sacredness of their union also reminds the Jewish man and woman to express their holiness by building a family home based on mutual love, respect, and kindness. Kindness or **chesed** is considered one of the fundamental values of the Jewish society and the

individual. According to the Talmud a Jew is required to not only practice *chesed*, but to do so in abundance. True *chesed* though does not consist of performing individual acts of kindness; it requires one to shift the entire focus of one's concerns from oneself to others. In essence, true kindness comes not from individual acts but from a fundamentally unselfish character.

The marriage that is based on a mutual love and respect for the other as the loving image of God becomes just such an unselfish relationship and the home in which *chesed* resides is one which attains the character of *shalom bayit*.

Another reason that marriage is highly revered and strongly encouraged in Judaism is because the home and family are seen as the centre of religious life. *Shalom bayit* – or the peace of the home – is one of the central aspirations of marriage and family life. The peaceful and loving home is the fitting place for children to be raised and to come to know God.

Judaism's understanding of marriage can be broken down then in to four key elements:

1. marriage is the natural and preferred state for individuals
2. marriage is a reflection of the relationship between God and humanity
3. marriage realises and facilitates humanity's innate holiness
4. marriage provides a firm base for the fundamental unit of Jewish society, the family

The *ketubah* (the Jewish marriage contract) has become another feature of Jewish marriages. It lays out rights of the wife (to monetary payments upon termination of the marriage by death or divorce), and obligations of the husband (providing food, shelter, clothing, and sexual satisfaction to the wife).

The over-riding purpose of the *ketubah* is the protection of the wife in the event of her financial support ceasing as a result of divorce or the death of the economic breadwinner. The rabbis in ancient times used to prohibit the marriage of the woman "without the protection of the *ketubah*".

In a spiritual sense, the covering of the *chuppah* is meant to represent the presence of God over the covenant of marriage. As a man's *kipa* (skull cap) served as a reminder of the Creator above all, (also a symbol of separation from God), so the *chuppah* was erected to signify that the ceremony and institution of marriage has divine origins.

All in all, it should be clear that the Jewish tradition conceives of marriage as a crucial dimension of human existence. Moreover, marriage is a holy enterprise within Judaism. The Jewish marriage is characterized by kindness and the pursuit of peace. Women are treated with care and protection, as is provided in the *ketubah*.

Tradition Study – Approaching the Exam

In the HSC examination this means Religious Tradition Studies make up two sections each of the one and two unit papers.

Section II	Religious Tradition Study (15 marks) Structured response (complete 1 for one unit – 2 for two unit)
Section III	Religious Tradition Study (20 marks) Extended response

It is a requirement of the syllabus that students must write on each of their Religious Tradition studies in the HSC examination. Therefore, whichever tradition you attempt for Section II cannot also be attempted for Section III.



Use your reading time to choose

During reading time, do not start reading the multiple choice questions. Turn straight to Section II and Section III and read the available questions for your tradition. Having read all of the questions you need to choose which set of questions you will be able to answer most confidently.

You do not want to complete the easier Section II structured response and then discover with 30 minutes to go that you have left yourself a more difficult extended response option. Choose deliberately and well.



When the exam starts

Take five minutes to go to Section II and Section III. If you have just made a decision which questions to answer it is likely that you have just been thinking about what content points, examples and references you would use to answer them. Write some quick notes in point form on the question paper straight away while these thoughts are fresh in your mind.

Now go on and begin answering the paper in whatever order you feel most comfortable. Remember, there is no set order; some people perform best when they break up the two larger written sections by answering the multiple choice questions in between. Experiment with different options during your exam preparation and find a method that works for you.



Flashes of brilliance

While working under the stress of the exam ideas related to another question or section might pop into your head. If this happens write them down immediately in the margin of your answer booklet. Otherwise they will be likely to disappear as fast as they came. Later you need only to rule a line through them to let the marker know they are not part of your current answer.

Reading the Questions

An essential part of succeeding in Section II and Section III is reading and understanding the demands of the question.

There are three things to look for in any question, the task, the topic and the focus.

- **Task** what the question is asking you to do
- **Topic** the area of the syllabus
- **Focus** the specific content

Let's look at an example

Task → **Analyse** the significance within the Christian community of ONE **significant**

Topic → **practice** drawn from

Focus →

- *Baptism*
- *Marriage ceremony*
- *Saturday/Sunday worship*

The next step is to take this question and use it to form a thesis (central idea) which will be conveyed in the opening statement of your response. You should not repeat or restate the question but you should include the topic and focus points.

Our sample question could be reshaped into an opening thesis statement such as

Though Baptism is practised in different ways by different Christian Churches it is of central importance as a rite of entry into the Christian community and an expression of the Christian belief in salvation.

From this introduction we can see that the writer intends to explore the identifying features of baptismal practice in different Christian Churches (***analyse***) and the Christian beliefs expressed by practising baptism.

Identify the task, topic and focus in these questions

Use the space provided on the next page to turn your question into a thesis.

Assess the importance within the Buddhist community of ONE significant practice drawn from

- pilgrimage
- Temple Puja
- Wesak

Evaluate the contribution to Islam of ONE significant person or school of thought other than Muhammad and the Four Rightly Guided Caliphs.

Outline the teachings of ONE significant person or school of thought and analyse their impact on Judaism.

Describe ONE of the following practices and explain its importance for the Hindu community:

- Marriage ceremony
- Pilgrimage
- Temple worship

[illegible]

Understanding the Criteria

The following criteria were created to guide teachers marking an HSC practice paper. They follow the format and style of the criteria that is published by the Board of Studies each year following the HSC marking operation. Look carefully at how the leading verb and content of each question relate to the marks available.

- (a) Describe ONE principal ethical teaching of Islam on ONE of the following
- bioethics
 - **environmental ethics**
 - sexual ethics

MARKING GUIDELINES

Criteria	Marks
• Accurately identifies the features of ONE Islamic ethical teaching in the chosen area	3
• Identifies some characteristics of ONE Islamic ethical teaching from the chosen area	2
• Correctly identifies ONE Islamic ethical teaching from the chosen area	1

- (b) Demonstrate how ONE significant practice drawn from the following expresses the beliefs of Islam

- Friday prayer at the mosque
- Funeral ceremony
- Hajj

MARKING GUIDELINES

Criteria	Marks
• Provides clear and accurate examples of how a chosen significant practice expresses the beliefs of Islam	5-6
• Provides accurate examples of how a chosen significant practice expresses the beliefs of Islam	3-4
• Accurately describes some aspects of the practice in Islam	1-2

- (c) Analyse the significance both for the individual and the community of ONE practice drawn from

- Friday prayer at the mosque
- Funeral ceremony
- Hajj

MARKING GUIDELINES

Criteria	Marks
• Clearly and accurately identifies the components of the chosen practice and its significance to the individual and the Islamic community	5-6
• Uses relevant examples to demonstrate this relationship	
• Accurately identifies the components of the chosen practice and its significance to the individual and the Islamic community	3-4
• Uses some examples to demonstrate this relationship	
• Describes some components of the chosen practice	1-2

Sample Criteria – Extended Response

Assess Christianity as a living religious tradition in the life of its adherents.

