

**2007 HSC Notes from  
the Marking Centre  
Studies of Religion I and II**

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# 2007 HSC NOTES FROM THE MARKING CENTRE

## STUDIES OF RELIGION I AND II

### Introduction

This document has been produced for the teachers and candidates of the Stage 6 course in Studies of Religion I and Studies of Religion II. It contains comments on candidate responses to the 2007 Higher School Certificate examination, indicating the quality of the responses and highlighting their relative strengths and weaknesses.

This document should be read along with the relevant syllabus, the 2007 Higher School Certificate examination, the marking guidelines and other support documents which have been developed by the Board of Studies to assist in the teaching and learning of Studies of Religion I and Studies of Religion II.

### General Comments

The 2007 examination was the first set under the revised syllabus for Studies of Religion I and Studies of Religion II. Teachers and candidates should refer to the revised syllabus, specimen paper and support materials available on the Board of Studies website.

In 2007, approximately 10,000 candidates attempted the Studies of Religion I paper and 3000 attempted the Studies of Religion II paper.

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

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

### Section I

#### Part A – Multiple Choice

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

## Part B – Foundation Study 1

### 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.

### Part B – Multiple Choice

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

### Question 22

Most candidates had a clear understanding of the question and referred to the illustration. However, many well-written responses were not able to access the full mark range as they did not make reference to the illustration. A number of candidates were confused about New Age, new religious expression and Non-religious in their responses. Some candidates included material from the topic 'Religion and belief systems in Australia – Post 1945', eg denominational switching and interfaith dialogue, to answer the question.

In high-range responses, candidates showed a clear understanding of the question and referred to the illustration, effectively linking examples and providing accurate details.

Middle-range responses provided detailed and accurate reasons with limited reference to the source illustration or provided two accurate reasons but did not refer to the source material.

Low-range responses provided a very general statement or alluded to the illustration without any knowledge of religious expression.

## **Section II – Religious Tradition Depth Studies**

### **Question 1: Buddhism**

A significant number of candidates misread the question and chose to write about two different people or schools of thought in parts (a) and (b). Despite this, many responses to (a) and (b) were of a high standard. Higher-range responses focused on contributions for (a) and the effects for (b), without too much biographical introduction. Lower-range responses were purely biographical and failed to address the specific requirements of the question.

Responses to part (c) displayed a good general knowledge of Buddhist ethical teachings, but many candidates failed to focus on 'an aspect' as required by the question. This meant their responses remained very general. The other weakness in lower-range responses was that they failed to address how the teachings 'influence the lives of adherents'.

Many responses were much longer than required. Candidates are reminded to use the space provided and the mark value as a guide to the length of responses.

### **Question 2: Christianity**

Many responses were disproportionately long for the mark value of the questions. Some candidates seemed confused by parts (a) and (b) both referring to the same practice and felt compelled to choose two different practices rather than answering on the same one. The syllabus requires candidates to prepare only one practice.

Parts (a) and (b) were generally answered well, although in part (a) some candidates failed to link the chosen practice with Christian beliefs. Responses to part (b) tended to be very descriptive of the rites and symbols before focusing on the 'significance to the individual'.

Better responses to part (c) that focused on bioethics or sexual ethics tended to link them to Christian teachings from various authorities and to scriptural texts. Responses that focused on environmental ethics lacked these specific references, especially scriptural.

Higher-range responses were concise, focused on the question, chose an area and 'an aspect' or issue and were specific rather than general.

### **Question 3: Hinduism**

Better responses to part (a) specifically addressed the requirements of the question and linked significant practices to the principal beliefs of Hinduism.

In some responses to part (b) there was confusion over the term 'aspect'. Weaker responses did not identify one aspect and instead provided a general description of all the aspects under each ethical area.

For part (c) some candidates chose significant people or schools of thought other than those suggested in the syllabus, eg Vivekananda was a common choice. The syllabus allows students to study another person or school of thought significant to Hinduism.

#### **Question 4: Islam**

Candidates wrote extensively in this section displaying a sound knowledge of the Islamic religious tradition. In better responses appropriate terminology was used and ideas were well organised. However, there are still references to Islamic believers attending church, mass or synagogue and the use of the inappropriate term 'Islamics' in too many responses.