Adapted from the 2009 HSC examination

MARKING GUIDELINES

Criteria	Marks
- Clearly and accurately indicates the main features Christianity as a living religious tradition - Makes a comprehensive judgement of the guidance provided by ethical teachings, or practices in the lives of adherents or the impact of significant figures/schools of thought on the life of adherents - Integrates significant and relevant examples to effectively support this response - Integrates specific terminology relevant to the chosen practice - Presents a sustained, logical and well-structured response	17-20
- Clearly indicates the main features Christianity as a living religious tradition - Makes a competent judgement about the guidance provided by ethical teachings, or practices in the lives of adherents or the impact of significant figures/schools of thought on the life of adherents - Provides relevant and accurate examples to support this response - Applies specific terminology relevant to the chosen practice - Presents a sustained and logical response	13-16
- Indicates in general terms evidence that Christianity is a living religious tradition - Makes some judgement of its impacts upon the lives of its adherents - Provides accurate examples to support this response - Applies appropriate terminology relevant to the chosen practice - Presents a logical response	9-12
- Makes basic or descriptive statements about Christianity as a living religious tradition - May make reference to ethical teachings, significant practices of significant figures/schools of thought - Uses simple terminology to describe the chosen practice - Presents a generalised response	5-8
- Provides a limited description of Christianity as a living religious tradition - May refer to some aspects of religion - Uses basic terminology	1-4
Inappropriate or no response	0

Supporting your response

As we have seen from looking at the sample marking guidelines to achieve in the higher marking bands a student must make use significant, accurate and relevant examples to support their response, but there are several types of examples you can use.

Primary sources All religions use their sacred texts and writings to inform or underpin their ethical teachings. When writing about these teachings try to use a relevant quote from the bible for Christianity, the Qur'an, etc.

A primary source can also include a document such as the Catechism of the Catholic Church, an encyclical or Pastoral letter or other official document.

Organisations If a religious group has set up an organisation such as the Australian Council of Christians and Jews or Catholic Earthcare Oz you might refer to the organisation and give an example of projects or practical works that have been undertaken by that organisation.

You might also be able to refer to a document published by one of these organisations.

Events From time to time religious groups and organisations will conduct a specific event to promote or celebrate their works, their diversity, e.g the Joint Inter-faith prayer for peace held at St Mary's Cathedral as Australian troops departed for Iraq. Referring to these events demonstrates the public commitment religious groups make to their beliefs and teachings.

A few things you should remember when providing references and examples

The HSC markers are all experienced teachers with a breadth of knowledge of the syllabus and many of the examples you will cite. Don't make up a false reference or example, if it is completely unfamiliar to the markers they will look it up.

If you can remember what a biblical or source reference is about but don't remember the exact words don't use inverted commas; simply state the source and paraphrase, it is better than being wrong and much better than not using an example at all.

Practice writing about your examples in a way that makes them a part of your exposition. The top marking band requires that you integrate your examples. This means not just adding them on to the end of your paragraph. For example

The first book of the Qur'an makes Muslim's aware of their responsibility to be thankful for the good that Allah has blessed them with and to uphold and preserve that good. Islamic environmental ethics refers to this responsibility as trusteeship, an idea that underpins its environmental teachings.

Studies of Religion I

Section II — Religious Tradition Depth Study

15 marks Attempt ONE question from Questions 1–5

Allow about 30 minutes for this section

Answer the question in a SEPARATE Studies of Religion Section II Answer Booklet.

Question 2 — Christianity (15 marks)

- (a) (i) Outline ONE Christian ethical teaching in ONE of the following areas:

3

- Bioethics
- Environmental ethics
- Sexual ethics.

- (ii) Describe TWO examples of the ethical teaching identified in part (a) (i).

4

- (b) Evaluate the significance of ONE of the following practices in the lives of adherents.

- Baptism
- Marriage ceremony
- Saturday/Sunday worship

8

Notes from the Board of Studies Marking Centre 2014 Higher School Certificate Examination

Section I – Religion in Australia Post-1945

Question 11

Candidates showed strength in these areas:

- referring to the quote when responding to the question
- recognising that there are a range of reasons for the current landscape, including the effect of immigration
- supporting the response with relevant examples.

Candidates need to improve in these areas:

- ensuring that statistics are up to date; for example, referring to 2011 census data rather than 2006
- focusing on the current religious landscape, rather than early colonisation
- addressing the key term 'account for' rather than giving a descriptive response.

Question 22

Candidates showed strength in these areas:

- differentiating between religious and non-religious world views and giving specific examples of each
- using appropriate terminology.

Candidates need to improve in these areas:

- addressing the requirements of the question in a concise and succinct manner in the space provided
- using specific and relevant examples
- integrating the stimulus source in the response rather than giving a description.

Section II

Question 1 – Buddhism

Candidates showed strength in these areas:

- understanding Buddhism and the contribution of the significant person or school of thought chosen (part ai)
- clearly articulating an understanding of the impact of the significant person or school of thought identified in part ai over time (part aii)
- making clear links between the significant person/school of thought and their impact on the development and expression of Buddhism (part aii)
- linking the significant practice, the stimulus and Buddhist beliefs (part b)
- making a judgement about the significance of the statement (part b)
- supporting responses with clear examples (part b)
- using correct and relevant terminology
- responding succinctly and coherently.

Candidates need to improve in these areas:

- avoiding overly descriptive (part b) and biographical (parts ai and aii) responses
- choosing a significant person or school of thought whose contribution has been significant enough to meet the requirements of the question (part aii)
- integrating the quote into a response rather than 'topping and tailing' the quote into the introduction and conclusion and making little or no reference to it in the body of the response (part b)

Question 2 – Christianity

Candidates showed strength in these areas:

- demonstrating an understanding of Christianity
- understanding the contribution (eg the work or writings) of the significant person or school of thought chosen (part ai)

- articulating an understanding of the impact of the significant person or school of thought over time (part aii)
- linking the significant person or school of thought to the development and expression of Christianity (part aii)
- linking the stimulus to the significant practice and Christian beliefs (part b)
- making a judgement about the beliefs of Christianity in relation to the community and practice (part b)
- supporting responses with clear examples (part b)
- using correct and relevant terminology
- responding succinctly and coherently.

Candidates need to improve in these areas:

- avoiding overly descriptive (part b) and biographical (parts ai and aii) responses
- choosing a significant person or school of thought whose contribution has been significant enough to meet the requirements of the question (part aii).

Question 3 – Hinduism

Candidates showed strength in these areas:

- demonstrating an understanding of Hinduism and the contribution of the significant person or school of thought chosen (part ai)
- clearly articulating an understanding of the impact of the significant person or school of thought over time (part aii)
- linking the significant person or school of thought to the development and expression of Hinduism (part aii)
- clearly showing the link between the stimulus, the significant practice and Hindu beliefs (part b)
- making a judgement about the importance of the statement (part b)
- linking the response to the quote by making explicit reference to the beliefs of Hinduism and the significance of the practice for the Hindu community (part b).
- responding succinctly and coherently.

Candidates need to improve in these areas:

- avoiding overly descriptive (part b) and biographical (parts ai and aii) responses
- choosing a significant person or school of thought whose contribution has been significant enough to meet the requirements of the question (part aii)
- structuring responses.

Question 4 – Islam

Candidates showed strength in these areas:

- providing the key characteristics and features of ONE significant practice within Islam (part ai)
- describing the practice of Hajj (part ai)
- demonstrating an understanding of the significance for the Muslim community of the practice outlined in part ai (part aii)
- using clear examples to support their response (part aii)
- making reference to the statement reflecting the contribution of the significant person or school of thought to the development and expression of Islam (part b)
- integrating the statement throughout the response (part b)
- using correct terminology.

Candidates need to improve in these areas:

- answering the question more directly and succinctly (part ai)
- describing the ritual rather than giving an overview of the practice (part ai)
- linking the significant practice to the community rather than to the individual (part aii)
- avoiding overly descriptive (part b) and biographical (parts ai and aii) responses
- choosing a significant person or school of thought whose contribution has been significant enough to meet the requirements of the question (part b).