Many candidates wrote too much in response to question parts with unnecessary introductions rather than directly addressing the demands of the questions. Candidates need to clearly identify the focus of the question and use the suggested time in more careful planning of their responses rather than writing longer responses.

Higher-range responses to part (a) clearly identified two contributions to Islam as a tradition and provided sufficient accurate detail. Those who chose a 'school of thought' such as Sufism clearly understood the concept.

Lower-range responses tended to be vague, repetitive and generalised in their content. These responses often repeated the first contribution as the second element and/or inadequately identified the task posed by the question. Where a 'school of thought' was chosen as the focus for the response, candidates had some difficulty expressing the concept accurately.

Among higher-range responses to part (b) there was a diversity of significant people referred to and an excellent depth of understanding revealed in well-structured discussions. Accurate details enabled candidates to consider the effect over time, from the historical period through to contemporary Islam.

Lower-range responses tended to include detailed biography without linking the events of the person's life to the effect and/or a focus on the immediate period in which the chosen person had lived rather than the whole of Islam.

Candidates need to choose schools of thought that have a global presence and/or influence in Islam. The Affinity Intercultural Foundation, a thoroughly laudable organisation, was not a good choice for this question. It is difficult to argue that a local organisation operating on a small scale can have a significant influence on the development and expression of Islam.

Higher-range responses to part (c) clearly delineated the principal components of the chosen practices and made accurate connections between appropriate and well-selected practices and beliefs. Discussions revealed well-structured, detailed and accurate understanding of the principal Islamic beliefs.

Lower-range responses were limited to describing some practices, mostly without accurate terminology and with little or no reference to any specific beliefs. Some described beliefs without reference to the practices listed in the question, or provided some accurate details without any overall conception of the whole practice.

## Question 5: Judaism

In part (a) some candidates misunderstood the term 'practices' to include ethical teachings such as abortion. Many candidates had difficulty with 'beliefs' and, for example, cited symbols of the practices. The word 'link' was well understood, but lower-range responses did not connect the practice to the beliefs.

In part (b) many candidates provided accurate details about the chosen practice, but some failed to establish the significance of this practice for the Jewish community. In general, those who wrote about marriage or synagogue service were more likely to link the practices to their significance for the community than those answering about death and mourning. Lower-range responses often focused on the significance of the practice for the Jewish individual or wrote detailed descriptions of the practice. Higher-range responses focused on defining the practice, with some description of significant elements such as symbolism, but mostly focused on its communal significance. Use of correct terminology was widespread and impressive.

Most candidates presented well-written responses to part (c). Higher-range responses named and briefly outlined the significant person or school of thought, primarily focusing on their impact on Jewish adherents at the time, and/or since their death. Where appropriate, there was information on the impact on different aspects of Judaism, as well as how and why the person/school of thought was significant. Lower-range responses provided a detailed description of the person, without referring to their impact. Selection of a contemporary (unknown) rabbi, cantor or teacher is not advised for this part of the syllabus.

## Section III

### Question 1: Buddhism

The most popular practice chosen by candidates was Wesak with a significant number choosing Pilgrimage and a smaller number choosing Temple Puja.

Higher-range responses provided detailed and accurate information as well as demonstrating a comprehensive understanding of the components of the practice and the relationship to Buddhist beliefs. These responses also integrated specific terminology relevant to the practice and to the beliefs of Buddhism. Candidates also showed a capacity to deal well with the analytical requirement of the question.

Middle-range responses typically described the practice well and referred to some beliefs but did not show the relationship between them.

Lower-range responses provided general and descriptive information about the chosen practice and/or Buddhist beliefs.

### Question 2: Christianity

High-range responses provided detailed and accurate information about the contribution of the individual or school of thought and were able to link this, quite specifically, to the effect that it had on Christianity. It was the assessment of this aspect rather than biographical details or narrative that formed the crux of the question. The best responses were comprehensive in their assessment and were able to demonstrate an understanding of the continuing effect across the whole tradition where



relevant. Similarly, candidates who presented a school of thought were able to draw on a range of examples from within the school to support their responses.

### **Question 3: Hinduism**

High-range responses provided detailed and accurate information about the chosen practice, used specific terminology related to the practice and made comprehensive judgements of the significance of the practice. They were also able to provide religious rather than cultural information and to demonstrate their understanding of the difference between the two.