Question 5 – Judaism

Candidates showed strength in these areas:

- providing the key characteristics and features of ONE significant practice within Judaism (part ai)
- describing the practice of marriage and the practice death and mourning (part ai)
- demonstrating clear understanding of the relationship between the chosen practice and the beliefs of Judaism (part aii)
- supporting their response with examples (part aii)
- making specific reference to the verse and integrating the verse throughout the response (part b)
- applying knowledge of the significant person or school of thought to the development and expression of Judaism (part b)
- using correct and accurate terminology.

Candidates need to improve in these areas:

- describing the ritual rather than providing an overview of the practice
- developing greater understanding of the significant person or school of thought (part b)
- choosing a significant person or school of thought whose contribution has been significant enough to meet the requirements of the question (part b).

Section III

Question 1 – Buddhism

Candidates showed strength in these areas:

- demonstrating knowledge of the ethical teachings of Buddhism and their foundations with specific reference to sacred texts and writings and/or teacher or authority within the tradition
- integrating the stimulus to explain how Buddhists live ethically by practising the 'three acts of goodness'
- developing a cohesive argument that met the requirements of the question.

Candidates need to improve in these areas:

- avoiding generalised statements that outline features or characteristics of Buddhism without engaging with the question
- using the stimulus in context throughout the response
- using Buddhist concepts and terminology correctly throughout the response.

Question 2 – Christianity

Candidates showed strength in these areas:

- demonstrating knowledge of the ethical teachings of Christianity and points of difference within Christian variants where appropriate
- providing evidence from sacred texts, Church and other authoritative teachings and/or organisations
- providing clear and accurate links to the quote provided from 3 John 1:11 and Christian ethical teachings
- explaining how ethical teachings guide adherents to do 'what is good'.

Candidates need to improve in these areas:

- responding to the specific nature of the question rather than describing aspects of ethical teachings and issues
- integrating the quote
- linking environmental ethics to the ethical teachings of Christianity.

Question 3 – Hinduism

Candidates showed strength in these areas:

- demonstrating knowledge of the ethical teachings of Hinduism and their foundations with specific reference to sacred texts and writings and/or teacher or authority within the tradition
- demonstrating an understanding of the implications of Hindu ethical teachings on the lives of adherents
- integrating the stimulus
- developing a cohesive argument that met the requirements of the question.

Candidates need to improve in these areas:

- avoiding generalised statements that outline features or characteristics of Hinduism without engaging with the question
- using the stimulus in context throughout the response
- using Hindu concepts and terminology correctly throughout the response.

Question 4 – Islam

Candidates showed strength in these areas:

- demonstrating knowledge of the ethical teachings of Islam and their foundations with specific references from sacred texts and writings (Qur'an and Hadith)
- integrating the stimulus to explain how ethical teachings guide adherents to 'do good deeds' in their daily lives
- illustrating these 'good deeds' through the use of varied, relevant, contemporary examples that were derived from a variety of sources
- developing a cohesive argument that met the requirements of the question.

Candidates need to improve in these areas:

- avoiding generalised statements that outline features or characteristics of Islam without engaging with the question
- using the stimulus in context throughout the response rather than just using the words 'good deeds'
- using Islamic concepts and terminology correctly throughout the response.

Question 5 – Judaism

Candidates showed strength in these areas:

- demonstrating understanding of the ethical teachings of Judaism
- explaining how ethical teachings guide adherents to 'be wise in deeds'.
- Candidates need to improve in these areas:
- responding to the specific nature of the question rather than describing aspects of ethical teachings and issues
- ensuring that examples and comments are relevant to Judaism rather than making simple reflections and providing personal opinions on ethical issues
- ensuring that cohesive links are made with the quote provided.

Section IV – Religion and Peace (Studies of Religion II only)

Candidates showed strength in these areas:

- discussing how the 'founders' of religious traditions can be models for emulating peace
- using sacred texts and writings to illustrate a religious understanding of peace
- applying terminology specifically related to Religion and Peace.

Candidates need to improve in these areas:

- using current examples
- refraining from including 'secular' applications to world peace
- recognising the distinction within a religious tradition between 'principal beliefs' and the teachings about peace
- making appropriate and integrated use of a stimulus when it is provided.

Notes from the Board of Studies Marking Centre 2015 Higher School Certificate Examination

Section I – Religion in Australia Post-1945

Question 11

Candidates showed strength in these areas:

- identifying the effects of dispossession on Aboriginal spiritualities
- supporting the response with reference to specific aspects of Aboriginal spiritualities
- integrating relevant and accurate terminology throughout response.

Candidates need to improve in the following areas:

- addressing the specific requirements of the question by focusing on the continuing effects of dispossession on Aboriginal spiritualities rather than the past effects
- referring to the effects on Aboriginal spirituality rather than the effects on culture
- using correct terminology when referring to aspects of Aboriginal spiritualities and dispossession
- making specific reference to aspects of Aboriginal spiritualities rather than generalisations about land and Dreaming.

Question 22

Candidates showed strength in these areas:

- using scriptural references to support reasons for social responsibility
- incorporating appropriate terminology, particularly in regard to Christianity and Islam
- including relevant examples of organisations associated with religious belief systems.

Candidates need to improve in the following areas:

- understanding the requirements for the command word 'compare'
- naming a religious and a non-religious belief system
- writing a response that fits into the lines provided.

Section II

Question 1 – Buddhism

Candidates showed strength in these areas:

- identifying one ethical teaching of Buddhism and its origin
- understanding how the selected ethical teaching guides adherents in their daily living providing accurate information addressing how the 'moral precepts' to do good are portrayed by ONE significant person or school of thought other than the Buddha
- using clear and relevant evidence to support the response.

Candidates need to improve in these areas:

- distinguishing between Buddhist ethical issues and teachings
- avoiding biographical responses that do not address the question
- using the quote in context rather than merely restating it
- structuring a response to address the command word.

Question 2 – Christianity

Candidates showed strength in these areas:

- demonstrating sound knowledge of environmental ethics
- displaying sound knowledge of a significant person and their contribution to the religious tradition
- writing concise responses with appropriate use of terminology and knowledge of the course content.

Candidates need to improve in these areas:

- applying course content to the question
- making a clear reference to Christian ethical teachings in relation to the area of study
- linking the response to the stimulus material

- distinguishing between ethical teachings and issues
- supporting an argument/judgment with relevant examples
- developing a clear understanding of the origin of the ethical teaching.

Question 3 – Hinduism

Candidates showed strength in these areas:

- demonstrating a knowledge of ONE ethical teaching of Hinduism and its origin
- clearly articulating an understanding of the how the selected ethical teaching guides adherents in their daily living
- providing accurate information addressing how the 'good path' to liberation is portrayed by ONE significant person or school of thought other than the Vedas
- using relevant evidence to support the response
- responding succinctly and coherently.

Candidates need to improve in these areas:

- avoiding overly descriptive and biographical responses
- using the stimulus in context throughout the response.

Question 4 – Islam

Candidates showed strength in these areas:

- recognising and naming TWO contributions of a significant person or school of thought in Islam
- expressing concisely the impact of a significant person or a school of thought
- making excellent reference to the teaching and providing clear and accurate information to support the response
- displaying sound use of terminology and good knowledge of course content.

Candidates need to improve in these areas:

- making a clear reference to the impact of significant person or school of thought rather than describing the contributions
- distinguishing between ethical teachings and issues
- incorporating relevant examples in the response
- writing concise responses.

Question 5 – Judaism

Candidates showed strength in these areas:

- recognising and naming TWO contributions of a significant person or school of thought in Judaism
- providing clear and accurate information to support the response
- giving a description of a significant person or school of thought
- displaying sound use of terminology and good knowledge of course content
- responding logically and coherently.

Candidates need to improve in these areas:

- making a clear reference to the impact of a significant person or a school of thought
- engaging with the teaching provided and linking it to the life of the adherent
- distinguishing between ethical teachings and issues
- including relevant examples in the response
- writing a concise response.

Section III

Question 1 – Buddhism

Candidates showed strength in these areas:

- identifying and describing aspects of ONE selected practice in Buddhism
- demonstrating an understanding of why the selected practice is significant to adherents
- making reference to the stimulus quote or quotes.

Candidates need to improve in these areas:

- linking aspects of the practice to the question, that is, how it assists adherents to become better people
- integrating the stimulus throughout
- addressing the verb 'explain' rather than providing a description
- using terminology correctly throughout the response.

Question 2 – Christianity

Candidates showed strength in these areas:

- demonstrating knowledge of the significance of a practice for the individual and/or community of believers
- providing detailed coverage of the practice with specific links to the beliefs of Christianity
- making reference to the stimulus to support the response
- using variants to demonstrate the diversity of expression of practices within Christianity
- using accurate terminology in a well-structured response.

Candidates need to improve in these areas:

- explaining how the practice assists adherents to live a Christian life
- providing meaningful and appropriate use of the stimulus material
- providing an explanation rather than a descriptive statement about the nature and order of the practice.

Question 3 – Hinduism

Candidates showed strength in these areas:

- providing knowledge of ONE selected practice in Hinduism
- demonstrating an understanding of why the selected practice is significant to adherents
- making reference to the stimulus in the response
- developing a cohesive response that met the requirements of the question.

Candidates need to improve in these areas:

- providing an explanation rather than a generalised description of the practice which does not address the question
- using the stimulus in context throughout the response
- using related terminology correctly throughout the response.

Question 4 – Islam

Candidates showed strength in these areas:

- presenting a clear understanding of the meaning of submission explaining the relationship between the chosen practice and its efficacy in assisting the ongoing process of submission in the lives of adherents
- integrating the stimulus in the response to support an explanation of how specific aspects of the practice assists adherents in attaining submission
- using concepts and terminology within the framework of a cohesive explanation.

Candidates need to improve in these areas:

- ensuring that the response meets the specific requirements of the question/stimulus and does not simply describe a practice
- using the stimulus and/or question in context
- using terminology correctly.

Question 5 – Judaism

Candidates showed strength in these areas:

- using examples to support how believers keep the covenant
- providing scriptural references to support their answer
- showing clear understanding of how marriage and synagogue services assist believers to keep the covenant
- using appropriate terminology to support their response.

Candidates need to improve in these areas:

- understanding of how death and mourning practice assists believers to keep the covenant
- incorporating the quote throughout the response
- providing an explanation rather than a purely descriptive response.

Section IV – Religion and Peace (Studies of Religion II only)

Candidates showed strength in these areas:

- understanding that the question required a judgement supported with examples and scripture
- balancing the judgement with examples from both traditions
- including a range of contemporary examples
- applying terminology specifically related to the syllabus topic 'Religion and Peace'.

Candidates need to improve in these areas:

- providing a sustained response with reference to the question throughout
- recognising the difference between the principal beliefs, ethics and principal peace teachings
- making an explicit and supported judgement
- incorporating accurate and relevant terminology
- engaging with the stimulus.

Notes from the Board of Studies Marking Centre 2016 Higher School Certificate Examination

Section I

Question 11

Candidates showed strength in these areas:

- providing reasons for the importance of the Land Rights movement for Aboriginal Australians, particularly in relation to the Dreaming
- identifying landmark legal milestones in the Land Rights Movement
- integrating relevant terminology throughout the response.

Candidates need to improve in the following areas:

- addressing the specific requirements of the question which focused on the importance of the Land Rights Movement, not a description of legal cases
- integrating the most relevant aspects of the quote
- using specific and relevant examples in relation to the Dreaming and the Land Rights Movement to support the response.

Question 22

Candidates showed strengths in these areas:

- identifying the nature of maintaining tradition
- integrating relevant knowledge from the depth studies
- using relevant examples
- integrating the quote throughout the response

Candidates need to improve on the following areas:

- making clear the motivation for the change that has occurred from within the context of the religious tradition
- demonstrating a deeper understanding of the nature of *social* transformation
- writing in a succinct manner as well as following the directive in the question

Section I

Question 1 – Buddhism

Candidates showed strength in the following area:

- focusing on the impact of their choice of significant person or school of thought from a(i) on the expression Buddhism
- making reference to the quotation
- explaining the teachings in the chosen area of ethics.

Candidates need to improve in this area:

- addressing the requirements of the directive rather than providing a detailed narrative
- distinguishing between achievements and impacts on Buddhism
- linking the stimulus to the ethical area
- linking the ethical teachings to one ethical issue.

Question 2 - Christianity

Candidates showed strengths in these areas:

- clearly and accurately focusing on the significance of the chosen practice for the Christian community as a whole
- making reference to the principal beliefs of Christianity
- including sacred text references effectively to further support the response
- making sustained and accurate references to the stimulus throughout the response
- including sacred text references to support an argument
- making clear and accurate judgments

Candidate need to improve in these areas:

- focusing on the intent of the question rather than being overly descriptive of the chosen practice
- focusing on the significance for the individual rather than the community
- providing too much information rather than using the number of lines provided as a guide to the response required
- being overly descriptive and biographical in nature
- providing an overly long response which did not make a clear and sustained reference to the stimulus.

Question 3 - Hinduism

Candidates showed strength in these areas:

- demonstrating a clear understanding of the significance of the practice for the Hindu community
- using relevant and detailed examples
- addressing the extent to which a significant person or school of thought encouraged adherents to live lives guided by compassion
- successfully integrating the quote throughout the response
- using relevant examples and accurate terminology

Candidates need to improve in these areas:

- focusing on the significance of the practice for the Hindu community throughout the response
- avoiding overly descriptive responses
- making a clear judgement
- understanding how adherents were guided by the significant person or school of thought to live lives guided by compassion.

Question 4 - Islam

Candidates showed strength in these areas:

- demonstrating their knowledge of the chosen practice
- concisely identifying the features of the chosen practice

- demonstrating a clear understanding of the significance of the practice chosen for the community
- supporting the response with relevant examples and accurate terminology
- incorporating relevant quotes from sacred texts to support the response
- making a clear and concise judgement relating to the quote in relation to one significant person
- using relevant examples of the contributions or impact of the significant person/school of thought supported by sacred text references
- being consistent when referencing the stimulus

Candidates need to improve in these areas:

- identifying features rather than simply providing general information
- emphasising the significance to the community rather than to the individual
- making the links between the belief/symbol and its significance more explicit
- answering the question asked rather than just demonstrating a knowledge of the practice
- using biographical information to support a judgement or make a link to the question rather than providing a narrative
- using the stimulus constructively.

Question 5 - Judaism

Candidates showed strength in these areas:

- identifying the contributions and impact of the significant person or school of thought
- using relevant examples from a significant practice to support an argument
- integrating the quote and the question in the response

Candidates need to improve in the following areas:

- responding to all aspects of the question
- linking the significant practice to the quote
- writing in a succinct manner while addressing the directive.

Section III

Question 1 – Buddhism

Candidates showed strength in these areas:

- linking the quotation to the question
- providing a sound explanation of the concept of 'letting go'
- supporting the response with accurate references from sacred texts

Candidates need to improve in these areas:

- responding to the question and avoiding the overuse of description
- demonstrating how the quote is reflected in the lives of adherents
- using references from sacred texts more effectively to support the response.