Better responses used specific examples from the marriage ceremony, pilgrimage or temple worship and synthesised this with an understanding of their significance in religious terms for the Hindu adherent rather than simply recounting the details of the practice.

### **Question 4: Islam**

The majority of responses for this question were on sexual ethics, followed closely by bioethics with far fewer on environmental ethics.

Higher-range responses displayed detailed knowledge of the principles of Islamic ethics in the chosen areas and applied them to specific examples. Detailed and accurate links were made to sources such as the Qu'ran, the Hadiths and the development of Sharia law. Ideas were presented clearly and terminology was integrated in well-structured responses. Relevant quotes and paraphrased teachings were used to support responses. Discussions were contextualised, showing the diversity of ethical perspectives within the tradition.

Mid-range responses lacked clear connections to the principles of Islamic ethics. Information was generally accurate although lacking in detail. References to sources and teachings were limited. These responses attempted to contextualise and discuss specific examples. Candidates attempted to use relevant terminology, although this was not always well integrated. The structure of these responses was generally ordered and logical.

Lower-range responses lacked detail and references to specific principles, sources and teachings. Knowledge of the ethical stance was generally described rather than discussed. Some responses provided generalised overviews of Islamic ethics without providing specific examples. Terminology was limited to one or two words such as Allah or Qu'ran that were repeated throughout the response. Some responses that referred to negative aspects of Islamic punishments for breaking ethical prohibitions were culturally and historically biased and lacked any reference to sources or teachings.

Lower-range responses lacked knowledge of Islamic ethics or referred to ritual practice rather than attempting to discuss the areas identified in the question. Responses were generalised with some allusions to ethical practice.

### **Question 5: Judaism**

High-range responses used a range of issues to answer the question. They showed outstanding use of quotes and scripture to highlight differences in the variants in relation to Jewish ethics. These responses presented a detailed discussion of the differences between the variants with supporting references from the Torah, Mishnah, Talmud, Halacha and Responsa. The responses that dealt with bioethics were well answered because of the range of topics that the candidates were able to

address, eg cloning and IVF. Some responses used a range of perspectives to discuss Jewish ethics in their chosen area and showed depth of understanding and a confident use of terminology.

Middle-range responses were more general in nature. Responses that referred to environmental ethics tended not to address specific areas of concern in the environment.

Lower-range responses were vague and generalised, with little or no reference to teachings or variants in the tradition, and contained a number of inaccuracies. Responses that attempted to fit prepared answers to the question were placed in the lower mark range. Some responses were confused about the areas identified in the question. Others focused on more obscure bioethical and sexual ethics topics.

## **Section IV**

### **Question 1: Religion and Peace**

This was a straightforward question that was clearly understood by candidates. Most responses dealt with the Christian and Islamic religious traditions.

Higher-range responses engaged directly with the question. They provided links and demonstrated clearly the relationship between specific passages of sacred texts, peace movements, theories and theology. These responses demonstrated a comprehensive knowledge and understanding of peace in all its forms and expressions. Stronger responses integrated social justice and peace issues and used specific terminology.

Mid-range responses generally connected sacred texts with some definition of peace. They were also able to demonstrate some link between rituals such as the practice of the Hajj and the Christian Eucharist. Some candidates approached the topic from an ethical imperative.

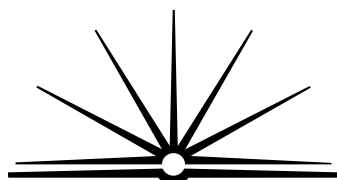
Lower-range responses made general comments about peace with little or no connection with sacred texts, ethical principles or justice issues.