Question 2 - Christianity

Candidates showed strength in these areas:

- demonstrating a comprehensive understanding of how the ethical teachings of Christianity relate to the stimulus provided
- reflecting the breadth of the tradition through the use of contemporary and relevant examples and quotes from a range of sources other than sacred texts
- integrating the stimulus provided and making references to the scripture

Candidates need to improve in the following areas:

- using accurate terminology associated with Christianity
- making a sustained reference to the stimulus provided and integrating sacred texts throughout the response
- demonstrating an understanding of the breadth of the tradition and incorporating reference to Christian variants.

Question 3 - Hinduism

Candidates showed strength in these areas:

- demonstrating a thorough understanding of how the ideas expressed in the statement assist an adherent to live a truly Hindu life
- providing detailed and relevant examples that reflect the breadth of the tradition
- integrating the statement effectively and using accurate terminology in a cohesive and well-structured response

Candidates need to improve in these areas:

- providing enough detail in the examples and linking them back to the question
- using terminology and the sacred texts correctly to support the response.

Question 4 - Islam

Candidates showed strength in these areas:

- presenting a clear understanding of the teachings of Islam in respect to their chosen area of ethics
- including pertinent references from the Qur'an and Hadith, as well as integrating the process of jurisprudence, especially Ijma
- integrating the stimulus throughout the response to demonstrate how ethical teachings assist adherents to remain 'noble in the sight of Allah'
- referencing well-researched and relevant examples to demonstrate the practical expression of ethical teachings across the Muslim ummah
- using concepts and terminology within the framework of a cohesive explanation

Candidates need to improve in these areas:

- ensuring that the response meets the specific requirements of the question/stimulus that in this instance required a focus on ethical teachings and not a holistic presentation of the entire Islam depth study
- integrating the stimulus throughout the response in a manner that exhibits an understanding of its meaning
- avoiding examples becoming the dominant focus of the response rather than enhancing the understanding of ethical teachings
- using terminology correctly in a structured response.

Question 5 - Judaism

Candidates showed strength in these areas:

- integrating the quote throughout the response
- using relevant terminology including reference to sacred texts
- demonstrating knowledge of the chosen significant practice and ethical issues

Candidates need to improve in the following areas:

- using accurate terminology associated with Judaism
- demonstrating an understanding of the breadth of the tradition
- integrating references from sacred text throughout the response
- answering all aspects of the question, 'to live an authentically Jewish life'.

Section IV

Question 1 - Religion and Peace

Candidates showed strength in these areas:

- integrating the terminology of the quote such as 'power of love' and 'blessings of peace'
- providing accurate and relevant quotes from sacred texts to support the response
- including a comprehensive range of contemporary examples of peace initiatives in two religious traditions which are clearly linked to both teachings and the quote
- articulating clearly the teachings on peace, supported with examples from the sacred texts and contemporary people and organisations

Candidates need to improve in the following areas:

- engaging with the given quotation and question asked rather than using a pre-prepared answer
- focusing on the principal teachings on peace and supporting the response with examples from sacred texts
- supporting the response with accurate and relevant contemporary examples and avoiding excessive focus on a significant person from the religious tradition depth study
- integrating the stimulus into the response rather than simply quoting it.

Notes from the Board of Studies Marking Centre 2017 Higher School Certificate Examination

Section I Part A – Religion and Belief Systems in Australia post-1945

Question 11

In better responses, students were able to:

- provide clear detail of their understanding of kinship including: the complex nature of relationships, moiety, totems, ritual obligations, bloodlines, language, oral tradition
- identify clear impacts; for example: the loss of ..., disconnection from ..., interruption of ..., severing ties between ...
- provide a level of detail and depth of knowledge in their choice of examples and technical terminology related to Aboriginal spirituality and elements of the Dreaming; for example sacred totemic rituals
- provide clearly and succinctly the links that exist for Aboriginal and Torres Strait Islander people between their understanding of the land and kinship.

Section I Part B – Religion and Non-Religion

Question 22

In better responses, students were able to:

- identify the nature of personal fulfilment or ethical guidance
- link their chosen area to the rise of new religious expressions and spiritualities
- demonstrate why people desired the pursuit of new religious expressions and spiritualities.

Section II – Religious Tradition Depth Study

Question 1 – Buddhism

Q1 (a) (i) and (a) (ii)

In better responses, students were able to:

- demonstrate clear links between the Buddhist community and the practice
- emphasise the communal nature of the practice with relevant examples from the practice to support the response.

Q1 (b)

In better responses, students were able to:

- link specific content regarding the person/school of thought to the intent of the quote
- integrate the stimulus throughout the response
- incorporate text references; for example, scriptures or writings of the person studied.

Question 2 – Christianity

Q2 (a) (i) and (a) (ii)

In better responses, students were able to:

- demonstrate an accurate understanding of Christianity
- understand the meaning of the word 'contribution' and be able to differentiate between 'impact' and 'contribution'

- outline in part (a) (i) the full extent of the contribution; for example the work or writings of the significant person or school of thought chosen
- articulate an understanding of the impact of the significant person or school of thought over time
- choose a person or school of thought in part (a) (i) significant enough to meet the requirements of part (a) (ii).

Q2 (b)

In better responses, students were able to:

- demonstrate a sound knowledge of Christianity and its ethical teachings in one of the named areas of study
- express the links between these teachings and the stimulus material provided
- support arguments with examples and quotes from the New Testament and use examples relevant to the issue/area of study (bioethics, environmental ethics or sexual ethics)
- demonstrate an understanding of sexual ethics, bioethics or environmental ethics
- respond to the specific nature of the question as opposed to describing general aspects of Christian ethics.

Question 3 – Hinduism

In better responses, students were able to:

- outline ONE ethical teaching in Hinduism and demonstrate a clear understanding of how it gives guidance to adherents in the chosen area
- distinguish between ethical teachings and ethical issues
- explain the importance of faith as an important aspect of ONE significant practice rather than just making general statements about the practice.

Question 4 – Islam

Q4 (a) (i) and (a) (ii)

In better responses, students were able to:

- make a judgement about the impact of the significant person or school of thought.

Q4 (b)

In better responses, students were able to:

- explain a range of teachings and link them to specific ethical issues and variants
- provide scriptural evidence from both the Qur'an and the Hadith to support their explanation of how the ethical teachings guide adherents in one of the ethical areas.

Question 5 – Judaism

Q5 (a) (i) and (a) (ii)

In better responses, students were able to:

- demonstrate clear links between the Jewish community and the practice
- emphasise the communal nature of the practice with relevant examples from the practice to support the response.

Q5 (b)

In better responses, students were able to:

- link specific content regarding the person/school of thought to the intent of the quote
- integrate the stimulus throughout the response
- incorporate text references; for example scriptures or writings of the person studied.

Section III – Religious Tradition Depth Study

Question 1 – Buddhism

In better responses, students were able to:

- identify ethical teachings in relation to the chosen ethical area
- incorporate accurate terminology and sacred texts relevant to Buddhism

- sustain a cohesive well-structured response integrating the quote throughout the response
- illustrate a deep understanding of the breadth of the tradition.
-

Question 2 – Christianity

In better responses, students were able to:

- identify within the introduction the depth study 'aspect/s' they intended exploring
- include detailed and accurate information that conveyed a comprehensive understanding
- engage with the question, rather than simply describe one or more aspects
- make clear links between the quote and the lives of adherents
- relate the 'breadth' of the tradition
- use relevant and contemporary examples to demonstrate their understanding.

Question 3 – Hinduism

In better responses, students were able to:

- demonstrate an understanding of Hindu beliefs and practices
- integrate evidence from the syllabus to answer the question given
- understand how Hinduism guides adherents to strive 'towards truth'.