# Studies of Religion

## 2007 HSC Examination Mapping Grid

Question	Marks	Content	Syllabus outcomes
<b><u>Studies of Religion I</u></b>			
<b>Section I — Religion and Belief Systems in Australia post-1945</b>			
<b><u>Studies of Religion II</u></b>			
<b>Section I</b>			
<b>Part A — Religion and Belief Systems in Australia post-1945</b>			
1	1	Contemporary Aboriginal spiritualities	H1, H5
2	1	Contemporary Aboriginal spiritualities	H2, H5
3	1	Contemporary Aboriginal spiritualities	H1, H2
4	1	Contemporary Aboriginal spiritualities	H2, H5
5	1	Contemporary Aboriginal spiritualities	H2, H5
6	1	Religious expression in Australia 1945 to present	H3, H4
7	1	Religious expression in Australia 1945 to present	H2, H8
8	1	Religious expression in Australia 1945 to present	H3, H8
9	1	Religious expression in Australia 1945 to present	H8, H9
10	1	Religious expression in Australia 1945 to present	H5, H9
11	5	Religious expression in Australia 1945 to present	H2, H3, H4, H8, H9
<b><u>Studies of Religion II</u></b>			
<b>Section I</b>			
<b>Part B — Religion and Non-Religion</b>			
12	1	Religious dimension in human history	H1, H8
13	1	Non-Religious Worldviews	H1, H8
14	1	Religious dimension in human history	H1, H2
15	1	Difference between religious and non-religious Worldviews	H1, H2
16	1	Religious dimension in human history	H2, H8
17	1	Religious dimension in human history	H6, H9
18	1	Religious dimension in human history	H6, H9
19	1	Non-religious Worldviews	H1, H8
20	1	Religious dimension in human history	H2, H6

Question	Marks	Content	Syllabus outcomes
21	1	New religious expression	H6, H9
22	5	New religious expression	H1, H2, H6, H8, H9
<b>Studies of Religion I and Studies of Religion II</b>			
<b>Section II — Religious Tradition Depth Study</b>			
1 (a)	4	Buddhism — Significant people and ideas	H1, H2
1 (b)	5	Buddhism — Significant people and ideas	H1, H2, H4, H5, H8
1 (c)	6	Buddhism — Ethical teachings	H1, H2, H4, H5, H8
2 (a)	3	Christianity — Practices	H1, H2
2 (b)	6	Christianity — Practices	H1, H2, H4, H5, H8
2 (c)	6	Christianity — Ethical teachings	H1, H2, H4, H5, H8
3 (a)	3	Hinduism — Ethical teachings	H1, H2
3 (b)	6	Hinduism — Ethical teachings	H1, H2, H4, H5, H8
3 (c)	6	Hinduism — Significant people and ideas	H1, H2, H4, H5, H8
4 (a)	4	Islam — Significant people and ideas	H1, H2
4 (b)	5	Islam — Significant people and ideas	H1, H2, H4, H5, H8
4 (c)	6	Islam — Practices	H1, H2, H4, H5, H8
5 (a)	3	Judaism — Practices	H1, H2
5 (b)	6	Judaism — Practices	H1, H2, H4, H5, H8
5 (c)	6	Judaism — Significant people and ideas	H1, H2, H4, H5, H8
<b>Studies of Religion I and Studies of Religion II</b>			
<b>Section III — Religious Tradition Depth Study</b>			
1	20	Buddhism — Practices	H1, H2, H4, H5, H8, H9
2	20	Christianity — Significant people and ideas	H1, H2, H4, H5, H8, H9
3	20	Hinduism — Practices	H1, H2, H4, H5, H8, H9
4	20	Islam — Ethical teachings	H1, H2, H4, H5, H8, H9
5	20	Judaism — Ethical teachings	H1, H2, H4, H5, H8, H9
<b>Studies of Religion II</b>			
<b>Section IV — Religion and Peace</b>			
1	20	Understanding of peace — Two traditions	H1, H2, H5, H8, H9



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## **2007 HSC Studies of Religion Marking Guidelines**

### **Studies of Religion I and Studies of Religion II**

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

##### **Question 11**

*Outcomes assessed: H1, H2, H3, H4, H5, H8, H9*

##### **MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Provides detailed and accurate features and characteristics of the impact of Christian ecumenical movements in Australia</li><li>• Makes relevant reference to the source and own knowledge</li></ul>	5
<ul style="list-style-type: none"><li>• Provides some features and characteristics of the impact of Christian ecumenical movements in Australia</li><li>• Makes some reference to the source and own knowledge</li></ul>	4
<ul style="list-style-type: none"><li>• Provides ONE detailed feature and some general characteristic of the impact of Christian ecumenical movements in Australia</li><li>• May make reference to the source</li></ul>	3
<ul style="list-style-type: none"><li>• Makes general statements about the impact of Christian ecumenical movements in Australia</li><li>• May refer to the source and/or own knowledge</li></ul>	1–2

## Studies of Religion II

### Section I Religion and Non-Religion

#### Question 22

*Outcomes assessed: H1, H2, H6, H8, H9*

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"><li>Provides TWO detailed and accurate reasons why an individual may explore new religious expressions and spiritualities</li><li>Makes relevant reference to the source</li></ul>	5
<ul style="list-style-type: none"><li>Provides TWO accurate reasons why an individual may explore new religious expressions and spiritualities</li><li>Makes some reference to source</li></ul>	4
<ul style="list-style-type: none"><li>Provides ONE detailed and accurate reason AND some general statements about why an individual may explore a new religious expression and spiritualities</li><li>May refer to source</li></ul>	3
<ul style="list-style-type: none"><li>Makes general statements about why an individual may explore new religious expressions and spiritualities</li><li>May refer to the source</li></ul>	1–2

## Studies of Religion I and Studies of Religion II

### Section II — Religious Tradition Depth Study

#### Question 1 (a)

*Outcomes assessed: H1, H2*

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"><li>Provides the main features of TWO contributions to Buddhism made by ONE significant person or school of thought, other than Buddha</li></ul>	4
<ul style="list-style-type: none"><li>Provides main features of ONE contribution to Buddhism made by ONE significant person or school of thought other than Buddha</li></ul> OR <ul style="list-style-type: none"><li>Makes general statements about TWO contributions of this person to Buddhism</li></ul>	2-3
<ul style="list-style-type: none"><li>Names ONE significant person or school of thought other than Buddha OR recognises a contribution to Buddhism</li></ul>	1

#### Question 1 (b)

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

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"><li>Names and provides detailed and accurate characteristics and features of the impact on Buddhism of ONE person or school of thought other than Buddha</li></ul>	5
<ul style="list-style-type: none"><li>Names and provides some characteristics and features of the impact on Buddhism of ONE person or school of thought other than Buddha</li></ul>	3-4
<ul style="list-style-type: none"><li>Names and/or provides general statements about ONE relevant person or school of thought other than Buddha</li></ul>	1-2

**Question 1 (c)***Outcomes assessed: H1, H2, H5, H8***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Accurately and in detail makes evident the influence of Buddhist ethical teaching on the lives of adherents in relation to the chosen aspect</li></ul>	5–6
<ul style="list-style-type: none"><li>• Makes evident the influence of Buddhist ethical teaching on the lives of adherents in relation to the chosen aspect</li></ul>	3–4
<ul style="list-style-type: none"><li>• Makes a general statement about Buddhist ethical teachings and/or the chosen aspect</li></ul>	1–2

**Question 2 (a)***Outcomes assessed: H1, H2***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Accurately names ONE significant Christian practice</li><li>• Accurately connects this practice to TWO Christian beliefs</li></ul>	3
<ul style="list-style-type: none"><li>• Accurately names ONE significant Christian practice</li><li>• Accurately connects this practice to ONE Christian belief</li></ul> OR <ul style="list-style-type: none"><li>• Makes general statements about this practice and TWO Christian beliefs</li></ul>	2
<ul style="list-style-type: none"><li>• Accurately names ONE significant Christian practice OR ONE Christian belief</li></ul>	1

**Question 2 (b)***Outcomes assessed: H1, H2, H4, H5, H8***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Names and provides detailed and accurate characteristics and features of the chosen Christian practice for the individual</li></ul>	5–6
<ul style="list-style-type: none"><li>• Names and provides some characteristics and features of the chosen Christian practice for the individual</li></ul>	3–4
<ul style="list-style-type: none"><li>• Names and/or provides general statements about of the chosen Christian practice for the individual</li></ul>	1–2



**Question 2 (c)***Outcomes assessed: H1, H2, H5, H8***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Accurately and in detail makes evident the influence of Christian ethical teaching on the lives of adherents in relation to the chosen aspect</li></ul>	5–6
<ul style="list-style-type: none"><li>• Makes evident the influence of Christian ethical teaching on the lives of adherents in relation to the chosen aspect</li></ul>	3–4
<ul style="list-style-type: none"><li>• Makes a general statement about ONE Christian ethical teaching and/or the chosen aspect</li></ul>	1–2