Question 4 – Islam

In better responses, students were able to:

- sustain an explanation of the relationship between the beliefs of Islam, the chosen practice and how this supports adherents to 'become righteous'
- develop their description of the understanding of righteousness in Islam.

Question 5 – Judaism

In better responses, students were able to:

- identify ethical teachings in relation to the chosen ethical area
- incorporate accurate terminology and sacred texts relevant to Judaism
- sustain a cohesive well-structured response integrating the quote throughout the response
- illustrate a deep understanding of the breadth of the tradition.

Section IV – Religion and Peace

In better responses, students were able to:

- sustain a judgement throughout the response with explicit support from a range of sources
- identify the principal teachings of two religious traditions and include a range of relevant examples drawn from a variety of contemporary sources
- present a logical, well-structured and cohesive response with appropriate terminology.

Notes from the Board of Studies Marking Centre 2018 Higher School Certificate Examination

Section I – Part A

Question 11

In better responses, students were able to:

- accurately name two religious traditions that have clearly been affected by immigration in the Australian religious landscape
- provide clear and accurate explanation of the statistical trends for each tradition, regions or country of origin, denominational variance, and reasons for changes to immigration trends
- provide relevant terminology such as 'Immigration Restriction Act'.

Areas for students to improve include:

- making clear links between the changes in immigration and the effects of these changes
- providing greater detail of the current Australian religious landscape
- clearly identifying the syllabus contents being assessed.

Section I – Part B

Question 22

In better responses, students were able to:

- provide clear and comprehensive reasons for the growth of new religious expressions and spiritualities
- make strong links between this growth and ecological awareness and/or disenchantment with traditional religions
- provide clear and accurate examples of new religious expressions and spiritualities.

Areas for students to improve include:

- making clearer links between the various aspects of the question
- ensuring examples used are new religious expressions/spiritualities rather than non-religions and that they are made relevant to the question.

Section II

Question 23 – Buddhism

In better responses, students were able to:

- clearly and accurately link the teaching (ai) with daily living (aii)
- demonstrate a clear understanding of how the ethical teaching gives guidance to adherents' daily living (aii)
- provide accurate, relevant and detailed information on how the beliefs in the quotation are reflected in the practice (b).

Areas for students to improve include:

- avoiding confusing ethical teachings with ethical issues
- clearly linking teaching with daily living
- clearly linking beliefs expressed in the quote with the chosen practice.

Question 24 – Christianity

In better responses, students were able to:

- clearly and accurately focus on the significance of the chosen practice for the Christian community as a whole (aaii)
- make clear and accurate judgements in (aaii) and (b)
- include sacred text and other relevant sources effectively to further support the response (b)
- articulate an understanding of the impact of the significant person or school of thought (b)

- respond to the specific nature of the question as opposed to describing general aspects of the significant person or school of thought (b).

Areas for students to improve include:

- focusing on the significance for the community rather than the individual (ii)
- focusing on the intent of the question (aii) and (b)
- avoiding being overly descriptive and biographical in nature (b)
- supporting arguments with examples and quotes from specific sources related to the significant person/school of thought (b).

Question 25 — Hinduism

In better responses, students were able to:

- demonstrate a clear understanding of how the contribution outlined (ai) impacted Hinduism
- explain how the quote reflected the significance of the chosen practice for the Hindu community (b)
- use clear and relevant evidence to support the response.

Areas for students to improve include:

- avoiding extensive biographical details about the significant person for (ai) and (aii)
- remaining focused on the significance of the practice for the Hindu community (b) linking the significant practice with the quote.

Question 26 — Islam

In better responses, students were able to:

- clearly demonstrate an understanding of the chosen practice and its significance for the Islamic community in part a (ii)
- include clear and relevant evidence in the form of sacred text references and contemporary examples to support the response in part (b)
- provide comprehensive information about the teaching and how it gives guidance to adherents in part (b).

Areas for students to improve include:

- providing specific information relevant to the community rather than just to individual adherents (aii)
- explicitly linking the teaching in the quote to the chosen ethical area (b)
- using subject specific terminology rather than general language.

Question 27 — Judaism

In better responses, students were able to:

- clearly and accurately link the teaching (ai) with daily living (aii)
- include sacred text where appropriate to support the response
- make strong links between the chosen practice and the quote
- respond to the specific nature of the question as opposed to describing general aspects of the significant practice (b).

Areas for students to improve include:

- understanding the difference between ethical teachings and ethical issues
- not describing ethical issues and practices but using elements of them as relevant to directly address the question.

Section III

Question 28 — Buddhism

In better responses, students were able to:

- sustain a reasoned judgement on the extent to which Buddhism guides adherents to 'look within'
- incorporate a comprehensive understanding of significant aspects in the lives of adherents.

Areas for students to improve include:

- integrating key aspects studied in the depth study with the quotation
- avoiding a generalised response that does not address the question or quote.

Question 29 — Christianity

In better responses, students were able to:

- provide a comprehensive explanation of how Christianity provides support and guidance to adherents
- include detailed, relevant and accurate examples of how to live a 'good life'
- incorporate a substantial understanding of Christian teachings supported by sacred text references and additional authoritative sources.

Areas for students to improve include:

- addressing the specific nature of the question rather than providing a generalised description of how a Christian lives a 'good life'
- presenting an understanding of the specific nature of the quote, that is sustained and developed throughout the response
- understanding of the beliefs of Christianity.

Question 30 — Hinduism

In better responses, students were able to:

- demonstrate a comprehensive understanding of ethical teachings in Hinduism
- explain how knowledge of Hindu ethical teachings guide adherents in their daily lives
- integrate evidence from the HSC depth study into the response.

Areas for students to improve include:

- providing clear links between knowledge of ethical teachings and how this is lived
- supporting responses with clear and accurate examples
- demonstrating an understanding of the whole tradition
- using accurate terminology associated with Hinduism.

Question 31 — Islam

In better responses, students were able to:

- provide a supported judgement of the role of a significant person or school of thought within Islam
- include detailed, relevant and accurate examples of how the significant person or school of thought supported/supports Muslim adherents "to seek the truth"
- demonstrate a substantial understanding of Islamic teachings supported by references to sacred texts and additional authoritative sources.

Areas for students to improve include:

- addressing the specific nature of the question rather than providing a generalised description of the person or school of thought and their contribution to Islam
- presenting an understanding of the specific nature of the quote that is sustained and developed throughout the response
- understanding of the beliefs of Islam and their foundation in the sacred texts.

Question 32 — Judaism

In better responses, students were able to:

- provide a judgement on how their significant person or school of thought assists Jewish adherents in their 'search for him'
- demonstrate a substantial understanding of Jewish teachings and integrate the quote throughout the response
- incorporate detailed, relevant and accurate references from sacred texts and writings.

Areas for students to improve include:

- moving beyond simply describing their significant person or school of thought

- presenting a deeper understanding of the impact the significant person or school of thought had on the adherents.

Section IV

Question 33

In better responses, students were able to:

- demonstrate a comprehensive understanding of two religious traditions and their sacred texts
- present a well-structured cohesive response that consistently integrates relevant examples and sacred texts
- make a sustained reference to two chosen quotes throughout the response
- write a plan to assist with structuring a cohesive response.

Areas for students to improve include:

- addressing the specifics of the question directly and consistently throughout the response rather than providing a descriptive response
- ensuring a balance between the two religious traditions in the response
- integrating accurate and relevant terminology more consistently and developing a better understanding of the sacred texts for the chosen religious traditions.

Religious and Non-Religion – Syllabus Demands

The BOS Syllabus requires that students undertake a study of the human search for meaning through religious and non-religious means. The specific focus areas of this study are the religious dimension of human history, new religious expression and non-religious worldviews including rational and scientific humanism. (*Many of the expressions and influences set forward in the 'learn about' points for new religious expressions are paralleled in the changing religious landscape detailed in the section of this book on Religious Expression in Australia Post-1945*).