**Question 3 (a)***Outcomes assessed: H1, H2***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Accurately names ONE significant Hindu practice</li><li>• Accurately connects this practice to TWO Hindu beliefs</li></ul>	3
<ul style="list-style-type: none"><li>• Accurately names ONE significant Hindu practice</li><li>• Accurately connects this practice to ONE Hindu belief</li></ul> <p>OR</p> <ul style="list-style-type: none"><li>• Makes general statements about this practice and TWO Hindu beliefs</li></ul>	2
<ul style="list-style-type: none"><li>• Accurately names ONE significant Hindu practice OR ONE Hindu belief</li></ul>	1

**Question 3 (b)**

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

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>Accurately and in detail makes evident the influence of Hindu ethical teaching on the lives of adherents in relation to the chosen aspect</li> </ul>	5–6
<ul style="list-style-type: none"> <li>Makes evident the influence of Hindu ethical teaching on the lives of adherents in relation to the chosen aspect</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Makes a general statement about Hindu ethical teachings and/or the chosen aspect</li> </ul>	1–2

**Question 3 (c)**

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

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>Names and provides detailed and accurate characteristics and features of the contribution to Hinduism of ONE person or school of thought, other than the Vedas</li> </ul>	5–6
<ul style="list-style-type: none"> <li>Names and provides some characteristics and features of the contribution to Hinduism of ONE person or school of thought on, other than the Vedas</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Provides general statements about the ONE person or school of thought, other than the Vedas</li> </ul>	1–2

**Question 4 (a)**

*Outcomes assessed: H1, H2*

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides the features of TWO contributions to Islam made by ONE significant person or school or thought other than Muhammad and the Four Rightly Guided Caliphs</li> </ul>	4
<ul style="list-style-type: none"> <li>Provides features of ONE contribution to Islam made by ONE significant person or school or thought other than Muhammad and the Four Rightly Guided Caliphs</li> </ul> OR <ul style="list-style-type: none"> <li>Makes general points about TWO contributions to Islam of this person</li> </ul>	2–3
<ul style="list-style-type: none"> <li>Names ONE significant person or school of thought other than Muhammad and the Four Rightly Guided Caliph</li> </ul> OR <ul style="list-style-type: none"> <li>Recognises a contribution to Islam</li> </ul>	1

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

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>Provides detailed information about the effect on Islam of ONE person or school of thought, other than Muhammad and the Four Rightly Guided Caliphs</li></ul>	5
<ul style="list-style-type: none"><li>Provides some information about the effect on Islam of ONE person or school of thought, other than Muhammad and the Four Rightly Guided Caliphs</li></ul>	3–4
<ul style="list-style-type: none"><li>Provides general statements about ONE relevant person or school of thought, other than Muhammad and the Four Rightly Guided Caliphs</li></ul>	1–2

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

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>Provides detailed and accurate examples of how the chosen practice expresses the beliefs of Islam</li></ul>	5–6
<ul style="list-style-type: none"><li>Provides some accurate examples of how the chosen practice expresses the beliefs of Islam</li></ul>	3–4
<ul style="list-style-type: none"><li>Provides general statements about the chosen practice</li></ul>	1–2

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

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>Accurately names ONE significant Jewish practice</li><li>Accurately connects this practice to TWO Jewish beliefs</li></ul>	3
<ul style="list-style-type: none"><li>Accurately names ONE significant Jewish practice</li><li>Accurately connects this practice to ONE Jewish beliefs</li></ul> <p>OR</p> <ul style="list-style-type: none"><li>Makes general statements about this practice and TWO Jewish beliefs</li></ul>	2
<ul style="list-style-type: none"><li>Accurately names ONE significant Jewish practice OR ONE Jewish belief</li></ul>	1

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

<b>Criteria</b>	<b>Marks</b>
• Accurately and in detail provides why and/or how the practice is significant for the Jewish community	5–6
• Accurately provides why and/or how the practice is significant for the Jewish community	3–4
• Makes general statements about the practice	1–2

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

<b>Criteria</b>	<b>Marks</b>
• Provides detailed and accurate information about how and/or why ONE significant person or school of thought, other than Abraham or Moses had an impact on Judaism	5–6
• Provides some information about how and/or why ONE significant person or school of thought, other than Abraham or Moses had an impact on Judaism	3–4
• Provides general statements about ONE relevant significant person or school of thought, other than Abraham or Moses	1–2

## Studies of Religion I and Studies of Religion II

### Section III — Religious Tradition Depth Study

#### Question 1

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

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"><li>• For Buddhism, provides detailed and accurate information about the selected significant practice</li><li>• Demonstrates a comprehensive understanding of the components and implications of the significant practice, in relation to the Buddhist beliefs it expresses</li><li>• Integrates specific terminology relevant to the significant practice</li><li>• Presents ideas clearly in a well-structured answer</li></ul>	17–20
<ul style="list-style-type: none"><li>• For Buddhism, provides accurate information about the selected significant practice</li><li>• Demonstrates a competent understanding of the components and implications of the significant practice, in relation to the Buddhist beliefs it expresses</li><li>• Integrates terminology relevant to the significant practice</li><li>• Presents ideas in a well-structured answer</li></ul>	13–16
<ul style="list-style-type: none"><li>• For Buddhism, provides some information about the selected significant practice</li><li>• Demonstrates some understanding of the components and implications of the significant practice, in relation to the Buddhist beliefs it expresses</li><li>• Uses some terminology relevant to the significant practice</li><li>• Presents ideas in a structured answer</li></ul>	9–12
<ul style="list-style-type: none"><li>• Makes basic and/or descriptive statements about the significant practice and/or the beliefs of Buddhism</li><li>• Presents a generalised answer</li></ul>	5–8
<ul style="list-style-type: none"><li>• Makes some statements about significant practices or the beliefs of Buddhism</li></ul>	1–4

## Question 2

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

### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> <li>For Christianity, provides detailed and accurate information about the contribution of ONE significant person or school of thought, other than Jesus</li> <li>Provides a comprehensive judgement of their effect on Christianity</li> <li>Integrates specific terminology relevant to the significant person or school of thought</li> <li>Presents ideas clearly in a well-structured answer</li> </ul>	17–20
<ul style="list-style-type: none"> <li>For Christianity, provides accurate information about the contribution of ONE significant person or school of thought, other than Jesus</li> <li>Provides a competent judgement of their effect on Christianity</li> <li>Integrates terminology relevant to the significant person or school of thought</li> <li>Presents ideas in well-structured answer</li> </ul>	13–16
<ul style="list-style-type: none"> <li>For Christianity, indicates some information about the contribution of ONE significant person or school of thought, other than Jesus</li> <li>Provides some judgement of their effect on Christianity</li> <li>Uses some terminology relevant to the significant person or school of thought</li> <li>Presents ideas in a structured answer</li> </ul>	9–12
<ul style="list-style-type: none"> <li>For Christianity, sketches in general terms features of the chosen significant person or school of thought, other than Jesus</li> <li>Makes basic and/or descriptive statements about the significant person or school of thought</li> <li>Presents a generalised answer</li> </ul>	5–8
<ul style="list-style-type: none"> <li>Makes some statements about a significant person(s) or school(s) of thought of Christianity</li> </ul>	1–4

### Question 3

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

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> <li>• For Hinduism, provides detailed and accurate information about the selected practice</li> <li>• Provides a comprehensive judgement of the significance of the selected practice in Hinduism</li> <li>• Integrates specific terminology relevant to the significant practice</li> <li>• Presents ideas clearly in a well-structured answer</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• For Hinduism, provides accurate information about the selected practice</li> <li>• Provides a competent judgement of the significance of the selected practice in Hinduism</li> <li>• Integrates terminology relevant to the significant practice</li> <li>• Presents ideas in a well-structured answer</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• For Hinduism, indicates some information about the selected practice</li> <li>• Provides some judgement of the significance of the selected practice in Hinduism</li> <li>• Uses some terminology relevant to the significant practice</li> <li>• Presents ideas in a structured answer</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• For Hinduism, sketches in general terms features of the selected practice</li> <li>• Makes basic and/or descriptive statements about the selected practice in Hinduism</li> <li>• Presents a generalised answer</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes some statements about significant practices</li> </ul>	1–4