The Religious Dimension of Human History

This focus area explores early religious expressions including *animism*, *polytheism* and *monotheism*. Some scholars regard these three expressions as consecutive stages in the evolution of human religious thought. Others disagree and point to the existence of all three in the modern world. Within the context of the syllabus students are not required to adopt one position or another, they are simply required to be able to **IDENTIFY** each as an expression of the human search for meaning. In terms of answering a question about these forms of religious expression students may in practice be asked to **DESCRIBE** any one or all three. The key demand of this verb is that students can identify the main characteristics of each form.

Animism – refers to religious expressions characterised by the belief that the world is inhabited and influenced by a multitude of spiritual beings or forces. These *animae* were both feared and respected by pre-historic communities that strived to maintain a mutually beneficial relationship with a host of different spirits that inhabited the natural landscape, influenced weather patterns and other natural phenomena and dwelt within the animal herds and dominant predators of the natural world. Pre-historic communities recognised many *animae* as anthropomorphic figures having human like form, emotions and desires. In animism the immanent and the transcendent dimensions are interwoven in the natural world therefore interacting with the natural world is interacting with the spirit world.

Polytheism – refers to religious expressions characterised by the belief that there exist a number of anthropomorphic god figures who interact with humankind and the natural world. Each deity may be distinguished by the different functions or the domain in which they exercise influence on human lives. Polytheistic belief systems commonly ascribe a hierarchy of influence to their deities identifying a ruler of the gods. This is often based upon a detailed folklore such as the mythology of the ancient Greeks, Romans or Egyptians. However, whilst many of these figures might be influenced by a greater power each of them exercises supernatural power over the natural world and human lives.

Some distinction is drawn by scholars between hard and soft forms of polytheism. Typically *hard-polytheism* is characterised by a belief in numerous separate deities which interact with each other in the transcendent realm as well as with the physical world. *Soft-polytheism* is characterised by a belief that one powerful deity exists in numerous forms that embody different aspects or identities of the one greater being, each with their own particular supernatural power and responsibilities.

Monotheism – refers to religious expressions characterised by the belief in one all-powerful deity who exists in relationship with humankind and the natural world. Monotheistic deities are typically acknowledged as creators of the world though they exist apart from it and are not influenced by it. Some monotheistic belief systems believe in a god that acts as a direct agent in the human history (deism) whilst others believe in a god that observes but does not interfere with the natural world (pantheism). In both forms monotheism usually believes that in divinely ordained moral code that gives guidance to the daily lives of believers.

Non-Religious Worldviews

This focus area explores the human search for personal fulfilment in the immanent world with no belief in an immanent or supernatural dimension. The syllabus requires students to be able to **OUTLINE** non-religious positions including atheism and agnosticism and the distinct worldviews of rational and scientific humanism. In addition the syllabus requires students to be able to **DISCUSS** how each of these non-religious expressions of the search for meaning shape the social behaviour and the individual and communal aspirations of their adherents.

Atheism – refers to the absolute position that there is no transcendent dimension and therefore no such thing as a god or gods. Atheists state that there is no ultimate reality beyond the observable world; neither is there any ultimate goal beyond self-realisation i.e. the fulfilment of one's human potential. Atheism's absolute assertion is based on the lack of empirical evidence of anything other than the immanent world. Though atheism has existed throughout much of human history the rise in modern atheism has its roots in the enlightenment period (particularly in seventeenth century Europe) during which scientific progress and a preference for observable, measurable and predictable phenomena prevailed.

Agnosticism – refers to the ideological position that there is insufficient proof to absolutely confirm or deny the existence of a supernatural dimension, a god or gods. Consequently agnostics do not shape their life around any particular, externally derived value system. Agnosticism is not to be confused with uncertainty, rather it is a firmly held belief that if people must live without knowing for certain whether there is a transcendent character to life that meaning should be sought in what is known, the natural world and human society.

Humanism – refers to the philosophical position that the human person is the ultimate good and that the ultimate destiny of each human being is self-determined. Humanism does not exist as a separate philosophical position to atheism and agnosticism; many atheists and agnostics take an essentially humanist approach to the search for meaning and fulfilment in life. There are however two distinct approaches that humanism may take to achieving the ultimate realisation of human potential. These are known as *rational humanism* and *scientific humanism*.

Rational Humanism (also known as *secular humanism*) acknowledges the absolute value of the human person and the human intellect. In practice rational humanism seeks to realise the potential of the human person through the application of rational thought and compassion. Rational humanism is egalitarian, believing that each human person is of equal value and has an equal right to participate in society and be heard. The ultimate aim of rational humanism is the common good of all people.

Scientific Humanism (also known as *modern humanism*) also acknowledges the absolute value of the human person and the human intellect. In practice however scientific humanism places great value on scientific discovery and the development of technology to advance and realise our human potential. Scientific humanism strives to achieve an overall equity among all people but accepts that the greater good of the many may outweigh the suffering of the few. Where rational humanism may judge the morality of a course of action by asking is it good for all concerned scientific humanism may ask does the good that will come from it outweigh the cost?

Sample Question

Section I (continued)

Attempt question 22

Answer the question in the space provided

Question 22 (5 marks)

Atheism is more attached to questions while religion is more attached to answers. The religious fear doubt, the atheist celebrates it. When it comes to the really big questions – like the nature and meaning of the universe – my lack of knowing does not bother me at all.

Jane Caro – SMH Columnist, 30 June 2013.

Discuss how non-religious worldviews relate to the human search for personal fulfilment.

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Sample Question

Section I (continued)

Attempt question 22

Answer the question in the space provided

Question 22 (5 marks)

...morality is an intrinsic part of human nature based on understanding and a concern for others...

extract Amsterdam Declaration 2002

How accurately does this statement reflect the views of one religious and one non-religious belief system on social responsibility?

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Religion and Peace – Syllabus Demands

The BOS Syllabus requires that students undertake a study of how two religious traditions guide individuals and serve the community in the search for peace. The particular focus of this study looks at two religions' understanding of the nature of peace and how it may be attained by the individual (*inner peace*) and by communities (*world peace*).



The human condition is characterised by an inherent uncertainty – think back to the enduring questions of human life that were part of your study of the Nature of Religion in the Preliminary course. It is human nature that we do not generally cope well with uncertainty and therefore we search for answers to these enduring questions. Religion offers answers to these great questions bringing hope and reassurance to individuals and communities.

Religion is essentially oriented towards peace.

Christianity and Peace

The fourth century bishop Augustine of Hippo was a late convert to Christianity who lived a colourful life in turbulent times before encountering and embracing the Gospel. His own experience of conversion was that it brought him a sense of satisfaction that had eluded him in his self-indulgent youth. Augustine reflected on this new-found experience of peace and concluded that it could not be found entirely within. He reasoned that the human person was created by God for the explicit purpose of living in relationship with God. If the individual sought fulfilment and meaning only in the immanent, corporeal world then they were destined never to find true peace. If however they would embrace the transcendent, entering into an intimate relationship with the creator God, then they would know wholeness and peace.

Oh God, our hearts are restless until they find their rest in you. (Confessions)

This belief that true peace can only be found when the individual enters into a life-affirming relationship with God underpins Christianity's understanding of peace.

Though the Christian tradition grew out of the first century Jewish community in Palestine and still draws much of its understanding of the nature of God as a loving Father who reveals himself to humankind from the Hebrew Scriptures (the Old Testament) the SOR syllabus focuses on the New Testament.

Peace is the single most consistent theme addressed by the New Testament writers and it is at the heart of Jesus' ministry. It is frequently associated with healing and forgiveness, clearly establishing the understanding that peace exists in relationship with God and with others. In the story of the haemorrhaging woman in Luke's gospel Jesus assures the woman that it is her faith in God that has healed her, telling her "go in peace." (8:48)

Christianity's understanding of the individual's relationship with God is that it is lived out in prayer and in relationship with others – whatever you do to these others you do to me. (Mt 25) Though the individual nourishes an intimate relationship with God through regular and meaningful communication with him in prayer and the sacraments true inner peace can only be achieved if this relationship is brought to life through the service of others; following in the example of Jesus.

Guidance for the Individual

Christians believe that the person of Jesus Christ exists as the incarnate presence of God the Father. In the Old Testament God revealed himself to Abraham, Isaac and Jacob, to the prophets and in the covenant, providing the faithful with clear guidance of how to live in a right relationship with God and the community. In the figure of Jesus however this guidance is fleshed out in a living example of how to find peace and create peace in this world.

The life and teaching of Jesus demonstrates clearly that prayer, integrity and action are the path to peace and to the Father.

Prayer – Jesus nourishes his relationship with the Father in prayer in a number of ways; in praise, petition, and meditation and encourages his followers to do the same. The disciples recognise the intimacy that exists between Jesus and God and ask how they can develop the same type of relationship with him. Jesus teaches them how to pray, giving them the Lord's Prayer; a prayer of petition and praise that calls God Abba the familiar Hebrew form of father. (Mt 6, Lk 11)

Integrity – in the gospel Jesus does not turn away from wrong-doing for the sake of peace, he challenges those whose actions damage their relationship with God and others and invites them to change (e.g. *Zaccheus or the woman caught in adultery*). He will compromise himself and his beliefs by accepting the sinful actions of others.

Action – Jesus models for his followers service of the poor and those most in need by embracing and ministering to them. In Matthew 25 Jesus outlines a model of service to the poor that has become known as the corporal works of mercy or good works. Much of the ministry of Christian social welfare agencies today is aligned to this teaching from the end of Matthew's gospel.

Teaching about World Peace

Following in the example of Jesus the world's Christian Churches have issued many statements that encourage communities and nations to work for peace and justice. One of the most prominent teachings of modern times comes from Pope John XXIII, the 261st pope of the Roman Catholic Church who occupied the seat of Peter from 1958 – 1963. *Pacem in Terris*, John's final encyclical was promulgated in 1963 following John's own intervention the year before. Addressed to "all people of good-will" the encyclical calls upon all people to recognise and respect the equal dignity of all people as children of God. It encourages individuals and nation states to work for peace by respecting one's neighbours at the local, national and international level. Its teachings include that:

- Every individual should be treated with dignity and justice and that no individual should infringe upon the rights of others.
- The state should be organised to serve the common good of all its people, not preferencing some to the disadvantage of others.
- All nation states are of equal dignity regardless of their relative size, economic status or military might. Relationships between nation states should be characterised by mutual respect and cooperation and a willingness to accept each others difference.

If the dignity of one's neighbour at the local, national and international level is treated with respect, John argued, then world peace was within our grasp.

Contribution to World Peace

There are numerous examples of Christian communities and organisations that contribute to world peace in both practical and prayerful ways; doing good and raising awareness of the shared responsibility of all people to work for peace.

- Since 1968 the Catholic Church has observed a World Day of Peace. The curia and Holy Father issue a message of peace and unite the world's 1.2 billion Catholic's in prayer.
- **PAX CHRISTI** is a global Christian Peace movement. It works to promote human rights and peaceful solutions to conflicts from international to domestic and local issues.

Ambassadors of Peace promote local outreach.

Advocates for peace mediate in situations of conflict

- **Decade to Overcome Violence**

An international ecumenical movement supported by the World Council of Churches to promote justice, peace and reconciliation. DOV focuses on awareness, education and advocacy to prevent violence and end oppression of human rights

A Glossary of Key Words (HSC)

Account	Account for: state reasons for, report on. Give an account of: narrate a series of events or transactions
Analyse	Identify components and the relationship between them; draw out and relate implications
Apply	Use, utilise, employ in a particular situation
Appreciate	Make a judgement about the value of
Assess	Make a judgement of value, quality, outcomes, results or size
Calculate	Ascertain/determine from given facts, figures or information
Clarify	Make clear or plain
Classify	Arrange or include in classes/categories
Compare	Show how things are similar or different
Construct	Make; build; put together items or arguments
Contrast	Show how things are different or opposite
Critically (analyse/evaluate)	Add a degree or level of accuracy depth, knowledge and understanding, logic, questioning, reflection and quality to (analyse/evaluate)
Deduce	Draw conclusions
Define	State meaning and identify essential qualities
Demonstrate	Show by example
Describe	Provide characteristics and features
Discuss	Identify issues and provide points for and/or against
Distinguish	Recognise or note/indicate as being distinct or different from; to note differences between
Evaluate	Make a judgement based on criteria; determine the value of
Examine	Inquire into
Explain	Relate cause and effect; make the relationships between things evident; provide why and/or how
Extract	Choose relevant and/or appropriate details
Extrapolate	Infer from what is known
Identify	Recognise and name
Interpret	Draw meaning from
Investigate	Plan, inquire into and draw conclusions about
Justify	Support an argument or conclusion
Outline	Sketch in general terms; indicate the main features of
Predict	Suggest what may happen based on available information
Propose	Put forward (for example a point of view, idea, argument, suggestion) for consideration or action
Recall	Present remembered ideas, facts or experiences
Recommend	Provide reasons in favour
Recount	Retell a series of events
Summarise	Express, concisely, the relevant details
Synthesise	Putting together various elements to make a whole

Ten Tips - Exam techniques

Tests and exams are a regular part of the school environment. It is important that exams be kept in proportion - they are important, but not the end of the world. Some things can be done to make exams a more valuable, worthwhile and less threatening experience for students.

❶ Have all necessary material with you

You can't borrow items such as pens, pencils, rulers or special equipment while in an examination.

❷ Have a relaxing night before your exams

Have an early night, and try to have a healthy breakfast.

❸ Read the entire paper.

Where you have choices, decide which ones you plan to answer.

❹ Plan your time.

Spend some time drafting a plan for the questions you choose to answer.

❺ Jot down ideas as they come to you.

While you are answering one question, information about another may suddenly occur to you. Jot it down somewhere because when you come to that question perhaps an hour later, you may have forgotten it.

❻ Don't leave any questions unanswered.

If you are short of time, use note form. Remember, you can only be marked on the answers you give.

❼ Never leave the room early.

If you have time at the end, go over your work, add information (eg in the margin). You can't return if you suddenly remember a fact after you have left.

8 Do not spend too long on multiple choice questions.

With multiple choice questions it is best to cover the answers and work out your own before looking at the choices on paper. If you can't answer the question come back to it later - have a guess.

9 Never omit an entire question.

No matter how well you answer other questions, you must leave time for all questions - a perfect answer can still only earn a certain number of marks. If you write nothing, you can't receive any marks and you have lost all your marks for a particular question. Write something - it may at least give you a few points.

10 Maintain a stable energy level.

Eating foods such as chocolate bars before an exam might give you an energy boost to begin with but your blood sugar levels will drop within an hour and your energy will plunge dramatically, making it hard for you to concentrate.

Source NSW Department of Education and Training

<http://www.schools.nsw.edu.au/gotoschool/highschool/examtips.php>

This image shows a full page of a handwriting practice worksheet. It consists of multiple rows of horizontal dashed lines spaced evenly down the page, providing a guide for letter height and placement. The background is plain white, and there are no other markings or text present.



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