### Question 4

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

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> <li>• For Islam, accurately indicates the main issues in the ethical teachings in the chosen area</li> <li>• Provides accurate and detailed information about Islamic ethical teachings in the chosen area</li> <li>• Integrates specific terminology relevant to the chosen area and ethical teachings</li> <li>• Presents ideas clearly in a well-structured answer</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• For Islam, accurately indicates the main issues in the ethical teachings in the chosen area</li> <li>• Provides accurate information about Islamic ethical teachings in the chosen area</li> <li>• Integrates terminology relevant to the chosen area and ethical teachings</li> <li>• Presents ideas in a well-structured answer</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• For Islam, indicates some features of the ethical teachings in the chosen area</li> <li>• Provides some information about Islamic ethical readings in the chosen area</li> <li>• Uses some terminology relevant to the chosen area and ethical teachings</li> <li>• Presents ideas in a structured answer</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• For Islam, indicates in general terms features of the selected area and/or ethical teaching</li> <li>• Makes basic and/or descriptive statements about the selected area and/or ethical teaching in Islam</li> <li>• Presents a generalised answer</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes some statements about the area and/or ethical teaching in Islam</li> </ul>	1–4



## Question 5

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

### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> <li>• For Judaism accurately indicates the main issues in the ethical teachings in the chosen area</li> <li>• Provides accurate and detailed information about Jewish ethical teachings in the chosen area</li> <li>• Integrates specific terminology relevant to the chosen area and ethical teachings</li> <li>• Presents ideas clearly in a well-structured answer</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• For Judaism, indicates the main issues in the ethical teachings in the chosen area</li> <li>• Provides accurate information about Jewish ethical teachings in the chosen area</li> <li>• Integrates terminology relevant to the chosen area and ethical teachings</li> <li>• Presents ideas in a well-structured answer</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• For Judaism, accurately indicates some features of the ethical teachings in the chosen area</li> <li>• Provides some information about Jewish ethical teachings in the chosen area</li> <li>• Uses some terminology relevant to the chosen area and ethical teachings</li> <li>• Presents ideas in a well-structured answer</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• For Judaism, indicates in general terms features of the selected area and/or ethical teaching</li> <li>• Makes basic and/or descriptive statements about the selected area and/or ethical teaching in Judaism</li> <li>• Presents a generalised answer</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes some statements about the area and/or ethical teaching in Judaism</li> </ul>	1–4

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

**Question 1**

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

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>• For TWO religious traditions, provides accurate and detailed information about the understanding of peace</li> <li>• For TWO religious traditions demonstrates a comprehensive knowledge of how the understanding of peace is expressed through sacred texts</li> <li>• Integrates specific terminology relevant to the understanding of peace and sacred texts</li> <li>• Presents ideas clearly in a well-structured answer</li> </ul>	17–20
<ul style="list-style-type: none"> <li>• For TWO religious traditions, provides accurate information about the understanding of peace</li> <li>• For TWO religious traditions demonstrates accurate knowledge of how the understanding of peace is expressed through sacred texts</li> <li>• Integrates terminology relevant to the understanding of peace and sacred texts</li> <li>• Presents ideas in a well-structured answer</li> </ul>	13–16
<ul style="list-style-type: none"> <li>• For TWO religious traditions, provides some information about the understanding of peace</li> <li>• For TWO religious traditions demonstrates some knowledge of how the understanding of peace is expressed through sacred texts</li> <li>• For TWO religious traditions, uses some terminology relevant to the understanding of peace and sacred texts</li> <li>• Presents ideas in structured answer</li> </ul>	9–12
<ul style="list-style-type: none"> <li>• For ONE or TWO religious traditions, sketches in general terms the understanding of peace and makes limited statements about sacred texts</li> </ul> <p>AND/OR</p> <ul style="list-style-type: none"> <li>• For ONE or TWO religious traditions, makes generalised statements about the understanding of peace and sacred texts</li> <li>• Presents a generalised answer</li> </ul>	5–8
<ul style="list-style-type: none"> <li>• Makes some general statements about peace and sacred texts</li> </ul>	1–4